

ADVENT



HERALD

Luke 9: 28-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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JOSHUA V. HIMES,
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(For the Herald.)

THE RESURRECTION MORN.

BY MISS H. M. JOHNSON.

I questioned one who knelt in grief
Beside his partner's grave,
Where now his spirit found relief
From sorrow's dark'ning wave?
He raised his eyes, half dim with tears,
While smiles his brow adorn—
"Tis the bright hope that brings to view
The resurrection morn."

I asked a mother, as she laid
Her first-born in the tomb,
What the wild flow of anguish stayed,
And calmed her spirit's gloom?
She dashed away the gathering tear
That filled her eye forlorn—
"Tis the bright hope that brings to view
The resurrection morn."

I asked a lonely orphan child,
By her last parent's bier,
What now could ease her anguish wild,
And stay the burning tear?
Deep, deep emotions filled her heart,
And shook her fragile form—
"Tis the bright hope that brings to view
The resurrection morn."

I asked a brother bowed in woe
Beside a sister fair,
Whose gentle head death had laid low,
What saved him from despair?
A smile beamed through his falling tears,
And soothed the raging storm—
"Tis the bright hope that brings to view
The resurrection morn."

I questioned one whose tears fell fast
Upon a friend's cold brow,
His dearest, truest friend,—his last,
What hope could cheer him now?
A ray of light stole o'er his face,
So lonely and forlorn—
"Tis the bright hope that brings to view
The resurrection morn."

I asked a Christian, whose low breath
Broke faintly on my ear,
A Christian at the verge of death,
What now his soul could cheer?
A smile as pure as angels wear,
His joyful brow adorned—
"Tis the bright hope that brings to view
The resurrection morn."

I searched the Holy Book of Life,
To find the brightest part,
Which in each hour of grief and strife
Could cheer the Christian's heart:
An angel's voice broke on my ear,
And thrilled my trembling form—
"Tis that, 'tis that which brings to view
The resurrection morn."

The New Heavens and New Earth.

BY THOMAS BURNETT.

[Mr. BURNETT, a learned English writer, and secretary to King WILLIAM, was born A. D. 1655. His *Theory of the Earth*, from which these extracts are taken, does not favor probation after the advent.]

(Continued from our last.)

We come now to the third and last head of our discourse; to determine the time and place of the millennium. And seeing it is indifferent, whether the proofs lead or follow the conclusion, we will lay down the conclusion in the first place, that our business may be more in view; and back it with proofs in the following part of the chapter. Our third and last proposition therefore is this; that the blessed millennium, (properly so called) according as it is described in Scripture, cannot obtain in the present earth, nor under the present constitution of nature and providence; but it is to be celebrated in the new heavens and new earth, after the conflagration. This proposition, it may be, will seem a paradox or singularity to many, even of those that believe a millennium: we will therefore make it the business of this chapter, to state it, and prove it, by such arguments as are manifestly founded in Scripture and in reason.

And to prevent mistakes, we must premise this, in the first place; that though the blessed millennium will not be in this earth; yet we allow, that the state of the church here will grow much better than it is at present: there will be a better idea of Christianity, and, according to the prophecies, a full resurrection of the witnesses, and an ascension into power, and the tenth part of the city will fall; which things

imply ease from persecution, the conversion of some part of the Christian world to the reformed faith, and a considerable diminution of the power of Antichrist.* But this still comes short of the happiness and glory wherein the future kingdom of Christ is represented; which cannot come to pass till the man of sin be destroyed, with a total destruction.

In the first place, we suppose it out of dispute, that there will be new heavens and a new earth after the conflagration. This was our first proposition, and we depend upon it, as sufficiently proved both from Scripture and antiquity. This being admitted, how will you stock this new earth? What use will you put it to? It will be a much nobler earth, and better built than the present; and it is a pity it should only float about, empty and useless, in the wild air. If you will not make it the seat and habitation of the just in the blessed millennium, what will you make it? How will it turn to account? What hath providence designed it for? We must not suppose new worlds made without counsel or design. And as, on the one hand, you cannot tell what to do with this new creation, if it be not thus employed; so, on the other hand, it is every way fitted and suited to be an happy and paradisaical habitation, and answers all the natural characters of the millennial state; which is a great presumption that it is designed for it.

But to argue this more closely upon Scripture grounds. St. Peter says the righteous shall inhabit the new heavens and the new earth—(2 Pet. 3:13): "Nevertheless, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness;" that is, a righteous people, as we have shewn before. But who are these righteous people? That is the great question. If you compare St. Peter's new heavens and new earth with St. John's, (Apoc. 21:1, 2) it will go far towards the resolution of this question: for St. John seems plainly to make the inhabitants of the new Jerusalem to be in this new earth: "I saw," says he, "new heavens and a new earth, and the new Jerusalem descending from God out of heaven;" therefore descending into this new earth, which he had mentioned immediately before. And there the tabernacle of God was with men, (v. 3) and there he, that sat upon the throne, said, "Behold I make all things new;" referring still to this new heavens and new earth, as the theatre where all these things are acted, or all these scenes exhibited; from the 1st verse to the 8th: now the new Jerusalem state being the same with the millennial, if the one be in the new heavens and new earth, the other is there also. And this interpretation of St. John's word is confirmed and fully assured to us by the prophet Isaiah; who also placeth the joy and rejoicing of the new Jerusalem in the new heavens and new earth, (65:17, 18): "For behold, I create new heavens and a new earth; and the former shall not be remembered: but be you glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy;" namely, in that new heavens and new earth: which answers to St. John's vision of the new Jerusalem being let down upon the new earth.

To these reasons, and deductions from Scripture, we might add the testimony of several of the fathers; I mean of those that were millenarians: for we are speaking now to such as believe the millennium, but place it in the present earth before the renovation; whereas the ancient millenarians supposed the regeneration and renovation of the world before the kingdom of Christ came; as you may see in Irenæus, Justin Martyr, Tertullian, Lactantius, and the author ad Orthodoxos. And the neglect of this, I look upon as one reason, as we noted before, that brought that doctrine into discredit and decay: for when they placed the kingdom of the saints upon this earth, it became more capable of being abused by fanatical spirits, to the disturbance of the world, and the invasion of the rights of the magistrates, civil or ecclesiastical, under that notion of saints; and made them

also dream of sensual pleasures, such as they see in this life; or, at least, gave an occasion and opportunity to those that had a mind to make the doctrine odious, of charging it with these consequences. All these abuses are cut off, and these scandals prevented, by placing the millennium aright; namely, not in this present life, or on this present earth, but in the new creation, where peace and righteousness will dwell. And this is our first argument why we place the millennium in the new heavens and new earth; and it is taken partly, you see, from the reason of the thing itself, the difficulty of assigning any other use of the new earth, and its fitness for this; and partly from Scripture evidence, and partly from antiquity.

The second argument for our opinion is this: the present constitution of nature will not bear that happiness that is promised in the millennium, or is not consistent with it. The disease of our bodies, the disorders of our passions, the incommensurateness of external nature; indigency, servility, and the unpeaceableness of the world; these are things inconsistent with the happiness that is promised in the kingdom of Christ. But these are constant attendants upon this life, and inseparable from the present state of nature. Suppose the millennium was to begin nine or ten years hence, as some pretend it will; now shall this world, all on a sudden, be metamorphosed into that happy state? Apoc. 21:4—No more sorrow, nor crying, nor pain, nor death, says St. John: all former things are passed away. But how passed away? Shall we not have the same bodies; and the same external nature; and the same corruptions of the air; and the same excesses and intemperance of seasons? Will there not be the same barrenness of the ground, the same number of people to be fed; and must they not get their living by the sweat of their brows, with servile labor and drudgery? How then are all former evils passed away? And as to the public affairs, while there are the same necessities of human life; and a distinction of nations, those nations sometimes will have contrary interests, will clash and interfere one with another; whence differences, and contests, and wars will arise, and the thousand years truce, I am afraid, will be often broken. We might add also, that if our bodies be not changed, we shall be subject to the same appetites, and the same passions; and upon those, vices will grow, as bad fruit upon a bad tree. To conclude; so long as our bodies are the same, external nature the same, the necessities of human life the same; which things are the roots of evil; you may call it a millennium, or what you please; but there will be still diseases, vices, wars, tears and cries, pain and sorrow, in this millennium; and if so, it is a millennium of your own making; for that which the prophets describe is quite another thing.

Farthermore; if you suppose the millennium will be upon this earth, and begin, it may be, ten or twenty years hence; how will it be introduced? How shall we know when we are in it, or when we enter upon it? If we continue the same, and all nature continue the same, we shall not discern when we slip into the millennium. And as to the moral state of it, shall we, all on a sudden, become kings and priests to God? Wherein will that change consist, and how will it be wrought? St. John makes the first resurrection introduce the millennium; and that is a conspicuous mark and boundary: but as to the modern or vulgar millennium, I know not how it is ushered in.—Whether they suppose a visible resurrection of the martyrs, and a visible ascension; and that to be a signal to all the world that the jubilee is beginning; or whether it is gradual, and creeps upon us insensibly; or the fall of the beast marks it; these things need both explication and proof; for to me they seem either arbitrary, or unintelligible.

But to pursue our design and subject: that which gives me the greatest scandal, in this doctrine of the vulgar millennium, is their joining

things together that are really inconsistent; a natural world of one color, and a moral world of another: they will make us happy in spite of nature; as the Stoics would make a man happy in Phalaris's bull; so must the saints be in full bliss in the millennium, though they be under a fit of the gout, or of the stone. For my part, I could never reconcile pain to happiness; it seems to me to destroy and drown all pleasure, as a loud noise does a still voice: it affects the nerves with violence and overbears all other motions. But if, according to this modern supposition, they have the same bodies, and breathe the same air in the millennium, as we do now, there will be both private and epidemical distempers, in the same manner as now. Suppose then a plague comes and sweeps away half an hundred thousand saints in the millennium, is this no prejudice or dishonor to the state? or a war makes a nation desolate; or, in single persons, a lingering disease makes life a burden; or a burning fever, or a violent colic, tortures them to death: where such evils as these reign, christen the thing what you will, it can be no better than a mock millennium. Nor shall I ever be persuaded that such a state as our present life, where an aching tooth, or an aching head, does so discompose the soul, as to make her unfit for business, study, devotion, or any useful employment; and that all the powers of the mind, all its virtue, and all its wisdom, are not able to stop these little motions, or to support them with tranquillity; I can never persuade myself, I say, that such a state was designed by God or nature, for a state of happiness.—(To be continued.)

(For the Herald.)

Sketches of Travel.

NO. I.—THE VOYAGE.

A VOYAGE TO EUROPE! What a grand idea! It had long haunted my imagination like some bright vision of romance, which I hardly dared hope ever to see realized. The very word "voyage" had a bracing, inspiring, salt-water air. It called up "spirits from the vasty deep"—old ocean's varied forms of beauty and sublimity, gallant ships proudly careering o'er the waves, crews of brave and generous-hearted tars, and all the exciting scenes of nautical adventure.

And then EUROPE—the world's museum, crowded with the choicest productions of genius in every department of human effort, with her time-honored castles, her stupendous cathedrals, her magnificent palaces, her immense works of public utility, her unequalled collections of paintings, and statues, and antiquities, her venerable universities, her vast libraries, her long line of illustrious artists, and historians, and poets, and philosophers, and orators, and statesmen, and heroes, where every spot of ground is hallowed by its association with the most celebrated events and names in history—it seemed impossible for one to breathe the air or tread the soil of such a classic land, without catching the inspiration of its greatness, and becoming himself a great man by inevitable consequence.

Imagine then, my delight at the prospect of actually attaining this elevation, and becoming myself "a travelled man." Yes! The good ship "Aberdeen, Hubbard, master," was up for Liverpool, to sail in five days, and it was for me to say, whether I would go in her. I hurried home to make the necessary preparations. How vivid is the recollection of those few days! All surrounding objects seemed to share in my excitement of feeling, and to wear looks of unwonted significance. What changes might pass over them during my absence! How changed might I be before my return! And what if I should never come back again! The very books on my study shelves, seemed to reproach me for leaving their quiet and dignified society, to become a fugitive and a vagabond in the earth.

Once under way, I began to feel, for the first time, the loneliness of my situation. We were not far from the shore. The long lines of

* All fulfilled since Burnett wrote.

* Who looked for a millennium in this present state.

lighted streets were visible on both sides of us. Yet it seemed as if the ocean already rolled between me and my native land. I had set out for foreign shores, and return was impossible, until I had accomplished the end of my pilgrimage.

The next morning the wind was in our favor, and the music of the Sabbath bells was borne to our ears from off the land—O how sweetly they sounded, as if calling us to stay, and rest that day under the shadow of the sanctuary. But we heeded them not. Our pilot was aboard, and we immediately got under way. It was a beautiful morning, and the harbor was alive with vessels, some, like us, outward bound, and others just arrived. Soon we met the United States mail steamer "Herman," from Southampton, with all her colors flying; then the packet ships "Waterloo," and "Guy Mannering," and others, whose decks were crowded with emigrants, just opening their eyes on the "New World." About noon we passed Sandy Hook, and discharged our pilot. The wind freshened up from the southward, and we began to make some headway.

The next morning brought my first experience of sea-sickness. I succeeded in getting on deck and walking a little, but at breakfast-time my appetite suddenly disappeared, and I retreated precipitately to my state-room, where I turned in and lay the rest of the day. This was Monday. Tuesday, ditto—ate nothing but a few prunes and some arrow-root gruel. Wednesday, ditto—much sea, and a great deal of rolling; managed a little soup for dinner; fine headway. Thursday, not much better. Captain handed me the bulletin for the day—"Lat. 41 deg. 2 min. N. long. 58 deg. 25 min. W.—seven hundred miles from home." The above is a specimen of the entries in my diary, day after day, without much variation, till I became very much reduced in strength and spirits. I find the following reflections written in my note-book about that time:

"It is worth something to learn, by going abroad, that God is everywhere, and that we may carry with us a sense of His gracious presence wherever we may go. The Psalms which I committed to memory last winter are a source of great comfort to me now. Especially when confined to my berth and unable to read, I take great satisfaction in recalling them to mind and dwelling upon them.

"It is hard to feel our continual dependence on God; I mean not only to realize it, but to delight in it. To-day I am sick. I feel my dependence. But I hope to feel better to-morrow, and not so dependent. Just as if I was not as dependent at one time as at another. So now I am at sea, I feel my dependence. But I hope to be on land in the course of a few weeks, and then be in a measure relieved from a sense of my dependence. While absent from my family, I feel our joint dependence on God for life, and health, and all things. But what can I do for them when present? How entirely dependent then as now. Teach me, O Lord, ever to cherish a sense of my dependence, in health as in sickness, on land as on sea, at home as abroad, and even to rejoice in it."

We had but four cabin passengers. One was an elderly man, an Englishman, for many years past a resident at the Balize, Honduras, now on his way to make arrangements for the removal of his family to England, a pleasant, sociable man, who had graduated at the University of Cambridge, and made the tour of Europe in his youth. One was a Welchman, who came to this country thirty-one years ago, and settled in Oneida county, N. Y., now on a visit to his relatives in the "old country." The third was a jolly young Yorkshireman, who had lived awhile at Paris, Brazil, and then in Canada.

I shall always feel under great obligations to our excellent captain, for his kind attention to my health and comfort while under his care. Although evidently a thorough-going sailor, perfectly familiar with all the details of his profession, he has none of that roughness of exterior or manner, which we commonly associate with sea-captains, but was as agreeable and gentlemanly a man as you would wish to see. Our steward too—I should be ungrateful were I to omit mention of his many admirable qualifications—attentive, prompt, ready for anything, always looking on the bright side, even when the wind was dead ahead, and possessed of the happy art of adapting his replies to the varying humor of his questioners. I never could cease to admire the dexterity and grace with which he would convey dishes of all qualities, shapes, and dimensions, from the cook's quarters to the cabin, across the deck in perfect safety, even in the roughest weather.

Our crew were a hard looking set, many of them old men, hardly capable of duty, and all apparently enfeebled by hard labor and exposure and vicious courses. There was not one fresh looking countenance among them; not one which bore any expression above that of a low sensuality; and not even that buoyancy of spirit which often animates brutes. The monotonous song with which they braced the yards

or heaved the capstan, seemed to have no more life in it than the creaking of the ropes or the turning of the windlass. And the miserable condition of their clothing, added to the wretchedness of their appearance. No two were dressed alike. There was every conceivable variety of shape, and color, and texture in coats and pantaloons—the shortest possible roundabouts, and the longest possible overalls—old hats, caps, and huge sou'-westers—boots, shoes, slippers, and bare feet. Falstaff's ragged regiment could not have been worse off. Most of them were drunk when shipped, out of money and out of clothes. All their advance wages had gone to pay the score run up at their boarding places since their last voyage. Consequently, when we reached Liverpool, they were wholly at the mercy of those ravening wolves, who prowl about the docks to entice new comers to their boarding-hells, where they keep them awhile on the credit of their next voyage, and then pocket their wages in advance, and turn them adrift in the same destitute, wretched condition.

Many sea-faring men with whom I have conversed on this subject, have expressed to me their conviction, that much of this evil might be prevented, if the universal practice of *paying seamen's wages in advance* were discontinued. If they did not receive their pay, or only a part of it, until after they had sailed, then they would have some money coming to them when they were sober enough to know its value, and to make a good use of it. A feeling of self-respect and independence would grow up in their minds, and when they arrived at the end of their voyage, they would be better able to look out for themselves, and steer clear of the land-sharks. I would fain appeal to ship owners, and agents, and all honest and benevolent persons, who are interested in the welfare of sailors. Is not such a change practicable?

The eighteenth day out we came in sight of land, passed Cape Clear, and were obliged to beat up the Channel in the face of an east wind. The next day, towards evening, we came near the Irish coast, saw Brown Stonehead with its two beacons, and could discern the verdure on shore; then Waterford lighthouse, where was a pilot boat lying off, from which three men came alongside of us in a small boat, to see if we had any provisions to give them. The next day we were becalmed, so that the tide drifted us down the Channel. Towards evening, however, the wind sprang up again, and the succeeding day we passed Holyhead, had a view of the Isle of Man, saw the Skerries, rocks that proved fatal to so many vessels before the erection of the present lighthouse, and beyond the Isle of Anglesey, had a glimpse of the cloudy outline of Mount Snowdon, which our Welchman contemplated with delight. We soon made Point Linus, the usual station for pilots, about forty-five miles below Liverpool, and when I went on deck late in the afternoon, quite an exciting scene presented itself. Our signal was set for a pilot, viz., the union jack at the fore; in the distance was a pilot boat with colors flying, responding to our call, her small boat making for us; a steam-tug alongside, anxious to escort us up the Mersey, for only sixteen guineas, which our captain refused to give. The pilot came aboard and dispensed the news to our hungry company. The next morning a steamer took us in tow, we passed Rockfort, had a fine view of Liverpool on the left, and Birkenhead on the right, under a clear sky. The flag was up at Prince's Dock, to signify that it was full of vessels; but on our captain's landing, room was made for us; we entered the basin and hauled into the dock just as the "Isaac Webb," swarming with emigrants, was hauling out of the "Waterloo Dock," opposite; having made a very good passage of twenty-two days. S. J. M. M.

Signs of the Times.

BY L. D. MANSFIELD.

We may not be able with all the light of prophecy, to discover the precise order of events which are in the womb of the future, but we should keep on the look-out and be ready to discern the application of prophecy to current events, lest we fall under the censure of the Lord Jesus for our want of discernment of the "signs of the times," as the Pharisees did at his first advent.

There are two extremes in this matter, both of which should be avoided. The first is a state of moral obtuseness, which fails to perceive any relation between transpiring events, however momentous their import, and the prophecies. And the other, is a disposition to make an application of events to historical prophecy, without sufficient deliberation, and hastening to conclusions before the premises are fairly laid in facts.

As a people, we have, doubtless, erred in the last mentioned particular far more than in the former; but this is not to be wondered at, and is on the whole less pernicious in its influence than the moral, and I might say mental obtuse-

ness, which sees nothing of the fulfilment of prophecy which occurs at every step in our progress toward the judgment. It were better by far, in approaching an unknown and dangerous coast to keep a look-out from the mast-head, though we should mistake a bank of fog for a continent, than to remain in careless security in the cabin, until the ship was stranded on a rock-bound coast.

We have hazarded many opinions respecting the future, which time has proved to be quite unfounded; this should teach us to proceed with greater caution, but should no lead us to abandon the post of observation, and resign ourselves to carnal security.

It was once thought that there never could be a state of general hostility and resort to arms in the old Roman world, as the "four angels standing on the four corners of the earth holding the four winds of heaven," were symbolical of four great European powers,* which would by the potency of their own influence and the skill of their diplomacy, so control the affairs of Europe as to prevent the recurrence of the scenes of bloodshed which had so often transpired on the old Roman domain; but scarcely had this view been received, before nearly the whole world is electrified by the upheaving of the nations, and the overturning and reconstruction of half the governments of Europe; while the "battle of the warriors was with confused noise and garments rolled in blood." France, Italy, Hungary, Austria, and the German States; countries forming the very marrow of the Roman Empire, felt the shock most severely, and thousands of slaughtered victims on the gory battle-fields, told us too plainly to be mistaken, that the "winds of heaven" were not "held."

Some writers have maintained that the coming of the Lord would occur at a time of profound peace, while nearly all have anticipated a period of unprecedented tribulation and calamity.

Our Saviour taught that "DISTRESS OF NATIONS with perplexity, men's hearts failing them for fear and for looking after those things which are coming on the earth," would be the immediate precursors of his coming.

Nor do we think that Paul's declaration, "when they shall say PEACE AND SAFETY, then sudden destruction cometh upon them, and they shall not escape," (the passage upon which those rely who expect a time of peace will precede the advent), contradicts this, for he evidently refers to the general unbelief respecting Christ's coming, and their "safety" relates to safety respecting that event; while the "fears" and consternations of which Christ speaks, are such as are produced by "the distress and perplexity of nations," and the general unsettling of the social and political affairs of the world.

Europe is the grand theatre of prophecy, and all the closing scenes of the mighty drama of history will transpire there. Asia, the principal seat of the first three stupendous monarchies which were delineated in Daniel's prophecy, and whose delineations history has verified, is not so much an object of interest as Europe, which embraces Rome and the ten kingdoms into which the empire was divided. Every intelligent observer of "the signs of the times, will, therefore, look earnestly and patiently to Europe for developments, indicating our whereabouts in the great chart of human affairs revealed in prophecy.

We should look to Europe, then, for "distress of nations, with perplexity," and though the last four years have partially fulfilled this prediction, yet we have only seen "the beginning of sorrows," in that direction, from all human appearance.

That it may be seen how strong the expectation of the unsettling of Europe and a general state of hostilities has been, and even before the last European revolution, I quote from Mr. Bickersteth's work on "The Signs of the Times," published in 1845. He says:

"Even political men have announced this from the common sagacity and foresight of what is coming. In Dec. 1826, the late Mr. Canning testified in the House of Commons, 'I fear the next war which shall be kindled in Europe will be a war not so much of armies as of opinions; the consequence of letting loose the passions, at present chained and confined, would be to produce a scene of desolation which no man can contemplate without horror. I dread the recurrence of hostilities in any part of Europe, and would bear much and forbear long, rather than let slip the furies of war, not knowing whom they may reach, or how far these ravages may extend.'"

"Similar are the views of a most able defender of divine truth, who states his opinion thus—

"Of this, in general, I am satisfied, that the next coming (whether in person or not I forbear to say) will be a coming not to final judgment, but a coming to precede and usher in the millennium. I utterly despair of the universal prev-

* As we know of no instance where a government is symbolized by an angel, we have not been able to adopt the view that the four angels symbolize governments.—ED. HER.

alence of Christianity as the result of a pacific missionary process, under the guidance of human wisdom and principle, but without slackening in the least our obligations to help forward this great cause, I look for its conclusive establishment through a widening passage of desolations and judgments with the utter demolition of our present civil and ecclesiastical structures."

"Pious men on the Continent are awakening to these scriptural views. The following extract from 'L'Esperance,' a French journal, of Jan. 5th, 1839, will show this:

"After a review of the stormy condition of the world at this moment, are we not authorized to offer with solemn emotion this great question, 'Whither are we going?'"

"We have already said, that we have no pretensions of any kind, and we shall especially guard against endeavoring to answer the great question that we have just offered, by the light of diplomacy.

"What is indeed that mass of short-sighted wisdom, which imagines to govern the world, and to foresee at two days' distance what the future will bring forth? Microscopic wisdom, perfectly versed in the crowd of odious and shameful details, of which the political world at this moment is composed, and who, foreseeing one of the turns of the road, imagine that the general direction of things will necessarily remain in the course in which human affairs now run. When Napoleon departed for Moscow, did he, powerful as he was, know that he was departing for St. Helena? Leaving then the great question asked above to remain in all its vagueness, and inquiring anew, Whither are we going? we reply—

"As to the details, no one knows; but generally, here appears certain to us.

"At best through violent storms.

"To an immense revolution, which shall renew the political and religious world.

"To a moment of profound darkness, followed by a dazzling light.

"To a casting down of the proud, and an exaltation of the feeble.

"But all very differently to what the several parties imagine."

Thus far the events have been much as anticipated.

The late wars in Europe, though "wars of armies," to some extent, was, nevertheless, eminently a "war of opinions." Absolutism against popular forms of government, and liberty against oppression, were the great antagonistic elements, and the conflicting of armies was only incidental to the antagonism of principles.

The extract from "L'Esperance" anticipated "violent storms, an immense revolution, which should renew the political and religious world,—casting down the proud, and exalting the feeble,—and all in a very different way from what the several parties imagine."

The beginning of those events has already been realized; but the grand consummation of these dramatic scenes has not been realized as yet. But we regard the "signs of the times" as pregnant with events of startling magnitude, which seem inevitable in 1852.

It will be seen from this passage from Bickersteth's "SIGNS OF THE TIMES," that Russia is expected to fulfil an important part in the terrible drama which closes the history of nations.

"The Russian nation appears, both from prophecy and providence, to have a leading part assigned to it in these last tribulations, though it be to its own ultimate confusion and overthrow. The 38th and 39th chapters of Ezekiel, commencing—"Set thy face against Gog, of the land of Magog, prince of Rosh, Meshech, and Tubal," apparently point out the three chief provinces of the Russian empire. The dread by the nations of the present overwhelming power of that land is not without a just cause. Oh that it might lead us to the only true source of strength."

The probability of this grand and appalling collision between the nations of Europe, including Russia, in 1852, is made very strong by the aspect which things are assuming at the present time. The following letter from a correspondent of the New York "Herald," shows us that great things are anticipated at the opening of the next spring. It will speak forcibly to the watchmen who are anxious to know the time of night.

"Washington, Oct. 14, 1851.
"I send you, Mr. Herald, a plan of raising a German loan of two millions of dollars. You would do well to print it in the original, as well as in English, for thousands of Germans would see it if published in your columns.

"I learn that double twenty thousand dollars has been raised by Dr. Kinkel, since his brief sojourn amongst us. Success, say I, to this movement. It is conceived in wisdom, and will be sure to carry, if our re-actionary President will not come down upon the Doctor with another Cuba-outlawing and anti-law of nations proclamation; but I am happy to learn there is no danger of that, as German votes are not to be

thrown away with impunity by the Whig party. Besides, I hear that Dr. Kinkel's interview with the President, in which he told him all his plans, was perfectly satisfactory.

"That all Germany will strike a blow for liberty next spring, you may put down in your widely read sheet as a fixed fact, before it happens, for happen it will. Italy, too will strike at the same time; and then a war of extermination against the arch enemy of liberty, that devil who sits upon his icy throne in the swamps of the Neva. I speak what is now intended; and to the enemies of popular liberty in Europe, it is no secret.

The convention of European democrats will, most probably, be held in your city, in the course of the next two or three months. So you will have all the real celebrities of Europe in your midst—Kossuth, Kinkel, Mazzini, Ledru Rollin, and their determined associates. I am very much afraid that Mr. Fillmore will put them under the ban of the law of 1848, especially if the oppressors of Russia, Austria, Prussia, Naples, Rome, and their cat's-paw, Louis Napoleon, should send over a protest; but I hope, Mr. Herald, they will be safe from all Presidential interference, under the powerful shield of public opinion, as displayed in your paper.

"I have another piece of news for you, if you have not had it already, in these days of steam and lightning, and that is, that the Italians have already raised two millions of dollars, which are now on deposit in a London bank, subject to the control of revolutionary democrats, who are preparing to blow up the crowned tyrants of the old world. There is yet a hope for Italy, you will see from this.

"Russia is pushing Louis Napoleon forward to his destruction, might and main, and the kite is obeying the autocratic impulse, as is evident to all. The election for the next President of France will be the signal for the great battle of Armageddon, between the people on the one side, and the few on the other. Wo to the oppressor at the next uprising! Von Gagen, the traitor to the people's cause, foreseeing the storm, has, I learn, sold his estates in Westphalia, and is probably now on one of the Western States, to settle. A pregnant sign of the future."

Strange that this writer, who is evidently no student of prophecy, should call the anticipated conflict the "battle of Armageddon," but it may be as unwittingly true as the language of the High Priest who proposed that Christ should "die for the nation, and that the whole nation perish not;" though he meant in a very different sense from that in which the Holy Ghost intended, under whose unconscious impulse he uttered the prophecy. So may the "battle of Armageddon" occur really, but very differently from what the writer anticipated. At all events, we should be on the look-out, and be ready for that day.

There is no reason to doubt the opening of a terrific drama in 1852, and we hope it will close by the brightness of the Lord's coming, and that the scenes—as respects God's people—will terminate in glory and not in gloom.

Monitor and Messenger.

"That Day."

From the earliest ages, inspired men have freely and clearly spoken of the day of judgment. Enoch, who was the seventh from Adam, and all of whose life on earth, except twenty-two years, was contemporaneous with that of our first father, prophesied, saying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him."—Three thousand years after this, Jude found no fitter words, by which to warn outrageous sinners, than those spoken to the antediluvians.

In the 50th Psalm, Asaph gives an account of the same great day, scarcely, if at all, less full and particular than that given by our Lord in the 25th of Matthew. The last words of the royal preacher are no less decisive: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." So that for full five thousand years we know that the doctrine of future judgment has been no secret to the pious. It was no novelty in the days of the apostles. It was so well understood by the early Christians, that in 2 Timothy 4:8, Paul simply calls it "that day," meaning the great day, the day of days, and the day for which all other days were made, and in comparison of which all others are as nothing. Let us notice a few things respecting it.

It will commence so as no other day ever did. Other days begin with the rising of the natural sun, but this will be ushered in with the brightness of Immanuel's appearance. Other days begin with general quiet, but this will begin with great and unusual noises. "Our God shall come, and shall not keep silence: a fire shall

devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." When Christ finally left his apostles, "a cloud received him out of their sight;" and while they were gazing up to heaven two angels said: "This same Jesus which is taken from you, shall so come in like manner as ye have seen him go into heaven." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Men will see sights and hear sounds that morning, such as never met their senses before. The brightness of his coming will extinguish the light of the heavenly bodies, and the sounds, which shall be heard, shall make the earth reel and stagger like a drunken man.

The day of judgment will probably exceed all other days in length. There is a general impression that it will commence at midnight. I shall not state all the reasons of this belief, but merely say, they render the opinion probable. Besides, the term *day*, in both the Old and New Testaments, often denotes a much longer period than twenty-four hours. The apostle Peter is speaking of "the day of judgment and perdition of ungodly men," when he tells us that "one day is with the Lord as a thousand years, and a thousand years as one day." Hence many sober and learned men have inferred that the judgment day will last a thousand years. One thing is certain, and that is, the judgment will last long enough to answer all the ends of a public trial, vindicating the government of God, and acquitting the innocent, condemning the guilty, and showing how God is just in saving sinners, who have fled to Jesus.

It will also be above all others a *day of convocation*. The heavens and the earth shall furnish the assembly. The chariots of God, which are twenty thousand, shall roll down the skies, bearing in them the ten thousand times ten thousand angels. And them that sleep in Jesus will God bring with him. The dead in Christ shall rise first, and be caught up into the air to meet the Lord. Prophets, apostles, martyrs, confessors, saints of all ages and nations, shall all be there. There too shall be fallen angels and wicked men. "We must all appear before the judgment-seat of Christ." What an assembly! There never was a congregation so large before, and there shall not be such a one after this day.

It will be a day of *unparalleled excitement*. There will be no listless spectator there. People have fallen asleep at a funeral, at a marriage, under the preaching of the gospel, and at the bed of the dying. But none will fall asleep at the judgment-day. Every eye shall see and every ear shall attend to the Judge. Every faculty of the soul will be roused to the highest exercises, of which it is capable.—Dreams, fancies, and wandering thoughts attend men in this life, but not at that day.

To men it will be a day of *despair*. There never were such tears as will be shed, such sighs as will be heard, such groans as will be uttered, nor such cries as will pierce the air that day, when men shall wish for annihilation, but wish in vain; when they shall "say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Wicked men may be bold now, but the stoutest of them will find their courage fail them when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.

To the righteous it will be a day of *joy and triumph*. Saints in glory are awaiting the adoption, to wit, the redemption of their body. They shall in that day attain the glorious liberty of the sons of God. I would not have believed it, if the Bible had not said so, but the righteous shall "have boldness in the day of judgment." Nothing in the word of God surprises me more. The most timid child of God shall have no fears. The believer, who on earth was startled at anything unusual, will have a divine composure during all these amazing exhibitions.

Yet to saint and sinner it will be a day of *surprise and wonder*. Many will be saved, and many lost contrary to the expectations of some, who knew them on earth. Christians will wonder that they are saved, and how they are saved, and they will be unspeakably surprised at having themselves commended for deeds, of which they took no farther account than that they were very imperfect. Sinners will be filled with amazement to find that they are lost, and how their ruin was accomplished, and especially that they are condemned for many things that they always prided themselves upon. Christians should be saved. Sinners wonder why they should not be saved. The sinner asks, "What have I done?" The Christian, "What have I not done?" The sinner says he does the best he can. The Christian knows he does not. Who was it that said, "Behold, I am vile?"

Was it Saul, Judas, or Jeroboam? No. It was Job, "a perfect and an upright man, one that feared God and eschewed evil."

That the day will be a day of *eccleicism*. Things will then be cleared up, which were grievously full of darkness. God's providence will then be made plain as to a thousand things before inexplicable. The successful villany of the wicked will then be exposed. The slandered, abused and injured of our race will then have justice done them. Many a righteous man judicially murdered, will then face his corrupt earthly judge with the suborned witnesses and perjured jurors that sat on his trial, and generally God will bring forth the righteousness of his people as the light, and their judgment as the noon-day. There will no longer be any doubt whether Burr meditated treason or not, who wrote the letters of Junius, or who committed murders, that were never punished on earth.

The judgment-day will also be a day of *final decision*. In this world appeals are often taken from lower to higher courts, from the judgment of contemporaries to that of posterity, and from the judgment of man to that of God. But the judgment-seat of Christ is the court of the last resort. From his decision there lies no appeal. Then more than in all other times will be fulfilled the saying: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

The day of judgment will be the *last day*.—After it "time shall be no longer," that is, duration shall not be measured by the alternations of day and night, and there shall be no succession of seconds, minutes, hours, days, months, and years, as now. All beyond the judgment-day is eternity.

That this last day and its scenes will have an ineffaceable impression on the minds of all men, is not to be doubted. None will ever forget what they then saw, and heard, and felt. Men may in eternity not remember with clearness days, which on earth were called great days, but the memories of the last day will not grow dim while eternity rolls on. "Son, remember," was a dreadful part of the rich man's doom. And the righteous will never cease to celebrate the mercies and deliverances of that "last of the sons of time."

It may well be doubted whether even good people think as much as they should of the day of judgment. It was Justin Martyr, I think, who often told his friends that these words were always sounding in his ears, "Awake, ye dead, and come to judgment." The apostles seem to have had every thing associated with the last day. When one would express gratitude for kindness and hospitality, he prays that his friend may receive mercy of the Lord in that day. When the same writes to his beloved children, he says: "Behold, the Judge standeth before the door." When Christ was on earth, he said: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." And after he ascended to heaven he said: Behold, I come quickly; and my reward is with me, to give every man according to his work." Let us often and solemnly meditate on this day; yea, let us hasten to the coming of the day of the Son of man. Then when the cry is heard, "Behold he cometh," we shall reply, "Even so, Lord Jesus, come quickly."—
W. S. P. N. Y. Observer.

Prediction of the First Eclipse.

BY PROF. O. MITCHELL.

To those who have given but little attention to the subject, even in our own day, with all the aids of modern science, the prediction of an eclipse seems sufficiently mysterious and unintelligible. How, then, it was possible, thousands of years ago to accomplish this same great object, without any just views of the structure of the system, seems utterly incredible. Follow me, then, while I attempt to reveal the train of reasoning which led to the prediction of the first eclipse of the sun, the most daring prophecy ever made by human genius. Follow, in imagination, this bold interrogator of the skies to his solitary mountain summit—withdrawn from the world—surrounded by his mysterious circles, there to watch and ponder through the long nights of many—many years. But hope cheers him on, and smoothes his rugged pathway. Dark and deep as is the problem, he sternly grapples with it, and resolves never to give over till victory crowns his efforts.

He has already marked that the moon's track in the heavens crossed the sun's, and that this point of crossing was in some way immediately connected with the coming of the dread eclipse. He determines to watch, and learn whether the point of crossing was fixed, or whether the moon, in each succeeding revolution, crossed the sun's path at a different point. If the sun in his annual revolution could leave behind him a track of fire, making his journey among the

stars, it is found that this same track was followed from year to year, and from century to century, with undeviating precision. But it was soon discovered that it was far different with the moon. In case she, too, could leave behind her a silver thread of light, sweeping round the heavens, in completing one revolution, this thread would not join, but would wind around among the stars in each revolution, crossing the sun's fiery track at a point west of the previous crossing. These points of crossing were called the *moon's modes*. At each revolution the mode occurred further west, until, after a cycle of about nineteen years, it had circulated in the same direction entirely around the ecliptic.—Long and patiently did the astronomer watch and wait; each eclipse is duly observed, and its attendant circumstances are recorded, when, at last, the darkness begins to give way, and a ray of light breaks upon his mind. He finds that no eclipse of the sun ever occurs unless the *new moon is in the act of crossing the sun's track*. Here was a grand discovery. He holds the key which he believes will unlock the dread mystery, and now, with redoubled energy, he resolves to thrust it into the wards, and drive back the bolt.

To predict an eclipse of the sun, he must sweep forward from new moon to new moon, until he finds some new moon which would occur while the moon was in the act of crossing from one side to the other of the sun's track. This certainly was invisible. He knew the exact period from new moon to new moon, and from one crossing of the ecliptic to another.—With eager eyes he seizes the moon's places in the heavens, and her age, and rapidly computes where she crosses at her next change. He finds the new moon occurring far from the sun's track; he looks around another revolution; the place of the new moon falls closer to the sun's path, and the next closer, until, reaching forward with piercing intellectual vigor, he at last finds a new moon which occurs precisely at the computed time of the passage across the sun's track. Here he makes his stand, and on the day of the occurrence of that new moon, he announces to the startled inhabitants of the world that the sun shall expire in dark eclipse. Bold prediction! Mysterious prophet! with what scorn must the unthinking world have received this solemn declaration! How slowly do the moons roll away, and with what intense anxiety does the stern philosopher await the coming of that day which should crown him with victory, or dash him to the ground in ruin or disgrace. Time to him moves on leaden wings; day after day, and at last hour after hour, roll heavily. The last night is gone—the moon has disappeared from his eagle gaze, in her approach to the sun, and the dawn of the eventful day breaks in beauty on the slumbering world.

This daring man, stern in his faith, climbs alone to his rocky home, and greets the sun, as he rises and mounts the heavens, scattering brightness and glory in his path. Beneath him is spread out the populous city, already teeming with life and activity. The busy morning hum rises on the still air, and reaches the watching-place of the solitary astronomer. The thousands below him, unconscious of his intense anxiety, joyously pursue their rounds of business, their cycles of amusement. The sun slowly climbs the heavens, round and bright, and full-orbed. The lone tenant of the mountain-top almost begins to waver in the sternness of his faith, as the morning hours roll away. But the time of his triumph, long delayed, at length begins to dawn—a pale and sickly hue creeps over the face of nature. The sun has reached his highest point, but his splendor is dimmed—his light is feeble. At last it comes! Blackness is eating away his round disc—onward, with slow but steady pace the dark veil moves, blacker than a thousand nights—the gloom deepens—the ghastly hue of death covers the universe—the last ray is gone, and horror reigns. A wail of terror fills the murky air—the clangor of brazen trumpets resounds—an agony of despair dashes the stricken millions to the ground, while that lone man, erect on his rocky summit with arms outstretched to heaven, pours forth the grateful gushings of his heart to God, who had crowned his efforts with triumphant victory.

Search the records of our race, and point me, if you can, to a scene more grand, more beautiful. It is, to me, the proudest victory that genius ever won. It was the conquering of nature, of ignorance, of superstition, of terror, all at a single blow, and that blow struck by a single man. And now do you demand the name of this wonderful man? Alas! what a lesson of the instability of earthly fame are we taught by this simple recital. He who had raised himself immeasurably above his race—who must have been regarded by his fellows as little less than a god, who had inscribed his fame on the very heavens, and had written it in the sun, with a "pen of iron, and the point of a diamond"—even this one has perished from the earth—name, age, country, all are swept into oblivion; but the proud achievement stands. The monument reared to his honor

stands; and although the touch of time has effaced the lettering of his name, it is powerless, and cannot destroy the fruits of his victory.

A thousand years roll by; the astronomer stands on the watch-tower of Babylon, and writes for posterity the records of an eclipse; this record escapes destruction, and it is safely wafted down the stream of time. A thousand years roll away; the old astronomer, surrounded, by the fierce but wondering Arabs, again writes and marks the day which witnesses the sun's decay. A thousand years roll heavily away; once more the astronomer writes, from amidst the gay throng that crowds the capital of Europe. Record is compared with record, the past with date, revolution with revolution, date and present together—another struggle commences—another triumph is won. Little did the Babylonian dream that he was observing for one who, after a lapse of three thousand years, should rest upon this very record of the successful resolution of one of Nature's darkest mysteries.

Daguerrean Journal.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JAN. 3, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

End of the Volume.

With the last number the old volume closed.—Three weeks since we marked on their paper or envelopes the indebtedness of each one who is owing for the paper, at the close of the year. The receipt of each one of these would make a very acceptable *New Year's present*. We hope to hear from all soon, and expect to from those who recognize their obligation to do justly. We hardly know what to think of some who receive volume after volume and never seem to realize that what contributes to their pleasure costs the office money, and involves it in embarrassment when deprived of its just dues. We would much like to settle up with each one to the close of the present year. We hope those in arrears will not fail to make an effort, at least, to pay their dues, that we also may be able to do justice to our creditors. The beginning of the year is a fine time to repent of all sins both of omission and commission, whether pecuniary or otherwise.

THE NEW YEAR.

Another year has been added to the days of the past, and we have entered on another of these fleeting periods of time. How swiftly the months succeed each other! But yesterday, as it were, the closing year dawned on us; and its rapid moments have so soon fled.

These way marks in our journey of life, if rightly improved, serve a useful purpose. If time was unmeasured and unmarked,—if it had no succession of light and shade, of day and night, of summer and winter, of months and years—if the sun continually looked down on us, from a fixed point in our sky, and we had nothing to remind us of the passing of time, we might give little heed to the duties and responsibilities of life. But their swift succession cannot fail to remind us that few and evil are the days of the years of our life, and that their tale is soon told. How important then is it that on these annual returns, we do, what should often be done, review our past lives, scan the motives of our hearts, and repent before the living God, over our many short comings and departures from duty. Who is there that lives, and has no occasion to mourn over hours misspent, foolish thoughts indulged, idle words and thoughtless acts which need to be repented of? and who can count the sum of them? Also who is sufficiently mindful of the many mercies received? Who is thankful enough for preserved or restored health—exemption from sickness, for having while so unworthy, been fed, clothed and sheltered, and supplied with every needful good? In recounting our short comings, and our many blessings, we need to humble ourselves anew, and to be devoutly thankful before Him, in whom we live and move and have our being: and thus to begin each new year with higher and holier purposes than those which may have been before the actuating ones.

On these annual returns, it is customary with pub-

lic journalists, also, to recall the prominent events of the past, and to speculate respecting the future. Of the past year, the two most prominent occurrences have been the liberation of M. Kossuth with his visit to this country, and the seizure of the Dictatorship in France by LOUIS NAPOLEON. And these are only important as they may have a bearing on the future. Aside from these the past year has been one of remarkable quiet, but of constant apprehension. It has stood in striking contrast with that of 1848, with which a writer in the *North British Review* thus contrasts it.

Probably since the fall of the Roman Empire the world has never seen a year so eventful and distracting as 1848. It seemed like a century compressed into a lustrum. Never was there a year so distinguished beyond all previous example by the magnitude and the multiplicity of its political changes—by the violence of the shock which it gave to the framework of European society—by the oscillations of opinion and success between the two great parties in the Continental struggle. Never was there a year so pregnant with instruction and warning—so rich in all the materials of wisdom both for sovereign and for people—so crowded with wrecks and ruins, with the ruins of ancient grandeur, and the wrecks of glorious anticipations—so filled with splendid promises and paltry realizations, with hopes brilliant and fantastic as fairy-land, with disappointments dismal and bitter as the grave. Thrones, which but yesterday had seemed based upon the everlasting hills, shattered in a day; sovereigns, whose wisdom had become a proverb, and sovereigns, whose imbecility had been notorious, alike flying from their capitals, and abdicating without a natural murmur or a gallant struggle; rulers, who had long been the embodiment of obstinate resistance to all popular demand, vying with each other in the promptitude and the extent of their concessions; statesmen of the longest experience, the deepest insight, the acutest talent—statesmen like Metternich and Guizot—baffled, beaten, and chased away, and reaching their foreign banishment only to turn and gaze with a melancholy and bewildered air on the *ecroulement* of schemes and systems of policy, the construction of which had been the labor of a life-time; eminent men sinking into obscurity, and going out like snuff; obscure men rising at one bound into eminence and power; ambitious men finding the objects of their wildest hopes suddenly placed within their grasp; Utopian dreamers staggered and intoxicated by seeing their most gorgeous visions in the point of realization; patriots beholding the sudden and miraculous advent of that liberty which they had prayed for, fought for, suffered for, through years of imprisonment, poverty, and exile; nations which had long pined in darkness, dazzled and bewildered by the blaze of instantaneous light; the powerful smitten with impotence; the peasant and the bondman endowed with freedom and unresisted might, the first last, and the last first;—such were the strange phenomena of that marvellous era, which took away the breath of the beholder, which the journalist was unable to keep pace with, and "which panting Time toiled after in vain."

This is 1848. What follows in 1851?

Where now are all those bright prospects vanished!—which of all those mighty changes have become permanent!—what has been the enduring fruit of all these brilliant victories?—where now are to be found all those fresh, young, sanguine constitutions? With scarcely an exception, everything has fallen back to its old condition. In nearly every state the old domain of despotism has returned, bringing with it worse evils than itself. Hungary and Hesse are crushed; Bavaria has been degraded into the brutal tool of a more brutal tyrant; the Prussian people are sullen, desponding, and disarmed,—and the Prussian government sunk into a terrible abyss of degradation; Austria has a new emperor, more insolently despotic than any of his predecessors for many a long year; and throughout Germany constitutional liberty has been effectually trampled out. In Italy, Venice and Lombardy have been conquered, and are now experiencing the *va victis*; Tuscany is worse, because more Austrian than before, and alarmed at the peril she has incurred; the small duchies are as bad as ever—they could not be worse; the Pope, terrified out of his benevolence and his patriotism, has been restored by foreign arms, and the old ecclesiastical abominations are reinstated in their old supremacy; while Naples and Sicily are again prostrate at the feet of the most imbecile and brutal of the incurable race of Bourbons. Two short years have passed away since Europe presented to the lover of liberty and human progress the most smiling aspect she had ever worn:—and in this brief space of time, an inexorable destiny has gathered together all the far-reaching anticipations, all the noble prospects, all the rapid conquests, all the rich achievements of that memorable era, and covered them over with these two narrow words—*Hic jacet*.

Thus the past year contrasts with that of 1848, but it is more in its exemption from great events, than in actual retrograde movements,—these having been mostly consummated in the intervening years.

Turning from the past, what is the prospect of the coming year? The relations of this Government with several foreign powers are in a somewhat critical condition. Spain is dissatisfied with the connection of this country with the Cuban affair. Great Britain continues her Protectorate on the Mosquito coast, contrary to the spirit of her treaty with this Government, which is also demanding an apology for the attack on the *Prometheus*. Mexico refuses to confirm her grant respecting the Tehuantepec route; and citizens from the United States seem bent on revolutionizing her northern territories. The Sandwich Islands, if ceded to this Government, as there is now quite a probability, may give mortal offense to France, which has long kept up a petty quarrel with it, endeavoring to compel it to admit her brandy

and Catholic priests. Russia and Austria are anything but pleased at the reception which M. Kossuth has received in this country; and should the popular breeze which he is fanning, compel this Government to interfere in favor of Hungary, we could not well avoid being embroiled in the quarrels of all Europe. Thus far in respect to our own Government. How is it with Europe? Everything there seems verging towards a mighty struggle between absolutism and republicanism; and it seems hardly possible to avert it beyond the present year. The Austrian exchequer is on the verge of bankruptcy; and yet her existence depends on her raising the means to support her army. Hungary is ripe for another revolt; and only wants the "material aid" for arms and other munitions of war, to make a more mighty and desperate effort than their last. The reception of M. Kossuth in England and in the United States, cannot but give them great encouragement. The small German duchies are discontented under the governments of other petty sovereigns; and plans are said to be forming in this country for the return of large numbers of Germans, with revolutionary purposes. Italy is in a very precarious condition, and only waits the favorable moment to set the Pope again adrift, and to hurl FERDINAND from the throne of Naples. The dictatorship of France has just been seized by LOUIS NAPOLEON, and the coming year may not pass over without bringing a crisis in the affairs of that nation. Russia is ready to pour down from her northern forests her hordes of Cossacks at any moment when she has anything to gain by war, or to fear by inaction; and Turkey sits a tempting bait to Russian ambition, and if seized would compel other powers to interfere. And thus the entire civilized world seems ready to be embroiled in war, whenever the crisis may occur. These things are causing politicians to watch with eager interest the signs of the times.

If thus interesting to the politician, they can be none the less so to the student of prophecy. Although it would be vain to speculate, and foolish to predict respecting the future; yet the signs of the times are ever objects of interest, and worthy of most attentive consideration. The journalist should ever be more ready to record what does transpire, than to predict what will; and yet it is within his province to point out probable contingencies. In these however he is always liable to mistake and misjudge, and should never speak dogmatically. A month since, we could not well conceive how the time for the general election in France could fail to terminate the government of LOUIS NAPOLEON; but his seizure of the absolute power, has put an end to all speculation respecting that point of time. In like manner any opinion as to the course of events in the future, may be proved fallacious by the results. We shall therefore be content with noticing the fact that there is a universal looking for of a revolutionary storm in Europe. Its proximity is felt by all, and though it may be delayed, it cannot be averted. It is regarded, in the forcible and expressive language of Kossuth, as "the turning point of centuries in the destiny of mankind," as the "approach of universal danger," the "decisive struggle"—the "last in mankind's history," the "approaching death of despotic governments," the "decisive struggle in mankind's destiny," "the drawing near of the judgment," "the hour when the trumpet of the resurrection of the enslaved nations shall sound." In the language of the inspired Evangelist, it is "the distress of nations with perplexity,—men's hearts failing them for fear and for looking after those things which are coming on the earth."

Such is the general expectation. That it will be disappointed in respect to the establishment of republics in the place of despotic governments, we doubt not; nor do we doubt that the real events of which these are premonitory symptoms, "will come as a snare on all them that dwell on the face of the whole earth," notwithstanding the general expectation.—The mistake which is made respecting the supposed dawning of human liberty, by the amelioration of political governments, will serve to fasten the snare on those who are thus looking for a succeeding time of peace and safety; when as Christians we are commanded to "Watch therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Therefore as Adventists we can but look forward to the probable events of the coming year with increased interest.

It is now nearly twelve years since this paper first unfurled its banner to the breeze, and made the distinctive announcement of its devotion to the proclamation of the near personal advent of CHRIST. It has had to encounter much determined and bitter opposition from those who have aimed to silence it, or to divert it to the support of less important questions; but steadily and successfully has it overcome all obstacles. It has also had to encounter many elements of fanaticism, and anarchy, which have now with drawn themselves, and formed a "union" of their own; so that in the future the friends of this cause will

not be molested, by their opposition, or by attempts of theirs to identify themselves with us. In place of such we are pleased to find that all the staid and sober ones, those who act not by impulse but by conviction, remain firm and steadfast in support of the cause they first espoused. We have the satisfaction of being at peace one with another, so that we commence the new year with the prospect of laboring together in all places unitedly, harmoniously and effectively. We will endeavor as co-workers with each other, in our several stations and fields of labor, to continue our united exertions for the conversion of souls, and the advocacy of the near pre-millennial advent. We ask the aid of all in extending the circulation of the *Herald*. The principles which we advocate, and the doctrines to which this paper is committed will be learned by the following prospectus for the coming year of

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly." "The second woe is past; and behold the third woe cometh quickly"—Rev. 16:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciation.

ZECHARIAH CHAPTER VIII.

A correspondent asks for an exposition of this portion of Scripture.

ZECHARIAH prophesied in the days of DARIUS king of Persia who began to reign B. C. 520. The work of the temple which had been commenced under CYRUS, but which ceased in the days of ARTAXERXES (SMERDIS) "unto the second year of the reign of DARIUS the Persian" (Ezek. 4:24) had been now recommenced. "In the second year of DARIUS the king, in the sixth month, came the word of the Lord by HAGGAI the prophet, unto ZERUBBABEL. And the Lord stirred up the spirit of ZERUBBABEL . . . and the spirit of all the people, and they came, and did work in the house of the Lord of hosts, their God in the four and twentieth day of the sixth month in the second year of DARIUS the king."—Hag. 1:1, 14, 15. Two months subsequent to this—"in the eighth month, in the second year of DARIUS, came the word of the Lord unto ZECHARIAH."—1:1. Two years subsequent to this, "in the fourth year of king DARIUS," the word of the Lord came to ZECHARIAH, as it is recorded in the seventh chapter of that prophecy, and continued in the eighth chapter, of which an exposition is requested.

It will thus be seen that this prophecy was uttered B. C. 518. Sixty-eight years before this, B. C. 586, the city had been smitten in the eleventh year of ZEDEKIAH, and the nineteenth of NEBUCHADNEZZAR, when they "burned the house of the LORD, and the king's house, and all the houses of Jerusalem, and all the houses of the great men, burned he with fire"—leaving in the land only certain of the poor for vine dressers and for husbandmen. (See Jer. 52:15-16.) And two years subsequent to this, in B. C. 516, the temple "was finished on the third day of the month Adar, which was in the sixth year of DARIUS the king."—Ezra. 6:16. This was also sixty years previous to the return of those who went up from Babylon under EZRA, in the seventh year of ARTAXERXES (B. C. 458), and seventy-three years before the final restoration of the captives under NEHEMIAH in B. C. 445.

It will thus be seen that this prophecy was uttered during the time Judea and Jerusalem were desolated, and when God had begun to have thoughts of mercy towards Zion. The word of the Lord as recorded in the 7th chap. of Zechariah, therefore has respect to the desolations of Jerusalem which had already been accomplished; and that of the 8th to the blessings which were about to be conferred on the Jewish people. This commencing with verse 5th of the 7th chapter, the priests were reminded that when they mourned and fasted, in the fifth and seventh months, even during those seventy years of desolation which were thus drawing to a close, that they had not at all fasted unto the Lord; and that when they did eat and drink, it had not been unto him, but unto themselves. And then they were reminded of the words which the Lord had cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities round about her, (v. 7), they were commanded to "execute true judgment, and show mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor: and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away their shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate."—vs. 9-14.

Thus were they shown the consequences which had fallen on the nation, in the persons of their fathers, and upon their pleasant land, and upon their beautiful and beloved city.

But now God turns to them again with purposes of mercy: "Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury" (Zech. 8:2); but this fury had all departed. And now: "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."—vs. 3-5

All this was subsequently fulfilled when the captives of Israel were returned from the streams of Babylon, under EZRA and NEHEMIAH—sixty, and seventy-three years subsequent to this. They went up and again inhabited Jerusalem—so that there were again old men, and old women dwelling in those previously deserted streets; and the jocund laugh of many playful boys and girls again resounded through those desolated walks, and thoroughfares which were again filled with juvenile footsteps.

Such a promise, at the time of Jerusalem's desolation, seemed marvellous to the remnant of the people who were then endeavoring to re-build the temple and restore the city, but it was not so in the eyes of Him who thus promised; for "Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts."—v. 6.

They are then shown how this promise is to be fulfilled, (vs. 7, 8): "Thus saith the Lord of hosts; Behold I will save my people from the east country, and the west country: and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and righteousness."

All this came to pass; and sixty years from the utterance of this prophecy, we find EZRA blessing the Lord for having put such a thing into the king's heart. (Ezra 7:27.) Again he says:

"And now for a little space hath grace been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem."—Ezra 9:8, 9.

That this had reference to the time when the temple was being built, and that these promises were in contrast with previous desolations, is shown by the 9th verse and onward of this 8th chapter of Zechariah:

"Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts

was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or him that came in because of the affliction: for I set all men every one against his neighbor. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repeated not: so again have I thought in these days to do well unto Jerusalem and to Judah: fear ye not."—Zech. 8:9-15.

Then follows an exhortation to them to observe those things by which they might retain the favor of God:

"These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbor; and love no false oath: all these are things that I hate, saith the Lord."—vs. 16, 17.

Then follows a reference to their religious observances:

"Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts: therefore love the truth and peace."—v. 19.

These were facts which they had observed in their captivity—that of the fourth month, answering to our June, wherein Jerusalem was taken, (Jer. 53:6, 7) that of the fifth, answering to our July, when the city and temple were burnt by the Chaldeans, (2 Kings' 25:8) that of the seventh, answering to our September, in memory of the murder of GEDALIAH, whereupon all the remainder of the Jews were dispersed into several lands, and the desolation of Judea completed, (2 Kings, 25:25; Jer. 41:17, 18), and that of the tenth, corresponding to our December, when the Babylonians commenced the siege of Jerusalem.—Jer. 53:4. These fasts they were now no longer to observe. The judgments which occasioned them being removed, they might turn their fasting into feasting, and lay aside the mournful circumstances with which they had been solemnized.

After this, their future privileges are brought to view, if they would but conform to God's requirements, which completes the chapter.

"Thus saith the Lord of hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In these days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—vs. 20-23.

EZRA intimates that if they should again forget God, that they would be unworthy of his farther favor. He says: "Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?"—Ezra. 9:14. MALACHI the last of their prophets, complains of the irreligion of the Jews, which is evidence that they had not conformed to the conditions on which their future glory was predicted. And therefore when CHRIST came unto his own, his own received him not. But as many as received him to them he gave power to become the sons of God, even to them who believe in his name.—John 1st. And through their instrumentality the Gentiles have since come to that light, and kings to the brightness of that rising. Many people and strong nations have received the gospel at their hands, and multitudes who were not Jews, have turned to those who were—were Jews inwardly, and have cast in their lot with them—convinced that God was with them.

The import of this chapter is simple and plain; and it cannot be taken from its obvious connexion and applied to the distant future, without doing violence, to its unequivocal declarations.

KOSSUTH IN PHILADELPHIA.

As all will wish to know how he is affected by the recent news from France, we quote from his speech, in the city of brotherly love. To a delegation inviting him to visit Harrisburg, he said:

The circumstances of Europe, by recent advices, hasten the outbreak that is impending, and then whatever the generous will of the people of the United States proposes with regard to the object of the mission, will admit of no delay. One word is true: the despots are ready to push back the nations standing upon the brink, and there is danger of their being drowned. Had your government sent out an agent to Hungary to protest, instead of to see, the Russian intervention would have been prevented, and Hungary would have now been free.

At the citizens' banquet on the 26th, he said:

I do not feel stunned by Mons. Louis Napoleon

Bonaparte's sacrilegious aim at the very life of Republicanism, but I take it rather for one of those providential effects by which the very crime turns out only to promote that just cause which it was intended to oppress. (Cheers.) I could not become seathed or stunned by it, because it was unexpected by me. I have very often, in New York, publicly and privately, foretold that event. Every steamer may bring us tidings of the outbreak, of the unavoidable crisis of the European Continent, because almost the day of the great contest between Ambition and Freedom is being pointed out by the Presidential election in France. It is quite certain that the ambition of Louis Napoleon Bonaparte, pushed on by Russian and Austrian craft, will not await the day, but call forth the struggle at the earliest time. I have foretold this publicly; and indeed there was no necessity to read the stars, or to watch the flight of the clouds, in order to foresee that event. Louis Napoleon Bonaparte has sufficiently proved, by his whole life, that his only aim is to copy his uncle.

There was no divinator power wanted to foretell the Napoleon stroke, as really I very often have done, since my arrival on your happy shores. But I must beg leave to state, that however shocking it may be to honest hearts of free Americans, to see a man playing out of mere ambition, such a dreadful drama with the blood and the liberty of his nation, still I feel entirely assured, that the final issue of Louis Napoleon Bonaparte's impious stroke will and can but be beneficial to the cause of Liberty on the European continent. Before all, I beg to consider that there is not the slightest reason to believe that the French nation will submit to the ambitious usurpation of the "Nephew of the Uncle," as he is called.

Every man knows that to support him would be only to plunge France into the horrors of a long and bloody civil war, instead of plunging it into a dishonorable peace. The Legitimist party must of course be in a fury against him. The Orleanist party equally so. Their leaders, de Joinville and Aumale, are already threatening him from Belgium. The Republicans of course must hate him—the murderer of the Constitution so nobly won, and so dearly paid for. The party of glory must look with contempt at him—he has no glory to offer to them—there is no glory to be earned on the side of the despots of the European Continent. Even the Uncle—ambitious as he was—had glory to offer to France; not because he fought for the tyrannical despots, but because he fought against them, not because he maintained their wavering thrones, but because he was an upsetter of kings. Thus having neither the legitimists, nor the Orleanists, nor the Republicans, nor the partisans of glory with him, but rather each of them against him, how could his usurpation be a pledge of peace, even to those few who loved their own tranquillity more than their country—who loved their pottage more than freedom, and hate servitude less than they love liberty? Indeed, many a thing may be possible in France—even the restoration of the Bourbons, if you please; but Louis Napoleon's ludicrous and yet bloody ambition, triumphant over France is impossible. The French people may bear delusion, it may bear deceit for a time—alas, too often it has—but insult, never!

It is very probable that even the cunning manoeuvre of election voting was carried in passive silence, scarcely troubled by some unconnected outburst of isolate indignation—nay, it is even probable that even Louis Napoleon Bonaparte had the majority of the given votes, but mark well, gentlemen, the majority of the given notes, but not of the nation. The majority of the people have not voted—it has not accepted the arbitrary battle-field which ridiculous ambition offered to it. The majority of the nation has pronounced by abstaining from voting, and that abstinence, you will see to prove the most effective protestation against the ambitious usurper. That is my impression of what has happened on the 20th of this month, appointed for voting by the usurper—had it happened otherwise, then the majority of the nation has voted against him. I am sure of it. In both cases, we are but at the beginning—those who look for peace at any price, mind my words, without Louis Napoleon's impious stroke, there was yet a possibility that the church-yard peace of oppression might go on for a while. Now the alarm bell has rung.—War has broken out. It appears that there is a mournful fatality in the destinies of freedom, to be baptized in blood. We may regret this fatality, but accept it we must. And Louis Napoleon's stroke made this fatality a fact. The blow is struck. Thus the partisans of peace, at any price, must come to a speedy decision, what cause they will adopt. Every thing is possible but irresolution, and the delay of a decision is impossible.

Another steamer, or the next following, will prove the truth or fallacy of Kossuth's opinion, as to the result in France. It will be decided by the vote which the citizens universally are called to make on the proposition submitted to them by the President.

In a reply to a delegation of clergymen, M. Kossuth advances the idea that peace may be fought for, and he gives a curious exposition of Scripture on that point.

I would like, could I have been so happy, to have read the Bible—which I even have done—in the English language, because it would afford me more facility to reply to certain principles which I find there. But I could not have it in English, only now and then, since I am free from my captivity in Turkey. Therefore I wish to know of one statement which I have heard pronounced, quoted from the Bible, but somewhat in a different way from that which I have read in the Greek, Latin, and Hungarian: "Glory to God in heaven, and peace to good will to men on earth." In Latin I have heard it: "Gloria to God in heaven, and peace to good willing men on earth;" "Gloria in altissimus Deo! et in terra pax hominibus bonae voluntatis." So it is in Latin, and certainly the Greek, "en anthropois," gives the same meaning.

I got the impression that it is to those who follow out the Gospel precept of good will to each other that we are here taught that peace is to come. From the Bible I got the impression that our Saviour, who again, in another place, said he came not to make

peace, but to make war, or division—and still he is the Lord of peace, and I find the explanation, that he came to make division—as a rule given to man that he must go on for right, for truth, for law—that he must not abandon his resolution to stick to the right, and truth, and law, for the word "peace," but that peace there is only where there is right—where there is law; and even if division is required, it must be for peace, and it is pointed out by God that the destiny of humanity is to be free.

In his great speech delivered in Baltimore, he said:

You know that the great revolution is brought home already to the nations of Europe by the impious blow of Louis Napoleon. The elected President of France has by his impious blow struck down the Constitution, in order that he might become Emperor. He has stricken it down as a tool of the Czar of Russia and the Emperor of Austria. It was yesterday I received the news that the Austrian Ministry has openly declared that the absolutist powers of Europe are resolved to maintain the usurpation of Louis Napoleon, therefore the revolution has already broken out in Europe. The first blow of war is already struck, and no man in the world has the power to stop its progress. Its vibration will be felt throughout Europe, and no where with more resolution than in my poor down-trodden Fatherland.

Gentlemen, the Emperor Napoleon, nearly fifty years ago, spoke a prophetic word, when he said that in fifty years the European Continent would become either Republican or Cossack. Now the fulfilment of that prophecy draws near. Hungary once free, the Continent of Europe becomes Republican; Hungary oppressed, the Continent becomes Cossack.

Meddling with other Governments.

The British nation, says the *N. Y. Home Journal*, have done a great deal of what Kossuth and the agitators would like the Yankees to do, viz., meddle with other governments, for sympathy or other reasons. A writer in one of the London papers thus sums up what John Bull has gained by it:

"Belgium, which we united to Holland at so much cost and pains, has long thrown off that yoke, and it is no thanks to us that she is not a mere appendage of the crown of France. Holland, whom we endeavored to aggrandize, has a standing quarrel with us, only unimportant because we have not succeeded in making her even a second-rate power. We are nowhere so unpopular, either with peoples or with courts, as in Portugal and Spain, the chief objects of our costly and heroic interference. Nowhere are we so insulted, and with such impunity. Our interference in behalf of the kingdom of the Two Sicilies has not obtained either a single political right or the performance of one Royal promise in favor of the island we rescued, preserved, and restored. The Pope, whom we were so forward to reinstate in his lost independence, has since used it incessantly to promote disaffection among our own people, and abridge the prerogatives of our Crown. In Greece, if a British subject has his house pulled down over his head, his property destroyed, so little disagreeable is the occurrence to the sovereign which we created or the people we made free, that we must back our bill of damages with five sail of the line. Whether we are on the best possible terms with Austria, whether the many millions we have spent in her behalf have been spent to a political advantage, we leave to those who now ask our interference between the house of Hapsburg and the finest provinces of the Austrian empire. Whatever our gains by our countless expenditure in Germany, we cannot flatter ourselves that we have much promoted the cause of constitutional government. It is almost forgotten that during the war we gave much substantial assistance to Russia. What is there to show for it? As for Turkey, it certainly is a generous power, but we have not done much good to Syria by restoring it to the Porte, and there is still some apprehension that it may use the hold we gave it upon Egypt to impede our Indian communications. We have not told half our tale; but we have said enough to prove that the assistance we have rendered the nations of Europe, even when successful, has been the source of expectations that will never be fulfilled, and of obligations that will never be acknowledged."

We have been called to drink of the cup of affliction. During the last week, two of our little ones, SARAH ELIZABETH, aged four years, and Joseph BARTSTOW, aged two years, have been taken from us by that dreaded malady, the scarlet fever. JOSEPH B. died on Friday night, at sixteen minutes before eleven, and SARAH E. on Saturday evening, about half past seven. Sweetly they sleep together, free from the sufferings and temptations of life, till the trump of God shall wake their slumbering dust.

"Lovely and pleasant in their lives, in their deaths they were not divided."

"I take these little lambs, said he,
And fold them in my breast;
Protection they shall find in me,
And be forever blest."

"Their feeble frames my power shall raise,
And mould with heavenly skill,
I'll give them tongues to sing my praise,
And hands to do my will."

"His words the happy parents hear,
With transports all divine,
O Jesus all we have and are,
Shall be forever thine."

Philadelphia, Dec. 23d.

J. LITCH.

CORRESPONDENCE.



LOOKING FORWARD.

BY J. M. ORROCK.

"Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."—Titus 2:13.

I saw a man of stately mien,
Whose gait bespoke his youthful age,
No scowl upon his face was seen,—
No pent-up storm of fitful rage.
With cheerful looks and placid brow,
A husband and a lord he was;
Hundreds at his command would bow,
And yield submission to his laws.
With all his wealth, how strange to say!
He had no city as his home,
But dwelt in tents from day to day,
Or with his flock and herds would roam.
To those who looked on him with pity
He said, "I seek a heavenly city."

Years fled, and he became a sire,—
A lovely youth stood by his side;
It was the parents' fond desire
That Isaac should with them abide.
But see, on yonder mountain's brow
How strange a sacrifice is made!
An altar raised! and on it now
That very son is bound and laid!

With knife up-raised, the father stands,
Ready to strike the fatal blow—
Kind heaven! is it thy command
That lays a parent's hope so low?
Hark! hark! a voice! it comes from heaven,
"Stay, Abraham, withhold thy hand,
A substitute to thee is given,
Thou hast obeyed the Lord's command."

Isaac released; the trial o'er,
I saw them from the mountain go,
But how he could the trial endure,
Is what I surely wished to know.
I asked what buoyed his spirits up,
He smiled, and said, "The blessed hope." †

Another object met my gaze,
Near me appeared the man of Uz,
And when I asked about his case,
He answered me, in substance, thus,—
"I was a prince of great estate;
A lovely wife and friends were mine;
Children and servants too, would wait,
Or else perform what I designed.

But Satan, with malicious art,
Used means to take my flock away;
I saw my power at once depart,
Ten children died in one short day.

My wife is turned against me now,
My health is gone, and here I lie;
But to God's will I humbly bow:
I'll trust in him though I should die.

I know that my Redeemer lives,
Though I must die with other men;
Though earth my falling dust receives,
I know that I shall live again."
I asked him what dispersed his gloom,
He calmly said, "The Lord will come." ‡

Moses was next, of good report,
His way of life I heard him tell:

He was brought up in Pharaoh's court,
And knew Egyptian science well.
But he forsook the stately hall,
The lordly mansions, wealth, and pride,

Choosing to go at duty's call,
Whatever ills might him betide.
He led the Jewish nation through
The wilderness, for forty years;

And all their trials and dangers knew,
Mingling with them in hopes and fears.
He heard them murmur and complain,
And felt their anger on him fall,

But chose still with them to remain—
Patiently enduring all.

I asked what caused him to endure,
He said, "God reigns, the prize is sure." §

Lo! glory bursts o'er Judah's plains,
A heavenly host is hovering there,
Revealing to the pious swains
The tidings they were sent to bear,—

"The Christ is born! the Word is made
A light to shine on distant lands;
Go find him in the manger laid,
Go find him wrapped in swaddling bands."

I saw the child to manhood grow;
He was immersed in Jordan's stream,
Then gladly wandered to and fro,
While free salvation was his theme.

He healed the sick, he raised the dead,
He caused the deaf to hear his voice,
At his approach the demons fled,
He made the mourners to rejoice.

I saw him in Gethsemane,
And three disciples with him there;
I heard him groan in agony,
And raise to heaven an earnest prayer.

Betrayed, denied, and left by all,
His last, and solemn hour drew nigh,
He was in Pilate's judgment hall,
Unrighteously condemned to die.

Behold! the cross on Calvary's brow
Bears up the suffering, dying Lamb;
Earth quakes! rocks rend! and darkness now
Enshrouds the earth in awful gloom!

'Tis finished now, the struggle's o'er,
His sighs, and groans, and tears have fled;
He feels the thorns and spear no more,

He now is numbered with the dead.
His body soon was borne away
And laid within the rich man's tomb,
But on the third, the appointed day,
He did his life and power resume.
I saw him in the immortal state,
And wond'ring at these scenes, so strange,
I humbly asked him to relate
The cause of such a wondrous change.
He said, "That I might bliss restore thee,—
'Twas for the joy [thus] set before me." *

But time would fail me, should I try
To tell the effects of this "good hope,"—
How many who were called to die,
Did with it keep their courage up.

I saw a Paul forsaking all,
And counting earthly treasure dross,
Prepared to go at Jesus' call,
To preach the doctrines of the cross.

I asked what hope his heart could stay,
He smiled, and said, "I look for day." †

Three million martyrs next were seen,
Who under Paganism fell,
And who by God's free grace had been
Sustained against the power of hell.

I thought of fifty millions more,
Who under Papal power were slain;
How could they all their trials endure?
What was the hope which did sustain?

I heard a cry! it came from heaven,
It was the voice of martyred ones;
They sighed for what had not been given,
Even to those who were God's sons.

Their cry was this:—"O Lord, how long,
Ere thou avenge our every wrong?" ‡

Again I listened to a prayer,
Which seemed to come from every land,
It was borne onward, through the air,
From sunny India's coral strand,—

From Europe's many pious sons,
Who walk along the "narrow way;"—
From the numerous holy ones
Scattered throughout America,—

From Africa's coast, from Asia's plains,
Where first the gospel truth was preached;—
From all the Islands of the main,
Where those reside whom truth has reached.

From heaven and earth, from sea and sky,
From trees, and fields, and springing sod,
I heard the prayer ascending high,
Borne onward to the throne of God.

It came from those who sighed for home,
The prayer was this, "THY KINGDOM COME." §

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* Heb. 11:8-10. † Heb. 11:17-19. ‡ Job. 19:23-28. § Heb. 11:24-26.

* Heb. 12:2. † Philip. 3:7-11, and Rom. 13:11, 12. ‡ Rev. 6:9-11. § Matt. 6:10; Rom. 8:19-23.

to the utter abasement of that kingdom among which the sciences and arts once existed in such perfection, and whose haughty king, in the pride of his splendid dominion, could say, "My rivers are my own." In conclusion, he gave the contrast between its present meanness and former grandeur. "God said two or three thousand years ago, that it should become a 'base' 'low' kingdom. Its present abject condition is a striking evidence of the fulfilment of prophecy. Its fate will probably be that of Turkey—both swallowed up in gigantic Russia. Egypt preaches in thunder tones that the Ruler of the universe is the author of the Bible. The end of all earthly kingdoms is at hand,—God is coming to claim them for his Son. Let us be ready for the last great act in this world's drama." We cannot follow the speaker entire, but hope, as many desire, that he will furnish a copy of his discourse for the *Herald*. The meeting adjourned till evening.

EVENING SESSION.—Services of singing and prayer as usual, after which a discourse was preached by Bro. Taylor. Subject, "The Lord's Prayer."—Matt. 6th chapter. Good attention was paid to the word, as the speaker dwelt upon the preparation for, and rapid approach of the everlasting kingdom. The King is at hand, and his out-riders are on before him. May we all be prepared for his arrival.

FRIDAY, DEC. 12.

MORNING SESSION.—The time was entirely occupied in giving an account of the cause among the churches, in various parts of the country.

Bro. Himes remarked, that in reference to Bible order, some of our brethren had got the idea that we meant to deprive them of their liberties; but so far from this, he said, we mean to protect those liberties instead. We in Massachusetts want a definite, intelligent, scriptural method of doing the Lord's work. A conference of elders and brethren, with mutual rights, is desirable. We want to know each other, and instead of always repairing the evil of misunderstanding, to go to work for God understandingly. Some think the end is too near to do anything of this kind. It is near, we know, and so much the more need that Christ may find us in order. Bro. H. alluded to a large town where some had ruled in disorder till they were sick of it, and had now proposed a more excellent way. A door was now opened there to do good. Let us do as well as say, in kindness and faithfulness.

Bro. Preble said, we in New Hampshire will not cast you off for doing as you think best. You pursue this course out of your peculiar position, still fellowshipping us should we not follow you precisely. We are all freemen, but are not free to trample on each other's rights, or to judge and proscribe others. I am opposed to *isms*, but believe in New Testament order, and labor with this view. If you adopt measures to meet the wants of the cause in Massachusetts, it is your right. We will work in our way also. Some brethren in New Hampshire do not understand you. I said to them I would come and see, and know the state of things. I am satisfied now, and will return and correct any misunderstanding. The cause is prospering with us. In Lake village, N. H., there is a good revival. Souls are being converted, and we have interesting and stirring times. At Meredith Neck, also, there is a good interest, some twenty having been converted and reclaimed. In other places, too, the Lord's work is going on. We keep on as in '42 and '43, and things are in a healthy state.

Bro. Pearson remarked, that things were very encouraging in Newburyport,—uncommonly so. Brotherly love and unity prevail among us. We try to conduct ourselves in a way that will cause the community to respect us, and they do. Many who were once against us, are becoming favorable. A Mr. D—, who a few years since wrote against our views, attended one of the lectures of the last Conference, and gave a candid hearing. We have hired a new and larger hall, and have increased our congregation. Some sceptics and infidels are being moved, and our interests are constantly increasing. The Conference had a good effect there. I am anxious to have well regulated Conferences, and to have quarterly sessions among the churches. I cannot work in confusion. For want of an understanding of each other's way, we may overthrow each other's work. Let us be responsible to each other and to God, and not be too independent. Let us labor systematically. Let us be true and honest, and God will bless us.

Bro. Osler said that they were in order in Salem. We have gospel order, and have had healthy ministers visit us. We have resolved (in the language of Bro. Hawkes,) not to have Paul plant, and Apollos pull up. We have a good hold upon the public mind; never a better than now. Many have been added to the church. Some have recently been converted, and we are looking for an extensive revival. I go for convincing the judgment, and also for converting the heart. A good church may now be revived in Lynn. Let us labor to build them up there, that we may have a healthy and useful society there, that will reflect honor upon the cause.—(To be continued.)

JUDGE NOT.

Our predilections naturally lead us to certain portions of Scripture, which we find easy to remember and practice; for instance,—a person who has naturally an amiable disposition, readily obeys the injunctions of kindness, courteousness, and tender-heartedness; but finds really a cross, when he is obliged to "reprove and rebuke." On the contrary, one who is harsh, irritable, and nervous, will present, on all occasions, the penalty of the law, and the judgments of God; but consider the graces of piety, compassion, and courteousness, as minor points, and partly, as weaknesses of the flesh, more to be overcome than nurtured and perfected.

But this is not as it should be; for the word of God, when obeyed, is powerful enough to make up the deficiencies of nature, and those who by profession follow the Lord Jesus, are expected to give heed to all his teaching, by making a practical use of them.

Moreover, it is written, "Man shall live by every word that proceedeth out of the mouth of God." It is as natural for us to form opinions, and speak them, as it is for the "spark to fly upwards;" and oftener, rashly and arbitrarily than by meditation, and a comparison of causes with results. Knowing which, the Saviour gives the above monition, and lest he should not be heeded, follows immediately with the penalty. Men of good judgment and sound piety, may err in an exposition of prophetic scriptures; but no man of common sense ever need stumble at the plain, practical teachings of the Saviour. Many of them, however, are so directly opposed to our careless mode of living, that we pacify our consciences, by considering them inapplicable to our time, or incapable of a literal interpretation. And the above admonition usually falls among the latter class, inasmuch as it is supposed to divest us of the faculty of comparing ideas with facts, and thereby perceiving their agreement, or disagreement. But the Saviour had no reference to the power of discerning good from evil, or right from wrong; else why does he subsequently say to the Jews,—"Why judge ye not that which is right?" Or if he would have taken from us the right of examining and determining whether a brother walked not according to the gospel, why does Paul say, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them?"

Rash censure and severe judgment are nowhere allowed in the Scriptures, and Paul perceiving the audacity of some in this judging, exclaims, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." "Yea," the very man whom you have rashly condemned "shall be holden up," "for God," who sees all "hidden things," and knoweth "the counsels of the heart," "is able to make them stand."

We are to "receive him that is weak in the faith, but not to doubtful disputations;" that is, not to dispute with him on points which to his mind are doubtful, but rather to "be gentle, apt to teach, patient."

Paul says again, we that are strong ought to bear the infirmities of the weak, and not to please ourselves. But instead of obeying this requisition, it is too often the case, that those who consider themselves "strong," grieve and crush "the weak," by hard sayings and denunciatory epithets. I have seen meek and quiet followers of the Lord judged and condemned for the merest trifles; and whole multitudes anathematized *en masse* for not believing certain doctrines; whereas, many, perhaps, among them, like "certain disciples whom Paul found," had "not even heard that there was such a thing." Of such judges the Saviour says: "First cast the beam out of thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye."

Some exempt themselves from judgment, but take the privilege of judging others, from Paul's expression of the "spiritual man," whom he says "judgeth all things." Now if Paul had said all persons, as they apply it, it would indeed have been a sweeping expression, and caused a deal of trouble in our world; but the "all things" which is thus judged [discerned] must be the things of which he is discoursing, which, instead of persons, are "the deep things of God" that the "Spirit searcheth," and which the "eye hath not seen, nor ear heard," it "maketh us to comprehend," "that we may know the things" "he hath prepared for them that love him." "Yet he himself is judged [discerned] of no man." "It doth not yet appear what we shall be;" and because the Spirit produces no visible change, "the natural man" cannot yet judge [discern] "the spiritual;" "but when he shall appear," and "the spiritual man is made like him," all will plainly discern the difference.

It is written, the saints shall judge the world; and many, supposing themselves to be saints, and capable of "discerning spirits," pass sentence without mercy. But of such I would ask, When the saints shall judge the world? Certainly the Scriptures give no authority of thus judging, until the time come

that the Saviour says to him who has overcome, "I grant to sit with me in my throne." Till then, it behooveth us to clothe ourselves with humility, and say with him, "I judge no man." "He that judgeth his brother judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and destroy. Who art thou that judgeth thy brother?" "Therefore, thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself." "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling-block, or occasion to fall, in his brother's way."

Brethren, the time is not long that you will have to "bear the infirmities of the weak," or the "contradiction of sinners," therefore be humble, be patient, and forbearing. If you should hurt "the oil and the wine," if you should "condemn the just," you would be ashamed in the judgment to see that man whom you had condemned, accepted of the Lord. I have sheep, said the dear Saviour, which are not of this fold, them I must bring. Now if he will bring sheep from another than your own particular fold, do not hinder him, I beseech you, by forbidding them, as did the disciples, because they followed not you. Remember, "he that judgeth is the Lord." "Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."

LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—On the same day that I wrote you from Mt. Sterling, (Sept. 20th,) I commenced holding a profitable meeting at the "Christian Church" in Ripley. Having preached to that people eight times before, they were prepared to give heed to the word. I addressed them from the desk nine times, exhibiting the evidences from God's word and the signs of the times, that "the end of all things was at hand." I also visited from house to house, and in my usual way preached much by the fireside. The people were eager to hear, and I am happy to add, they were in a suitable state of mind to receive the word joyfully. Bro. McPherson, their minister, who several weeks before had become deeply interested in the subject, and was then favored with the reading of the "Advent Herald" weekly, came out decidedly in defence of the doctrine. Many backsliders, Universalists, and other sinners, were converted to God. Had several seasons of baptizing, and about twenty happy souls were added to the Church. Bro. G., a prominent member, being himself thoroughly converted to the faith, remarked, (as I was about to leave the place,) "Bro. C. I think it is safe to say, that more than one hundred of the members of our Church have heartily embraced the Advent faith, and will hereafter defend the doctrine on all suitable occasions." This brother, Elder McPherson, and others, have accompanied me into other fields of labor, and have rendered us material service.

From R. I went to Coopertown, some six or eight miles south, where I preached to respectable and very attentive congregations seven times. Much prejudice was manifestly removed. Several backsliders were effectually reclaimed. Sinners were alarmed in view of the judgment, and quite a number confessed faith in the doctrine. We intend to see that people again. Bro. Penkake will visit them, and others occasionally, during my absence. While our meetings were in progress in C., the brethren in Ripley fell in with a minister from Rushville, who did not sympathize with them at all in their views touching the "blessed hope." They entreated him to attend our meetings and hear for himself what was so much "spoken against." He refused, but said, "If this man will come to Rushville and preach, and give me an opportunity to reply, I will go out and hear him." Bro. McPherson went immediately to Rushville and secured the "Christian Church" for that object, and ventured to make an appointment for me. I consented to the same, and met a good congregation the first evening. Having great freedom of utterance, I occupied nearly two hours. The "minister" was present, but made no remarks. The next evening the house was full, and at the suggestion of Bro. McP. I spoke on the "signs of the times." The word was effectual in the hearts of some. Elder T. was again present, but said nothing till the meeting was dismissed, and was then heard to say, "On the whole I think I shall not attempt to oppose your minister, for his object is most manifestly to do good," &c.—We should have remained there longer, but a traveling minister of some note was to occupy the desk the next evening and the following Sabbath. The brother at whose house I spent the last night, (a prominent member of that Church) sat up with Bro. McP. and myself till near midnight, and seemed to rejoice in the prospect of living to witness the glorious appearing of his beloved Lord. He and others expressed a wish that we return and visit them again. (Rushville is a flourishing town.)

I next visited Scott's Mills, some ten miles northwest of R., where (in Sept. last) I preached a few times to good effect (north of Mount Sterling eight miles, as reported in my last. The people there, as in R., are generally of the "Christian" order. They have three ministers, two of whom received the doctrine favorably at that time. The other, (not having heard a word from us,) after we had left, manifested considerable opposition to our views, and thereby saddened the hearts of the friends. Bro. R. and C., being but babes in the faith, found it rather difficult to give a direct "answer to those who inquired of them the reason of their hope." They therefore sent a pressing request for me to visit them again, and instruct them more fully on the subject. Accordingly I spent the Sabbath (Oct. 19th,) and several evenings with that people, and never was I received more cordially by the brethren in any place. Preached four times. Our sanctuary was crowded, and the best attention was paid to the word. A few souls were hopefully converted, and the Church, almost without exception, embraced the faith and confessed it openly. At the close of our last meeting, (say ten o'clock in the evening) the Lord's Supper was administered, the three ministers and most of the Church were present. By request I gave a brief address on the occasion. The season was truly refreshing. As we were about to "sing a hymn and go out," Elder R. said to the Church, "Now while we sing let all who feel that they have been benefited by Bro. Chapman's labors, and desire him to return and visit us again, manifest it by giving him the right hand of fellowship. The whole Church (the minister who had opposed us not excepted) came forward and presented the friendly hand. It was truly an affecting scene, and we mutually felt that it was hard to separate from each other. But I confidently believe that I shall soon meet that dear people in the kingdom of our beloved Lord.

Returned to Mount Sterling, to rest a few days in the family of Bro. Sweet, (my late home.) There I met Elder O., a Baptist minister from Perry, Pike county, who had heard of our labors in this section, and came twenty or thirty miles (via Ripley) to see us, and to inquire concerning our faith. Spent two days with us, witnessed the baptism of a happy convert both to God and to the Advent faith. Heard two Advent discourses and much conversation on the same glorious subject. Then he was prepared to give us a hearty invitation to visit Perry. I recalled another appointment, and returned with him. The Baptist Church was opened to us. I preached three evenings, and twice on the Sabbath (Oct. 5th.) Had good congregations. On the Sabbath the house was filled to overflowing. Elder O. followed me with friendly and appropriate remarks. The word seemed to be well received. Several of the brethren requested me to remain with them longer. But I had to return to meet my engagements in Brown county. I promised, however, to visit them again if possible.

Have performed considerable labor in Walker's Neck, and other small settlements, where the word was well received. Baptized one happy soul at the former place, and left them hungry for the word. Had pressing calls to visit Griggsville, Versailles, and Chambersburg, but could not comply therewith till I had fulfilled my engagements here, and in Adams county. Bro. Penkake, of Mount Sterling kindly conveyed me to Clyde, (five miles south of here,) where we commenced our labor in this section Nov. 1st. Bro. P. preached that evening; he spent a day or two only with me, and then had to return forty miles. Our meetings there were well attended, and seemed quite interesting till the following Tuesday evening, when it became necessary for us to proceed no farther, or make a bold attack upon the "fable" of the world's conversion. This we endeavored to do effectually, and think we did not fail in our object, so far as the unprejudiced mind was concerned. But it being a favorite theory with the Presbyterian minister and others, who were present, quite an excitement was produced thereby. After meeting the minister made several inquiries, which I frankly answered in the hearing of the congregation. The next day I sent him the "letter addressed to the Rev. Dr. Rafles," which he promised to read with attention.—We cannot but hope some good will result therefrom. I preached there the next evening to a full house, from Dan. 8:6, then left to meet a respectful call from this place, but returned to Clyde and spent one Sabbath, (Nov. 9th.) Met for worship in Bro. Schellhaus's front room. The friends were present from this place and from Mendon, Adams county.—After preaching, the Lord's Supper was attended. The season was delightful. Several participated for the first time. Bro. S. has been greatly blessed in his family, as well as in his own soul. The particulars of which he may have given in his letter to you of a recent date.

Entered upon our work here Nov. 6th, and with the above exception have continued our meetings on the Sabbath and nearly every evening to the present time. Preached seventeen times. Have visited much from house to house, and am happy to say we are now en-

joying a refreshing season from the presence of the Lord. Our house of worship has been the sanctuary of the Methodist and Freewill Baptist churches, alternately, for several years. Perfect harmony has ever prevailed among them. When our meetings had been in progress four or five days, several of the prominent members of each of these churches publicly confessed their faith in the doctrines we teach. Sinners then began to tremble and inquire, "What shall we do?" At length Mr. G. (a man of middle age, considerable reading, and much respected in this community,) after listening to a discourse on the resurrection of the dead, and to twenty-seven heart-felt exhortations from the brethren, rose in the congregation and exclaimed, "The Lord for Christ's sake has forgiven my sins. Praise the Lord, O my soul!" &c. He then pressed through the crowd, clasped me by the neck, and said, "O Bro. C., I do thank God that he sent you to this place to inform us of his soon coming, and to admonish us of our danger. Surely if I had not heard you (or preaching of this kind), I must unavoidably have been lost. O, praise the Lord! My friends, help me praise the Lord!" &c. The next morning that dear brother was buried with Christ in baptism. Since that time the word has proved effectual in many hearts. Most of the members of both churches, and others who have come in from abroad, have heartily embraced the faith. A number of precious souls have been converted to God. Have had the satisfaction of baptizing, in all, seven. Others will go forward soon. The work is still going on gloriously. In the midst of sickness I continue to enjoy good health, and a mind to work. Praise the Lord, O my soul! Yours as ever, expecting redemption soon.

St. Albans, (Ill.), Nov. 25th, 1851.

P.S. My P. O. address is as before, Springfield, Ill., care of Dr. M. Helm, who kindly forwards to me.

FACTS.

1. It is a fact, that the preaching of the Gospel is a work ordained by the Lord—(and no Christian doubts it.)
2. This work is committed to faithful men, by whom it must be performed, or woe is theirs—that's true.
3. Some men preach the law, and not the gospel—that's a fact! or, we confess, we don't understand either.
4. It is also a fact, that some preach neither the law nor gospel! but their own notions!
5. It is a fact, that the Lord has ordained that "they that preach the gospel, shall live of the gospel."
6. "The laborer is worthy of his hire;" and yet at certain places, the preacher's due is withheld from him. This is wrong,—that is a fact.
7. There are none too many laborers, of the right kind, in the field at present.
8. It is a fact, that some have left the field because they were not supported in it. And—
9. Others will be obliged to leave soon, for the same reason, if the "chief Shepherd" does not come and end their wants! That's a fact!
10. It is a fact, (as Bro. B. remarked) that some people will pray—"Lord, send forth more laborers into the vineyard;" and they will not help support those already in it! when they are abundantly able!
11. Such people ought to have an angel that needs no earthly sustenance, to preach to them—that's a fact—if they deserve any preaching at all!!
12. Will such remember this fact, viz: "That no covetous person shall inherit the kingdom of God?"—Eph. 5:5; 1 Cor. 6:9.
13. But there are some who like, Onesiphorus of old, "often refresh" the servants of God, and "minister unto them in many things." And for such God's servant's will pray—"The Lord grant unto them that they may find mercy in that day." "They will not lose their reward."
14. There is a wrong somewhere, when subscribers withhold that which they justly owe for the paper they read weekly—that's a fact!
15. If they are able to pay—and are urged to pay—and then don't pay for their paper—we conclude they don't mean to pay; or else they are slow to understand—and slow to act—and we fear they will be too far behind to have "an abundant entrance administered to them into the everlasting kingdom"—when the Master comes!—That's a fact.
16. If any of the above facts are true in reference to any of our readers, and they are guilty, and think we mean them—we do—that's a fact, and wish they would reform, before it is too late.

SIMON.

Obituary.

DIED, in Champlain, Nov. 24th, 1851, Bro. THOMAS BROOKS, aged 75 years. He had been a great sufferer for several years, but bore it with remarkable patience. He looked for his reward at the resurrection of the just.

J. W. B.

DIED, in Stratford, Vt., Oct. 22d, JUSTIN J. ROBINSON, son and only child of Bro. Jared and Sister Lydia Robinson, aged five years, nine months, and 24 days. He was amiable and lovely, and his parents deeply feel his loss, and we sympathize with them.

B. S. REYNOLDS.

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Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the Distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

Brunswick, Me., Feb. 5, 1847. PAKKER CLEVELAND, M. D.

From an Overseer in the Hamilton Mills, Lowell.

Dr. J. C. Ayer—I have been cured of the worst cough I ever had in my life, by your Cherry Pectoral, and never fail, when I have opportunity, of recommending it to others. Yours, respectfully,

Lowell, Aug. 10, 1849. S. D. EMERSON.

Read the following, and see if this medicine is worth a trial.

This patient had become very feeble, and the effect of the medicine was unmistakably distinct:

"U. S. Hotel, Saratoga Springs, July 5, 1849.

"Dr. J. C. Ayer:—Sir—I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your Cherry Pectoral, which gave me gradual relief, and I have been steadily gaining my strength till my health is well nigh restored.

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"Yours respectfully, J. F. CALHOUN, of South Carolina."

The following was one of the worst of cases, which the physicians and friends thought to be incurable consumption:

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ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, JANUARY 10, 1852.

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LONGING FOR CHRIST'S RETURN.

BY DR. ISAAC WATTS.

O 'twas a mournful parting day,
"Farewell, my spouse," he said!
(How tedious, Lord, is thy delay!
How long my love has staid.)

"Farewell," at once he left the ground,
And climb'd his Father's sky;
Lord, I would tempt thy chariot down,
Or leap to thee on high.

Round the creation wild I rove,
And search the globe in vain;
There's nothing here that's worth my love,
Till thou return again.

My passions fly to seek their king,
And send their groans abroad;
They beat the air with heavy wing,
And mourn an absent God.

With inward pain my heart-strings sound,
My soul dissolves away;
Dear sovereign, whil the seasons round,
And bring the promised day.

The New Heavens and New Earth.

BY THOMAS BURNET.

[Mr. BURNET, a learned English writer, and secretary to king WILLIAM, was born A.D. 1635. His *Theory of the Earth*, from which these extracts are taken, does not favor probation after the advent.]

(Concluded.)

Our third argument is this: the future kingdom of Christ will not take place, till the kingdom of Antichrist be wholly destroyed: but that will not be wholly destroyed till the end of the world, and the appearing of our Saviour; therefore the millennium will not be till then. Christ and Antichrist cannot reign upon earth together; their kingdoms are opposite, as light to darkness: besides, the kingdom of Christ is universal, extends to all the nations, and leaves no room for other kingdoms at that time. Thus it is described in Daniel, in the place mentioned before, (chap. 7:13, 14): "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him." And again (v. 27), "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The same character of universality is given to the kingdom of Christ by David, (Psalms 2d and 72d; Isa. 2:2), and other prophets. But the most direct proof of this is from the Apocalypse, where the beast and false prophet are thrown into the lake of fire and brimstone (chap. 19:20), before the millennium comes on.—chap. 20. This, being cast into a lake of fire burning with brimstone, must needs signify utter destruction; not a diminution of power only, but a total perdition and consumption. And that this was before the millennium, both the order of the narration shows, and its place in the prophecy; and also because notice is taken, at the end of the millennium, of the beast and false prophet being in the lake of fire, as of things past, and formerly transacted: for when Satan, at length, is thrown into the same lake, it is said he is thrown into the lake of fire and brimstone, where the beast and the false prophet are.—Apoc. 20:10. They were there before, it seems, namely, at the beginning of the millennium; and now, at the conclusion of it, the devil is thrown into them: besides, the ligation of Satan proves this point effectually; but so long as Antichrist reigns, Satan cannot be said to be bound: but he is bound at the beginning of the millennium,

therefore Antichrist's reign was then totally expired. Lastly: the destruction of Babylon, and the destruction of Antichrist, go together; but you see Babylon utterly and finally destroyed (Apoc. 18 and 19) before the millennium comes on: I say, utterly and finally destroyed: for she is not only said to be made an utter desolation, but to be consumed by fire, and absorpt as a mill-stone thrown into the sea; and that shall be found no more at all.—chap. 18:21. Nothing can express a total and universal destruction more effectually, or more emphatically. And this is before the millennium begins; as you may see both by the order of the prophecies, and particularly in that upon this destruction, the hallelujahs are sung, (chap. 19,) and concluded thus (vs. 6, 7): "Hallelujah, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." This, I suppose, every one allows to be the millennial state, which now approaches, and is making ready, upon the destruction of Babylon.

Thus much for the first part of our argument, that the kingdom of Christ will not take place till the kingdom of Antichrist be wholly destroyed. We are now to prove the second part: that the kingdom of Antichrist will not be wholly destroyed till the end of the world, and the coming of our Saviour. This, one would think, is sufficiently proved from St. Paul's words alone, (2 Thess. 2:8): "The Lord shall consume the man of sin," who is supposed the same with Antichrist, "with the spirit of his mouth, and shall destroy him with the brightness of his coming." He will not then be destroyed before the coming of our Saviour; and that will not be till the end of the world. For St. Peter says (Acts. 3:21), "The heavens must receive him," speaking of Christ, "until the times of restitution of all things;" that is, the renovation of the world. And if we consider that our Saviour's coming will be in flames of fire, as the same apostle St. Paul tells us (2 Thess. 1:7, 8), it is plain that his coming will not be till the conflagration; in which last flames Antichrist will be universally destroyed. This manner of destruction agrees also with the Apocalypse, and with Daniel, and the prophets of the Old Testament. As to the Apocalypse, Babylon, the seat of Antichrist, is represented there as destroyed by fire.—chap. 18:8, 18; chap. 14:11; chap. 19:3, 20. And in Daniel, when the beast is destroyed (chap. 7:11), his body was given to the burning flame. Then as to the other prophets, they do not, you know, speak of Antichrist, or the beast, in terms, but under the types of Babylon, Tyre, and such-like; and these places or princes are represented by them as to be destroyed by fire.—Isa. 13:19; Jer. 51:25; Ezek. 18.

So much for this third argument. The fourth argument is this: the future kingdom of Christ will not be till the day of judgment, and the resurrection; but that will not be till the end of the world; therefore, neither the kingdom of Christ. By the day of judgment here, I do not mean the final and universal judgment; nor by the resurrection, the final and universal resurrection; for these will not be till after the millennium. But we understand here, the first day of judgment, and the first resurrection, which will be at the end of this present world; according as St. John does distinguish them in the 20th chapter of the Apocalypse. Now that the millennium will not be till the day of judgment in this sense, we have both the testimonies of Daniel and of St. John. Daniel, (in chap. 7, v. 9, etc., v. 20, etc.,) supposes the beast to rule till judgment shall sit, and then they shall take away his dominion, and it shall be given to the people of the saints of the Most High. St. John makes an explicit declaration of both these in his 20th chapter of the Apocalypse, which is the great directory in this point of the millennium; he says, there were thrones set, as for a judicature.—v. 4. Then there was a resurrection from the dead; and those that rose reigned with Christ a thousand years: here is a judicial session, a resurrection, and the reign

of Christ, joined together. There is also another passage in St. John, that joins the judgment of the dead with the kingdom of Christ; it is in the 9th chapter, under the seventh trumpet; the words are these (v. 15), "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, etc. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name." Here are two things plainly expressed and linked together, the judging of the dead, and the kingdom of Christ; wherein the prophets and saints are rewarded. Now as the judging of the dead is not in this life, so neither is the reward of the prophets and saints in this life; as we are taught sufficiently in the gospel, and by the apostles.—Matt. 19:28; 1 Thess. 1:7; 2 Tim. 4:8; 1 Pet. 1:7; and chap. 5:4. Therefore the reign and kingdom of Christ, which is joined with these two, cannot be in this life, or before the end of the world: and as a farther testimony and confirmation of this, we may observe, that St. Paul to Timothy hath joined together these three things: the appearance of Christ, the reign of Christ, and the judging of the dead: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom."—2 Tim. 4:1.

This might also be proved from the order, extent, and progress of the prophecies of the Apocalypse; whereof some are such as reach to the end of the world, and yet must be accomplished before the millennium begin, as the phials. Others are so far already advanced towards the end of the world, as to leave no room for a thousand years reign; as the trumpets.—But because every one hath his own interpretation of these prophecies, and it would be tedious here to prove any single hypothesis in contradiction to all the rest, we will therefore leave this remark, to have more or less effect, according to the minds it falls upon, and proceed to our fifth argument.

Fifthly, the new Jerusalem state is the same with the millennial state; but the new Jerusalem state will not be till the end of the world, or till after the conflagration; therefore neither the millennium. That the new Jerusalem state is the same with the millennium, is agreed upon, I think, by all millenarians, ancient and modern: Justin Martyr, Irenæus, and Tertullian speak of it in that sense; and so do the later authors, so far as I have observed. And St. John seems to give them good authority for it; in the 20th chapter of the Apocalypse he says, the camp of the saints, and the beloved city, were besieged by Satan and his gigantic crew at the end of the millennium: that beloved city is the new Jerusalem; and you see it is the same with the camp of the saints, or, at least, contemporary with it. Besides, the marriage of the Lamb was in, or at the appearance, of the new Jerusalem; for that was the spouse of the Lamb.—Apoc. 21:2. Now this spouse was ready, and this marriage was said to be come, at the destruction of Babylon, which was the beginning of the millennium.—28:7. Therefore the new Jerusalem run all along with the millennium, and was, indeed, the same thing under another name. Lastly, what is this new Jerusalem, if it be not the same with the millennial state? It is promised as a reward to the sufferers for Christ (Apoc. 3:12), and you see its wonderful privileges (chap. 21:3, 4), and yet it is not heaven and eternal life; for it is said to come down from God out of heaven.—Apoc. 21:2, and 3:11. It can therefore be nothing but the glorious kingdom of Christ upon earth, where the saints shall reign with him a thousand years.

Now as to the second part of our argument, that the new Jerusalem will not come down from heaven till the end of the world; of this St. John seems to give us a plain proof or demonstration; for he places the new Jerusalem in

the new heavens and new earth; which cannot be till after the conflagration. Let us hear his words (Apoc. 21:1, 2): "And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." When the new earth was made, he sees the new Jerusalem coming down upon it; and this renovation of the earth not being till the conflagration, the new Jerusalem could not be till then neither. The prophet Isaiah had long before said the same thing, though not in terms so express; he first says, "Behold, I create new heavens and a new earth, wherein you shall rejoice:" then subjoins immediately, "Behold, I create Jerusalem a rejoicing."—Isa. 65:17, 18. This rejoicing is still in the same place; in the new heavens and new earth, or, in the new Jerusalem. And St. John, in a like method, first sets down the new earth, then the new Jerusalem; and expresses the mind of the prophet Isaiah more distinctly.

This leads me to a sixth argument to confirm our conclusion: the time of the restitution or restoration of all things, spoken of by St. Peter and the prophets, is the same with the millennium; but that restoration will not be till the coming of Christ, and the end of the world; therefore neither the millennium. That this restitution of all things will not be till the coming of our Saviour, St. Peter declares in his sermon (Acts. 3:21), and that the coming of our Saviour will not be till the end of the world, or till the conflagration, both St. Paul and St. Peter signify to us, (1 Thess. 1:7, 8; 2 Pet. 3:10), therefore it remains only to prove, that this restitution of all things, spoken of here by the apostle, is the same with the millennium. I know, that which it does directly and immediately signify, is the renovation of the world; but it must include the moral world as well as the natural; otherwise it cannot be truly said, as St. Peter does there, that all the prophets have spoken of it. And what is the renovation of the natural and moral world, but the new Jerusalem, or the millennium?

These arguments, taken together, have, to me, an irresistible evidence for the proof of our conclusion, that the blessed millennium cannot obtain in the present earth, or before the conflagration: but when nature is renewed, and the saints and martyrs raised from the dead; then they shall reign together with Christ in the new heavens and new earth, or in the new Jerusalem; Satan being bound for a thousand years.

(For the Herald.)

Sketches of Travel.

NO. II.—LIVERPOOL.

"So here I am at last in the old country," said I to myself involuntarily, as I stepped ashore with something of the feelings of an exile returning to the land of his fathers. For we do not feel like aliens in those countries which have always occupied a large place in our minds; whose history has been the wonder and delight of our childhood; the lives of whose great men have been the food of our youthful aspirations; and to whose literature we are mainly indebted for the development, growth, and culture of our mental faculties. They are not foreign from our thoughts and affections. We have often visited them in imagination; and now that we are actually there, we seem to have been there before. Memories of the past come forth to meet us, old associations take us by the hand and greet us in familiar tones, as if welcoming us back again to some former home.

Especially is this true of ENGLAND—in every sense our mother country, the prolific source of all our virtues and of all our glories. The germs of all our free institutions were found in her. They only needed a more genial soil and more auspicious skies, in order to attain their present luxuriance. Till within a comparatively recent period, our history is the same as that of England. We have an equal share in

her great names. Chaucer, Shakspeare, and Milton are our poets. Bacon, Locke, and Newton are our philosophers. Coke, Hale, and Blackstone are our jurists. Chatham, Burke, and Erskine are our orators. No Englishman has any better title to these names than we have.

Our baggage was placed in charge of a carman who had obtained a permit to have it examined at the Dock depot, whether we followed him. The officer in attendance, a very civil, gentlemanly man, put me to very little trouble, not even opening my carpet-bag. My fellow-passengers were not so fortunate. One of them had two or three American reprints of English authors—Dickens' and Lever's works—which were condemned to the flames without leave of redemption. Another had a parcel of daguerreotypes from children in America to their parents in Wales, which were seized with great indignation, and subjected the bearer to a vexatious and expensive detention before a magistrate. The best way to avoid trouble at the Custom House, the only honest way indeed, is to have nothing contraband in your possession, so that you can carry a clear conscience. Above all, keep clear of *American reprints, private letters, and tobacco.*

The general appearance of Liverpool was more inviting than I had supposed. Its streets, though not so wide or regular as those of New York, are much cleaner and better paved. The buildings are not generally as lofty, (except the warehouses, which are seven or eight stories,) but more relieved by architectural ornaments, heavy cornices, paneling, and pediments. Some of the new blocks in Broadway, e. g., that on the site of Grace church, are more in the English style of commercial building. The streets are much more quiet than in New York, most of the heavy business being confined to the neighborhood of the docks.

These docks are the greatest "lions" of Liverpool. They are constructed in the side of the bank of the river, and are on a most stupendous scale:—wet, and dry, and graving docks, connected with wide and commodious quays and immense warehouses. The wet docks occupy a superficies of ninety acres, 3,384 yards, and the quays measure seven miles one hundred and fifty-six yards in length. Within a few years extensive docks have also been constructed on the opposite side of the Mersey at Birkhead.

The principal public buildings are the Town Hall, the Exchange, and the Custom House. The Town Hall is a handsome Palladian building, surmounted by a dome, which is crowned by a statue of Britannia. It contains a number of portraits, a statue of Roscoe by Chantrey, and on the landing of the staircase, one of Caning by the same artist. The Exchange buildings form three sides of a square, in the centre of which is a group of statuary in memory of Nelson, executed by Westmacott in 1813. Victory is just about to crown the hero as Death, partially concealed by a shroud, stretches out his skeleton hand and touches his heart, while a sailor stands before him in an attitude of defence, and another kneels behind, lamenting his fate. On the sides of the base are bas-reliefs of Nelson's victories; and four colossal male figures, in attitudes of humiliation and grief, are chained to the corners. The new Custom House, by far the finest building in Liverpool, both in magnitude and architectural dimensions, contains also the Post Office, Excise Office, the Stamp Office, the Dock Treasurer, and Secretary's Office, the Board-room and offices of the Dock Committee. There is also a splendid building recently erected, though in an unfinished state, opposite the Station-house of the London and North Western Railway in Lime-street, called St. George's Hall, to be devoted to the Fine Arts. It is in the Grecian style, and has an exquisitely wrought sculpture in bas-relief on the front pediment, representing several figures, Commerce, Agriculture, the Fine Arts and Sciences, &c., bringing their tribute to Britannia.

I was struck with the marked difference in the appearance of people I met in the streets from those I had been accustomed to see at home. The people here are heartier, fuller-faced, ruddier, carry their heads higher, and project their chests more, their lips are more parted, as if breathing more freely, and they are more leisurely in their gait. They have more of the vivacity and buoyancy of youth, their tones of voice are higher and more varied, and to use a common English expression, they look much more "jolly" than our New York merchants, driving along Wall-street, as if hurrying for dear life, with stooping shoulders, compressed lips, pale faces, and anxious looks.

One notices the absence of the large-painted and gilded signs, which line the sides of our streets—the prevailing mode here being wide plates of brass or white metal on the door-posts or window sills, engraved with large letters, and kept bright by daily scrubbing. The drinking establishments are styled "*Vaults*"—e. g. "Ale, and porter, and wine, and spirit vaults."

You see a great many little donkeys in the streets, some rode by children, and others harnessed in carts—poney carriages with lady-drivers—and huge draught horses three and four tandem, whose load is limited by a special ordinance to sixteen barrels of flour apiece. In case of a fire, you will see the engines drawn by horses on the gallop, followed by a string of carts with casks of water to feed the engines till the water is let on from the hydrants. The water which supplies the town is not flowing at all times, but is only let on at certain seasons to fill the cisterns attached to the houses.

The markets in Liverpool are well worthy of a visit, particularly St. John's, which covers nearly two acres of ground, and is all under one roof, supported by one hundred and sixteen pillars. The market in Great Charlotte-street is celebrated for its fine fish—salmon and turbot, and a singular-looking red fish called "*gurnets*," with a head shaped like the inverted stern of a ship.

St. James' Cemetery is also quite a curiosity. It was formerly a quarry of red sandstone, but has now been converted into catacombs. It is situated in the midst of the town, surrounded by streets and blocks of houses, enclosed by an iron railing. Near the entrance is a beautiful marble chapel. You descend a path cut in stone, now leading through a tunnel in the rock, till you come out upon a level spot in the bottom of the ravine, which constitutes the cemetery, and is laid out in walks and flowerbeds, and adorned with shrubbery and trees.—The sides of the ravine are mantled with creepers and ivy, in some places smooth rock, in others hewn stone laid in arches and containing vaults. In the centre is a small circular stone building, containing a marble statue of Huskisson, the distinguished Parliamentary patron of Railways, one of Liverpool's greatest benefactors.

Several pleasant excursions may be made in the environs of Liverpool, by the omnibuses which run in all directions—Toxteth Park, West Derby, Aigburth, and Wavertree (pronounced "*Watery*."). From the last place is a walk of a mile to Childwall, where is "Childwall Hall," belonging to the Marquis of Salisbury, and a very ancient church well worthy of a visit. It is built of red sandstone, in the old English style, the entrance is below the surface, and lined with monumental tablets of clergymen. The slips and seats are of oak, not painted or varnished, and very rude; a great many recesses containing large square pews for noble families, with separate entrances, and lozenge-shaped escutcheons containing coats of arms hanging up over their respective pews. The view from the rear of the church is a fine specimen of English landscape—green fields—a small stream—the country sprinkled with country seats, villages, and spires, and a railway train passing in the distance. S. J. M. M.

The Mosaic Account of the Creation.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made."—Gen. 2:1-3.

The apostolic caution, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," was never more needed than at this moment, owing to the insidious effects and pretensions of geological science. Although many of its supporters are the avowed friends of divine revelation, we must consider them as deceived by the accomplishments and reputation of men distinguished in the science of geology, and who, not contented with its legitimate province, go far beyond it, compelling revelation to bend to their speculations, without regard to the disastrous consequences to which it is thereby subjected.

Among other subjects which geology has attacked, is the time specified by Moses as employed by Jehovah in the creation of the world. Geologists would have the period of six days to be understood as embracing periods of vast duration, not to be comprehended by our feeble powers.

But the scriptural account refers, it is very evident, to six diurnal periods, the writer intending that it should be so understood, intimating no difference whatsoever as to their length, between them and that of the seventh diurnal period—the latter being only marked as that period on which nothing was created, the work of the preceding six days presenting a perfect and entire organization of creation, so that each preceding day had the perfecting of its peculiar work. This is plainly asserted by the divine word as applicable to every department of creation. "The Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew."

It is very evident, then, that on this principle

(its immediate perfection by the word of God,) creation in all its parts was effected, so that long periods of time, as geologists assert, were not necessary, neither were they employed in creation. We might as well contend for periods of time as necessary for the growth of plants and herbs, which are said to have been created before they grew, or even were in the field, as contend for periods of time as necessary for the creation of the different strata on the earth's surface. What was created, was created by the word of God, "so that things which are seen were not made of things which do appear."—Creation, in all its parts, being a series of stupendous miracles accomplished by the simple fiat of God, and applicable to all that is on the earth's surface, as well as to that which is not immediately cognizant by our senses, but essential for the welfare and comfort of his creatures. I here allude, not to formations which are undoubtedly effected by time, under the influence of chemical action, since creation, but to those formations on which the great age of creation is predicated by geologists.

If, as must be admitted by all who receive the Scriptures as the word of God, Jesus of Nazareth, in his pre-existent state, was the great Creator, and if he, while on earth, displayed his creating power without the intervention of laws of production or of reproduction, why should it be thought a thing incredible that he formed the earth just as it is stated as regards time in the Mosaic account of the creation? The loaves and fishes with which he fed five thousand men, besides women and children, were not produced by the laws of production, for he created fishes which never swam, and bread from grain which never grew. Those came from his hand as fast as they could be distributed to the famishing multitude, and if so, why should the diurnal periods of time, according to the Mosaic account of the creation, not be sufficient for the production of the various phenomena of creation in the geological structure of the earth's surface? The divine fiat, and not time, being all that was requisite, according to the statement of the writer of the book of Genesis, and all that was employed by the great Creator.

Some geologists, who would like to retain the assumptions of their science as to the period of time in creating, and reconcile them with the Mosaic account, would refer it to the period occupied by the reorganization of the earth, fitting it for the reception of man, and not to its first origin. But this goes on the ground that God must needs have had laws to effect his purposes in creation, and by so doing they limit the omnipotent God, whose power was just as equal to the task of creating *at once*, as of giving to matter a certain period of time to effect his purposes.

In conclusion, had long periods of time been employed in creation, there would have been little or no force in constituting a diurnal period as comprehending the Sabbath institution, the force of the observance of the institution lying in that the work of creating occupied just six of these diurnal periods, as in the text that heads this article, and not long, interminable periods of time, God requiring, after his own example, a cessation from labor after that of six diurnal periods, namely, the seventh as comprehending the institution. And this very reason is assigned when the divine institute was again promulgated from Sinai: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Thus do we dispose of the opposition of geological science to divine revelation, by an appeal to the word of God itself in support of its own statements. It asserts that the work of creation was a miracle, and unless we are prepared to give eternity to matter, it is just as reasonable to conclude that the world was made in six days, and at the period specified by Moses (as thousands of millions of years ago) when the eternal God thought fit to command its existence. We have no objection that geology should drill and bore the earth for its own legitimate purposes, but would protest against its pretended discoveries being reared and shaped into a science to invalidate the teachings of the Bible as to the period of creation and the manner of creating. "Let God be true, and every man a liar."

Watchman and Reflector.

The Image of God.

"In the day that God created man, in the likeness of God made he man. . . . And Adam begot a son in his own likeness, after his image."—Gen. 5:1, 3.

If we would form a right estimate of man's reason in his fallen state, we must try to ascertain the condition in which it came forth from the hand of the Almighty. Of the precise nature of that condition, in all its faculties, we are not informed; but the Scripture describes it in general terms, quite sufficient to satisfy the inquiries of every honest mind.

The very first mention of man's creation be-

speaks the order of his destiny: "And God said, Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth."—Gen. 1:26.

"Let us make man in our image, after our likeness." In what did the image and likeness of God consist? Was it in the form of the body, or yet in the structure and properties of the mind? How could these be called the image of the invisible God, seeing they are but the creatures of his hand? No: the image of God must consist in the moral likeness of God, in itself uncreated; eternal as God is eternal, and holy as he is holy. This is clearly proved by terms in which Scripture designates the recovery of the soul by grace. It is "renewed in knowledge after the image of him that created him."—Col. 3:10. It puts on "the new man, which after God is created in righteousness and true holiness."—Eph. 4:24. We may then assume it as a fact, that man, spiritually speaking, was at the time of this creation what he is when renewed by grace; that his reason was such as enabled him to possess and retain the knowledge and love of God, and to hold intelligent and constant intercourse with his Maker. It is of great importance thus to trace the original condition of the soul of man, as it enables us to confront him, in his ignorance and folly, with what he once was, and thus to prove to him how deeply he is fallen.

The character of the intelligence that God imparted to man is implied in the following language: "And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Man was intended to be God's vicegerent upon earth; his will to be the reflection of God's will; his judgment the counterpart of the mind of God; his knowledge and capability of rule to be derived immediately from God. Nor can we doubt that in like manner God implanted in the brute creation an instinctive recognition of the divine will, in the authority thus delegated to man. This is proved by the fact of the animals having come instinctively to Adam to be named; and, had man retained his innocence, not only would the birds and beasts and fishes have always come at man's bidding, even as the domestic animals do now; but the soil of the earth would, doubtless, have responded to the calls of his industry in a degree of which we can form no conception. Thus all nature, animate and inanimate, spiritual and physical, would have presented one harmonious conformity to the mind of God—one uniform submission to the law impressed on them at their creation.

It was with this purpose that God "breathed into man's nostrils the breath of life, and man became a living soul." Consequently, together with animal existence, there must have been breathed into the soul all the spiritual life and intelligence which constitute the image and likeness of the holy God. For, when "God saw everything that he made," "behold it was very good"—altogether what God designed it to be; and all that is related of man before the fall proves that this was the case with the human soul.

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them to Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."—Gen. 2:19, 20. There is great significance in its being said that God brought the animals to Adam "to see what he would call them." This implies that God hereby appealed to the instinctive knowledge of man—to a power of understanding already existing within him. We are told of Solomon that "he spake of trees, from the cedar-tree that is in Lebanon, to the bissop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes."—1 Kings 4:33. Now the wisdom that enabled Solomon to do this was not instinctive: it was a special gift of God—something superadded, which he as a fallen being did not naturally possess. But with Adam the case was wholly different. He had an instinctive wisdom, which enabled him to read at once in every animal the peculiar properties of its nature, and thus to bestow upon each a suitable name. That he performed the task in a manner strictly conformable to truth is quite clear; for it is written that, "whatsoever Adam called every living creature, that" (of course by divine authority) "was the name thereof." This fact is worthy of especial notice, because it proves that man, before the fall, was able, in all things needful, to read the mind of God, and thus to make his own inferences, as well as his own conduct, an exact counterpart of the knowledge and of the will of the Lord God.

We are told that "there came of all people to hear the wisdom of Solomon, from all the kings of the earth, which had heard of his wis-

dom."—1 Kings 4:34. But, if man had continued innocent, all would have been as Solomon, or rather as Adam was before the fall, compared with whose instinctive knowledge the acquirements of Solomon himself were as a thing of naught. And, if we carry on our view of Adam's primeval intelligence to his knowledge of the heavenly bodies, in their orbits and mutual bearings, and of all that is called physical science, what a vast idea it gives us of the endowments of man, as he came forth from the hand of God! Compared with this, what are all the present attainments of man in his laborious and up-hill pursuit of knowledge in its various branches! And yet, we may presume, by reason of the exceeding glory to be conferred upon the saints in Christ, that the knowledge of Adam himself in his innocence was nothing to what they will possess hereafter.

The chief object of man's creation, the chief glory of his innocence, was that he should hold spiritual intercourse with his Maker. This is implied in the very fact of his having been endowed with spiritual intelligence, and of his having been made in the likeness and image of God. It is also to be gathered in the strong light of inference (breaking through the dark clouds that envelop the fall of man,) from what is related of our first parents after the commission of their sins: "And they heard the voice of the Lord God walking in the garden in the cool of the day."—Gen. 3:8. Does not this unfold the intimate nature of man's intercourse with God before the fall?

We are told of Moses that the Lord spake unto him "face to face, as a man speaketh to his friend."—Ex. 33:12. And Abraham, from his frequent intercourse with the Lord, as well as from the simplicity of his faith, "was called the friend of God."—Jas. 2:23. But here, as in the case of Solomon's wisdom, the effect was that of special inspiration, whereas in Adam it was that of natural intuition. Of this we have further proof in the character of the "new man of the heart," which is "after God, created in righteousness and true holiness," being "renewed in knowledge, after the image of him that created him."—Eph. 4:24; Col. 3:10.

Now one of the glorious properties of the "new man" is that he can hold fellowship with God himself; for it is written, "And truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John 1:3. And it cannot be doubted that, as a created intelligence—made "in the image of God, after his likeness"—man, in his innocence, must have had direct and sensible intercourse with his Maker, although the nature of his fellowship with God must have been greatly inferior to that which is the heritage of God's people in Christ Jesus.

But we know that it was not in knowledge only, but also "in righteousness and true holiness," that man's reason sufficed him before the fall; for as he knew God's will, so he loved to do it. Reason directed, and the heart obeyed; consequently man's moral conduct was a correct delineation of the features of that "image of God," in which he was created.

Such was man in his primitive condition, such the nature of the reason which God bestowed upon him. But no sooner had our first parents committed the act of disobedience, than reason, in the true sense of the word, vanished from their minds. The sense of God's omnipresence still lingered in the conscience; but reason, in its blindness, disowned the fact; and ever since, all that was before instinctive in man, as to the knowledge and love of God, has to be received by inspiration, step by step, and truth by truth.

We are in the habit of calling this the fall of reason—we should rather call it reason's death. If the term "death" is applied to a thing "that was, and is not," can it, under any circumstances, be more correctly applied? In man there had been spiritual intelligence—loving, intimate, and childlike intercourse with God. This had been, and was not. It was dead, as much as though it had never been. The soul of reason had departed, and left it a dead corpse of spiritual ignorance and imperception. "In the day that thou eatest thereof thou shalt surely die."—Gen. 2:17. The penalty had been incurred: the sentence upon the spiritual part of man's being was fully executed: his soul was dead. From that time to the present hour man, in his natural condition, has been groping in the dark, in the lowest depths of ignorance and death. Civilization and philosophy may veil the naked deformity of his condition; the profession of Christianity, and a head-knowledge of its truths, may appear to substitute light for darkness; but, nevertheless, no man, unless he have been the subject of a spiritual change, can possess even the elements of the knowledge of God; for it is written: "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—Luke 10:22.

And here, if it be admitted that the chief purpose of an intelligent being is to hold intercourse with his Maker, the question may be proposed to any one who admits this truth, whether he himself is conscious of having any

direct intercourse with God; and, if not, how this can be accounted for on any other principle but on that of human nature having fallen from its original condition, and human reason having died the death? If our perceptions of Deity amount to no more than a mist of undefined sensation; if our view of heavenly things be like looking at a dead wall, this is not to know God, nor to hold intercourse with the Most High.

Church of England Magazine.

Questionable Sermonizing.

The clarion voice of Liberty may shout at the approach of him who is viewed as the incarnation of the spirit of freedom over the world; the mass may crowd around his chariot-wheels with the wildest enthusiasm; and learned jurists hang on his lips while he is giving vent to the most impassioned and ennobling sentiments in behalf of the down-trodden and oppressed, and even confess that he has taught them new lessons on American and international law; but we hardly thought he could take the pulpit by storm, and literally dethrone the object of all legitimate worship there. It seems, however, we were mistaken in our estimation of the extent of popular enthusiasm. The pulpit has been made the rostrum for proclaiming to the world the praises of the noble Hungarian, and the devotion we owe to liberty. Several clergymen, whose names we care not to repeat—although they have appeared in the public secular prints in their own advertisements—made him, on Sunday last, the theme of their respective discourses. They, of course, thought that this would be neither a disfavor to their people nor dishonor to God. To condemn them is not our business. To their own Master they stand or fall. Hundreds of years ago, *Peter the Hermit* preached, on all days of the week, a crusade against the infidels who had seized on the land of our Saviour. This is a crusade against *despotism*. The *dogmas* of the false prophet, and the *edicts* of the despot, are alike inimical to the spirit of freedom.

One of the preachers above alluded to, denominates Kossuth "God's man for the times;" and another speaks of his coming "as illustrative of the second coming of Christ!" The negative characteristics of this last sermon answered well to a description we once had of a similar pulpit harangue, which was said to have had in it neither Lord, God, Jesus Christ, nor devil. This was full of the fire of patriotism, and savored not a little of "hero worship," for which, we must confess, we have an instinctive dislike. A secular paper that reports a synopsis of this discourse, admits it was "*wholly secular*," but "eloquent and impassioned;" and says "it is a pity that it was not delivered at the Irving House dinner, instead of from the pulpit of the house of God, where its points well-nigh elicited *applause*, and *laughter* was suppressed at times with difficulty!"

Thus, a member of the secular press—one, too, by no means fastidious—has saved us the trouble of passing upon such a use of the Sabbath. For, after such an opinion from such a quarter, we certainly may withhold ours, or simply add that, whatever this may be, it is certainly not the gospel of peace. When Phelps's great store in Fulton-street fell, and, in a moment, crushed to death so many hapless beings; when the awful conflagration of the Lexington, on the Sound, whelmed so many in a watery grave; when the Hague-street catastrophe sent a thrill of horror through our city; and the late calamity in Greenwich Avenue caused so many hearts to bleed; then it was highly befitting that the pulpit take up the solemn themes, for the benefit of their hearers, and call upon them, while God's judgments are abroad in the earth, to humble themselves and learn righteousness. Laudations of heroes, however great, and revolutions, however devoutly to be wished, we think entirely out of place in the pulpit; and such a use of the Sabbath is but erecting an idol where Christ alone should be exalted. Let us "cease from man whose breath is in his nostrils; for wherein is he to be accounted of?"

N. Y. Intelligencer.

"I have been Slandered."

But it will do you no good to worry yourself about it. You can, if you like, chafe yourself into as miserable a being as there is living.—You can thus comfort your reviler, by carrying out his plan, which was to make you unhappy. It is a pity, when bitten by such a serpent, to turn serpent too, and bite yourself, as many do, by fuming and raging about the ill-usage they have received.

Suppose you give chase to a slander, and seek to find the father of it. Who is likely to admit that relation? If you start out on this enterprize, you will find that "Gashmu said it;" but nobody knows who he is. You could as soon catch your own shadow, as catch him. Likely the slander is the work of a dozen hands, and each did so little about it, that you can

fasten no definite charge. If you could catch the very Gashmu by the beard, you might have occasion to regret that you had befouled your hands by laying them on such a scape-grace. But in most cases, one tale-bearer finds the wool, another dyes it, another spins it, another weaves it, another sends the article to market, but each has done so little about it, that all slip through your fingers like a parcel of eels, and you cannot bag your game by your utmost endeavor.

Perhaps you can get a crumb of comfort from this suggestion. As slanderers cannot well bespatter each other, being respectively so well off in this way already, their attack on you shows you do not belong to their company. They could do nothing in their line with characters as black as their own. They would not have assailed you, had not they regarded you as living in a very different atmosphere from their own.

Another crumb. The being slandered brings you into very good society. The most eminent for moral worth on earth, have been abused in this way. Look at Paul for example. Hissing hot, and from a thousand tongues leaped forth the revilings of wicked men. There was nothing too bad for them to say of him. Guns of every caliber were fired at him. Every Jewish and Pagan dog barked at him; but the fiercest and most insulting of them could not bark him out of his propriety. He let them follow their trade, while he came not down from the dignity of his own glorious office, to return evil for evil. It is not so bad an affair to get into so good company as that of Paul.

Ponder, too, the language of an old English writer, "If we be dashed and bespattered abroad, we must study to be cleaner at home." If false accusations do but set us, in all earnestness, to correct what we do know to be actually wrong within us, we will reap wheat where our revilers counted we should have nothing but tares. Any serious inquirer can find a plenty in himself to condemn, though he is conscious the things charged against him are untrue; and if he is put upon looking up his real faults, for the purpose of humbling himself in view of them and emptying his heart of them, his accusers will have done him a good, though an unintentional service, by sending him in that direction.

Slanders do us service in another way, and the good old Archbishop Leighton's language cannot be improved, who writes thus:—"The sharp censure of evil-speakers that a Christian is encompassed with in this world, is no other than an hedge of thorns set on every side, that he go not out of his way, but keep strait on it betwixt them, not inclining to the right hand nor to the left; whereas, if they found nothing but the favor and good opinion of the world, they might, as in a way unhedged, be subject to expatiate and wander out into the meadows of carnal pleasures that are about them, that would call and allure them, and often amuse them from their journey."

N. Y. Evangelist.

Perversions of the Doctrine of Providence.

With a leer of unbelief, and a bite of sarcasm, Macaulay records one of the most striking events of Providence, in a way to throw contempt on the Christian doctrine of Providence, by misrepresenting it. Alluding to the destruction of the Spanish Armada, and the descent of the Prince of Orange upon England, for the discomfiture of Popery there, the distinguished historian says:

"The weather had indeed served the Protestant cause so well, that some men, of more piety than judgment, believed the ordinary laws of nature to have been suspended, for the preservation of the liberty and religion of England. Exactly a hundred years before this, they said, the Armada, invincible by men, had been scattered by the wrath of God. Civil freedom and divine truth were again in jeopardy, and again the obedient elements had fought for the good cause. The wind had blown strong from the east, while the Prince wished to sail down the Channel—had turned to the south, when he wished to enter the bay of Torbay—had sunk to a calm during the disembarkation, and as soon as the disembarkation was completed, had risen to a storm and met the pursuers in the face."

A writer of Macaulay's intelligence ought to be able to write out a description of such an event of Providence, without throwing over it a foul smoke, to obscure the glory of God in it, and misrepresent the views of Christians about it. He should have known that Christians can see signal interpositions of Providence, when there are no miracles, and no suspensions of nature's laws. The Christian doctrine of Providence is, that the laws of nature, which are the settled modes of God's working, were formed for the very purpose, that God might do the very things which he does in great and small, and in just the way and time in which he does them. Or, to be more specific, God settled the laws

which generate and control the winds, (among other purposes,) that he might use the winds as his instruments of preserving, as he did, the liberty and religion of England, in the case referred to. Macaulay uses the phrase "*obedient elements*" in irony. But it was sober truth. The elements obeyed, in that instance, the purpose for which the laws of winds were made and also the control of Him who rides upon the wings of the wind.

What is plainer, than that God, in settling the laws of physical nature, settled and arranged them as he did, that he might through them do the very things which he does. And if that be so, there is no event—if we except miracles, performed for the purpose of showing the laws of nature suspended—there is no event of which it may not be said, that it was contemplated when the laws of nature were made, and that they were made for the very purpose of bringing it about. There is no suspension of a law, but a wise, and to a human view, it may be a wonderful execution of it.

The laws of nature, so far from being a cumbrous machinery, preventing God from unexpected and short turns of his hands, to execute any design that he will, or to convey any gift that he will, are made with divine skill, adjusted to this very purpose. They are so framed as to be used as his *arms*, through which he may reach us, and touch the springs of our control and our supplies, with a freer hand than the musician touches the keys of his instrument. If every gift of God were conveyed to us by an angel, as a special messenger, or if every event were appointed to us by a simple exertion of God's will, or a simple word spoken, God could not be more free or unembarrassed, in the appointment of events to men, than he is now, in all his outgoings to us, through the established order of physical causes.

Puritan Recorder.

A Short Memory.

We have heard of a man on a Sabbath-day who was making a great haste along a road, and meeting another man, he inquired if he had seen a boy with a cart and sack of grain on the way. The man replied, "I met a boy with a short memory on the road." The father of the lad seemed surprised. The other added, "I think the lad belongs to a family who have short memories." The father was still more surprised, and wished to know what this meant. The man satisfied him by saying that God had commanded them to remember the Sabbath-day to keep it holy, and that they were of too short memories to obey him.

This anecdote suggests a most important fact in the spiritual state of men. There are short memories on many subjects besides the Sabbath. Let me ask my reader, if you do not forget some of the most awfully momentous things that can affect the mind or memory of man? You are convinced that you can only live in this world for a very short period. Perhaps by far the greater part of this brief season is already gone—yet you are living and calculating as if you might live an eternity here, and at least as if you had a very long life assured to you by God. Surely that is a very great defect of memory by which a man forgets his own mortality, and calculates as if it were not a fact.

But, farther, your stay here is most uncertain. You know you cannot count on an hour. You know this, but do you remember it? Have you made all preparation, so that should you be called away the next moment you may be all ready? Perhaps you are not yet at peace with God—you may be in that state in which you would certainly perish eternally if called to die. You hang suspended over the gulf of eternal woe by the brittle thread of a mortal life. Surely if, in this dreadful position, you can go on with the frivolities and follies of life, you must indeed have a short memory.

See that giddy youth, dressing for a ball—his soul is in jeopardy of eternal hell every moment—the sentence of the second death remains uncanceled against him—he knows that he is totally unprepared to meet God—he knows that the snapping of a small artery would plunge him into a dismal future—yet he is full of glee and full of pride, and full of anticipations—surely he has a short memory! We should almost say that he has a marvellous power of forgetfulness!

O, reader, if such is your own case, depend upon it you will yet be brought to your senses. Your memory, though most accommodating now, will be roused to its terrible work at a future day. Would it not be infinitely better it were awakened now, that you might so remember your sad state as to flee for refuge to your endangered spirit ere it be too late? Perhaps in addition to all I have mentioned, you may have had the most solemn warnings of your dangerous position. You may have stood by the dying bed of those who have told you the sad tale of their regrets, and warned you of your danger. You may have heard of cases that made your ears tingle—cases in which fools were called before God in the midst of

their folly—or in which immortal but guilty and unpardoned men were struck down without hope or mercy. You may have felt in your secret heart that their cases were remarkably like your own, and yet you have *forgotten all this!* Surely you must have a *short memory!* But mark well, my dear friend, memory is not *involuntary*. "The nations that forget God" are to be turned into hell. Their *crime* is want of memory—that is, want of using their memories—that is, *not liking* to retain God in their thoughts. O! is it thus with you? Can you live and move and have your being in one whom you daily and habitually *FORGET*? Can it be that He who bore your curse fails to find a place in your memory? Then surely that memory must be defective indeed! Yes, it must, I fear, be threatening a fatal defect.—Would you have it remedied? Would you be rescued from the dreadful doom upon which it is hurrying your precious soul? Then must you repent of your forgetfulness; and above all things remember Him who bore the curse due to your sin, and whose mighty Spirit is ever ready to take of the things which are Christ's, and to show them to us. Get here one hour of the enjoyment of the peace which passeth understanding, and keeps the heart and mind by Christ Jesus, and you will not soon forget him; nor will you be exposed to the madness of those who forget their spiritual danger so as to dance on the brink of ruin, while the next moment may find them for ever hopeless.

Glasgow Christian News.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JAN. 10, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disparagement.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wishes of our correspondents.

IS EUROPE RIPE FOR REVOLUTION.

"I can humbly make the suggestion, that it is impossible for the United States not to feel interested in the condition of Europe, and that there never was a time when the condition of Europe deserved your attention more than at the present time. You know what is the condition of Europe now. It is universal oppression of civil, political, and religious liberty. These are the three great treasures which make your glory and your happiness. And you know, also, that out of this oppression every man has foreseen that a new revolution on the European continent must arise. You know that the great revolution is brought home already to the nations of Europe by the impious blow of Louis Napoleon. The elected President of France has, by his impious blow, struck down the Constitution, in order that he might become Emperor. He has stricken it down as a tool of the Czar of Russia and the Emperor of Austria. It was yesterday I received the news that the Austrian Ministry has openly declared that the absolutist powers of Europe are resolved to maintain the usurpation of Louis Napoleon, therefore the revolution has already broken out in Europe. The first blow of war is already struck, and no man in the world has the power to stop its progress."—Gov. Kossuth, at Baltimore.

Admitting, as we must, the absolute intimacy of the orator with European politics, his recent disquisitions upon them possess very unusual interest. The singular clearness with which he analyzes the motives and tendency of the theft of sovereignty by the BONAPARTE, contrasts vividly with the confused nonsense of a morning paper, which applauds the act and the wisdom of the actor, in the same breath that denounces the latter as a "disgraced and perjured

wretch," to "be execrated by all good men," and nubbled with a "solitary impulse in common with honor or honesty and Republican liberty." But Kossuth is undoubtedly right. If there are any elements of revolution in Europe, they are likely to be presently in full flame. The atmosphere grows fervid. Europe trembles at French quietude. The Governments, which subsisted for centuries upon popular affection, and the memories of the past, and the spectacle of present glory, have lost all their prescriptive hold upon the people. There has been mutual estrangement. To keep crowns upon their heads, kings have to fight for the principle of legitimacy, and the people have had to pay; and, should the present regime subsist so long, two or three generations will have to help pay for the right of FERDINAND to succeed FRANCIS, and of NICHOLAS to succeed ALEXANDER. Infinite blessings, to be sure, worthy of infinite sacrifices! The people dislike the principles and the cost equally. They are discontented. A cheaper and at the same time more diffusive system of public-being is sought after. Despotism, alarmed, throws itself behind armies, which it takes new laws and the creation of future damning evils to maintain. And thus nations and monarchs find themselves in conflict; and thus revolutions are nursed into thrifty vigor and promise.

Europe is universally ruled by fear. The boundary between republicanism and despotism, which recently lay along the Rhine, LOUIS BONAPARTE has rubbed out. The continental map has but one color. France is only restrained by the mailed hand.—The great good of the people, universal suffrage, is tendered them at the point of the bayonet. The medicine is pleasant, but the vehicle bad. Whole provinces reject it, and the benefactor has to turn upon them the torrent of civil war to make them submit to be free. The project of the representative chambers, which is no more likely to be carried out, than if the perjured projector had not promised it, can give no security against a Government backed by the troops. NAPOLEON had his chambers, and his councils, and the Bourbons had a half-dozen Parliaments; and had everything their own way, besides. The new order of things, arrived at as it has been by abominable methods, will not be sanctioned by the people; and must therefore result either in a pure despotism or a sanguinary revolution. The latter is the more probable.

Germany sleeps, but sleeps restlessly. The "thirty tyrants" cling desperately to their little seats; for the signs of trouble are imminent. Last winter they were ready to give back to Austria the old sovereignty of the German Empire, in the hope of greater conjoint security, but the scheme was suppressed by France and England. The ancient jealousy and distrust of Austrian ascendancy could have been overcome by nothing short of the keenest apprehension of popular wrath. Prussia has been kept quiet all along by the seeming lingering attachment of the king to constitutional forms, if not to liberal principles. The debt and annual expenditures fall more lightly upon the masses than in some of the neighboring states; the former not exceeding by any very considerable amount one year's income. On the other hand, the sudden and violent intimacy between Berlin and Petersburg has given much dissatisfaction to the masses, who reasonably dread the effect of bad company upon the internal administration. Members of the royal family have travelled to the Muscovite capital, and been feted, and feasted and flattered, until the silly-pated Brandenburgs begin to mistake the Demidoffs for demi-gods. There have been interviews, too, between the imperial and the royal majesties, all tending to the same affirmation of fraternity and alliance. The course of this business is curiously watched by an intelligent people, whose disgust will soon become aversion, and their aversion, revolt.

The Austrian fabric is of that composite order, that like the prophet's image, a touch may at any moment crumble it. Unfortunately, the various races, in looking for a way out from the detested thralldom, all look in different directions. There is no unity of ultimate purpose, and therefore, unhappily no immediate union to make the path clear to any purpose whatever. The Germans seek a restoration of German unity; the Slaves are disposed to fraternize with the rest of the race in Turkey, Poland, and Russia, in realizing the idea of a great Panslavic empire, to extend over half the world. The Czar, of course, smiles on, and, perhaps, at the poetical notion. The Italians of Venice and Lombardy also yearn for national unity, but care little for the form of government. The Magyars, a lonely race, have alone the noble aim of establishing a free, republican State on principles similar to those developed here. And whatever the hopes for the future, the present has a fearful motive power to action. The obvious discontent of all the races, calls for a larger military force—that iron hoop that singly holds the centrifugal empire together—and the military calls for double taxes. Taxation had already gone beyond all bounds of reason or safety, and it is now stretched

to the utmost limit. The enforcement has its reciprocal evils in the call for armed assistance, and thus the convulsion increases with accelerated velocity.—Who can doubt the result?

We have already learned that the move towards absolutism in France had occasioned intense sensation at the courts of all the great monarchies. There was an instant disposition to admit the new aspirant to full consociation with legitimacy. The issue is one upon which absolutism is willing to stake the whole question of popular or prescriptive rights.—That baneful principle has identified itself thoroughly with the retrogressive move of the Frenchman, and will share in all the consequences. If, as there is ground for hope, the French people boldly throw the impostor overboard, and extinguish the power that has lent him ephemeral existence, the signal of a general movement of the German and Austrian races will be given. The sovereigns have followed their cue; and when the time comes, subjects will follow theirs. The issue is accepted by the people; and if LOUIS BONAPARTE stand, Europe will continue in the peace of bondage and oppression and wrong; if he fall, there will be a war of regeneration, and reform and right. Gov. Kossuth believes in, and prepares himself for the latter alternative; and we accept his views as eminently sagacious and correct.

N. Y. Daily Times.

THE OTTOMAN EMPIRE.

Our attention has just been called to, and our interest engaged by, the work to which we have alluded, and in its present connection with subjects now uppermost in the public mind, we feel confident our readers will thank us for gathering from it some of the more important of the facts it furnishes, coming, as they do, from a source that may be received with perfect confidence. The work we allude to is one recently published in England, by J. H. SKENE, Esq. Its title is: "The Three Eras of Ottoman History; a Political Essay on the late Reforms of Turkey, considered principally as affecting her position in the event of a War taking place." Ill-formed persons, speaking or writing of the Turkish army, are apt to treat it as inefficient, badly equipped, ill disciplined, and in every respect inferior to that of any other of the great powers of Europe. So far is this from being the case, it appears from the facts given by this writer, that the Turkish army is at the present moment in a more efficient state than it has been at any time during the last two centuries, and that in the event of a war, the Sultan would probably be able to maintain himself, single handed, and alone, even against the combined attacks of Austria and Russia.

We have not room to follow the writer we speak of, in his excellent view of the history of Turkey; we propose to confine ourselves to her present condition. In this connection, however, it is necessary to state that early in the present century, the insubordination of the Janissaries, or standing army of Turkey, had become such, that it was found necessary to overthrow them, as the only alternative to the overthrow of the empire itself. With many difficulties and much danger, this was finally accomplished. While the Sultan was replacing the Janissaries by regular and better disciplined troops, and before he could organize a new army, the ambition of Russia sought to take advantage of his condition by an unprovoked and unjustifiable war. Taken thus at disadvantage, Turkey was defeated and compelled to assent to a humiliating treaty of peace. Since then, a number of years of uninterrupted peace have enabled the Sultan to form a powerful and well disciplined army. We cannot give in detail Mr. SKENE's minute account of the organization of this army. It is divided into six separate armies, each consisting of two services, the active and the reserve. The whole establishment of the former, belonging to the active service, amounts to 180,000 men, but its effective strength is at present 123,000. The reserve now composes a force of 212,000 men, and will have a total of 300,000 when this establishment shall have been completed. The two services, as they now stand, form an effective force of 335,000 men. When their full strength shall have been filled up as contemplated, it will amount to 480,000. Besides these, there are a number of detached corps in Crete, Tripoli, Tunis, in garrisons, &c., &c., which raise the effective strength of the present standing army to 365,000 men. By the augmentations as proposed and now being carried out in Bosnia, Albania, and Servia, and inclusive of the marines, sailors, and the police force, "the grand total of armed men at the disposal of Turkey, in the event of her existing resources being called into play, may be quoted at no less than 664,000 men, without having recourse to occasional levies, which are more easily and efficiently realized in Turkey than in any other country."

Boston Atlas.

"SHE HATH DONE WHAT SHE COULD."—It was a gracious word. Jesus was satisfied. It was little, and was useless; but He accepted it as enough, for it was all she had. How soothing and cheering is

the inference to the spirit that would give, but finds it hath nothing,—that would be and feels, it is nothing. Let the lonely, the disabled, the dejected, take it to their comfort. One feeling sacrificed to his will—one desire foregone for his love—one passion subdued at his command—one idol broken at the SAVIOUR'S feet, is of more worth than all external labors. It is the spikenard very costly—bought dearly by her that gives it, valued of Him that takes—for He knows what she has parted from to bring it. More than SIMON, when he spreads his feasts—more than CHARITY when she unloads her purse. Thousands give much, and keep their best—thousands yield much, and yet withhold their dearest. I will take to my SAVIOUR the most precious that I have, and part from it freely at his word; and if it be no more than the sin I have cherished, the idol I have loved, the health, the activity, the name I have enjoyed, I part from it to Him willingly and freely; I shall be satisfied that He accepts, and surely He will say of me, "She hath done what she could."

Author of the Listener.

RIGHT EMOTIONS.—Many persons seem to be more solicitous for strong emotions than for right emotions. It would perhaps be a fair representation of their state to say the burden of their prayer is, that their souls might be like "the chariots of Aminidab," or that like PAUL, they may be caught up into the third heavens. They seem desirous, perhaps almost unconsciously to themselves, to experience or to do some great, as well as some good thing. Would it not be better for them, in a more chastened and humble temper of mind, to make it the burden and the emphasis of their supplication, that they may be meek, forbearing, and forgiving; that they may have a willingness to wash the disciples' feet, and have a great love even for their enemies; in a word, that they may bear the image of CHRIST, who came not with observation, but "was meek and lowly of heart."

ENGLAND.—A letter from Mr. R. J. WALKER, declining the invitation to a banquet in Southampton, excited considerable interest in that town, and is placarded about the streets, under the heading, "Anglo-American Alliance." Mr. WALKER, after denouncing the acts of LOUIS NAPOLEON, and referring to the possibility of England having to defend herself against the despotic governments, says: "Should you desire the co-operation of my country, it will be given by the government and sustained by the people with zeal and unanimity. I know nothing since the days of the Crusaders, that could excite in America a feeling so deep, universal, and enthusiastic, which would call out as many millions, if necessary, of my countrymen, as an invitation from you to your children in America, to fight together the last great triumphant battle for the liberties of man."

The Arctic Expedition.—Dr. Kane, who was attached to the American Expedition in search of Sir John Franklin, in a course of lectures on that subject, delivered at the Smithsonian Institute in Washington, said in substance: "The topic is full of interest. For the first time we were made aware of the geographical importance of the Arctic ocean—an ocean whose area exceeds four-and-a-half millions of square miles, and whose tributary rivers drain a larger country than the Indus, the Ganges, the Mississippi, and the Orinoco combined."

"In discussing the much vexed question of the *cui bono* of these Arctic expeditions, Dr. Kane, after citing in detail their valuable contributions to general science, observed that the cod fishery of New Foundland grew out of the voyage of Sir Humphrey Gilbert; the North-west passage of Davis opened the whale fishery of West Greenland; and Frobiisher pioneered Hudson to that great bay, which now margins the most lucrative for company of the age."

"Sir John Franklin was last seen in Baffin's Bay, in July, 1845, moored to an iceberg, and awaiting an opening to the west. By a strange coincidence, the American expedition was imprisoned for two successive seasons at the same spot. The next traces of his onward progress were the sad memorials of his first winter encampment, at the mouth of Wellington Channel, a large inlet opening towards the north; and here Dr. Kane, after describing the scene, which he was among the first to visit, expressed his conviction that the missing vessels had proceeded in the early summer of 1846 up this inlet to the unknown regions of the north. This seems to us extremely probable. The American expedition, in fact, drifted helplessly in this very direction. They attained a latitude (75° 26' north) never before attained on this meridian by keel of Christian ship, and there saw the dark water sky that indicated the *Polyna*, or open sea, advocated by Lieut. Maury. It was this painful and helpless drift to the north that urged upon Dr. Kane and his comrades the conviction of Franklin having preceded them upon this very passage."—National Intelligencer.

The Freshet on the Connecticut.—The Springfield Republican of Monday says:—"Three men were seen going down the river opposite Springfield, in the midst of the floating ice, on Friday evening,—one in a boat alone, the others together in another. Their situation was perilous, but it is not known whether they escaped or perished. A buggy wagon was picked up at Hartford, floating down with the ice, on Friday. Saturday morning the ice was piled in enormous heaps at Hartford, the meadows covered with water, and the river nineteen feet above low-water mark."

FOREIGN NEWS.



French Affairs.

All is quiet in France. Attention is now chiefly directed towards the forthcoming election, when LOUIS NAPOLEON will, without doubt, be elected, though not without considerable opposition.

At the latest accounts the departments and all France was in the utmost tranquillity. The result of the election would not be known before the 28th or 29th.

General CAVIGNAC had been offered his liberty, and refused to leave his prison unless his fellow prisoners could do the same; so he remains. The severe restrictions which the prisoners at first suffered have been relaxed. They now dine and exercise together.

It is fully believed that Russia, Austria, and Prussia are straining every nerve to sustain LOUIS NAPOLEON in his usurpation.

The following review and comments on the French affairs, is from the *Liverpool European Times* of the 20th ult.:

"The occurrences in France succeed each other with such frightful rapidity, that it is almost impossible to crowd into our ordinary space even a brief summary of what is going on in that devoted country. Scarcely a day has passed but several departments have been declared in a state of siege. In the centre of France, in the departments east, west, north, and south, a reign of terror has been established, and it is evident from the facts which are filtered through the corrupt journals of the tyrant, that a wide-spread resistance against his despotism prevails in every quarter, which is only checked by the fear of popular anarchy, and the too ready bayonets of the military dictator.

"We have now learned from authentic sources, that the slaughter of the Parisian populace on the Boulevards, and in the north-eastern quarters of Paris, when the brief struggle took place, was perpetrated by the brutal soldiery with a wanton ferocity, which reminded us of the massacre of St. Bartholomew. No troops, much less the French, would have dared to commit such acts of butchery unless they had been sure of approval from their superior officers. They who resisted, and they who did not resist, were cut down remorselessly, without distinction of age, sex, or nation; even Americans suffered in the melee.

"Gagged as the press is in France, it is altogether impossible to state the loss of life, still less of personal liberty, which the French people have had to endure. The usurper issues his quasi imperial decrees from the Tuilleries, as if all the resources of France were unreservedly at his arbitrary disposal.

"Public works, embracing the costly improvements near the Louvre, which successive sovereigns could not compass, are decreed by a stroke of the pen. The workmen are to be employed at the cost of the country, but to propitiate the saints they are not to labor on Sundays. The Pantheon, where infidels resort to worship at the shrines of VOLTAIRE, MIRABEAU, and JEAN JACQUES ROUSSEAU, is converted into a church.

"M. MONTALEMBERT, the Jesuit, asks the people to vote for M. BONAPARTE, as his usurpation is not contrary to the law of God, or the fundamental principles of society.

"The Fourier legitimist Bishop of Chartres echoes the same principles. VAILLANT, who is declared to be the real conqueror at Rome, is created a French Marshal. In one word, the adulterous alliance between open despotism and ultra religious intolerance is complete.

"We have frequently extolled the patriotism of M. LAROCHEJAQUELIN ALBERT. He is bound up with one section of the Legitimist party. To his eternal honor he has protested against the usurpation of the dictator in terms which will add fresh laurels to his illustrious name. He loudly protests against the overthrow of the Assembly—unlawfully dissolved by the executive power—against the violation of the personal freedom of a great number of Representatives, and the erection of the arbitrary caprice of one individual in the place of law. This noble-minded patriot says that he has long denounced the succession of adventurers, who dishonor France, and he protests with all the energy of conviction against the act of usurpation, and the proceedings by which it was accompanied.

"The constitutional prerogatives which M. BONAPARTE, under the hollow pretext of a delegation, usurps, would hurl France into more inconceivable confusion. The times for the Cæsars cannot have come for France. M. LAROCHEJAQUELIN ends his spirit-stirring denunciation by declaring, that in a

Republic no one has a right to dispose of the destinies of the land except according to the free and full expression of the public will.

"This is glorious language, let it come from whom it may. But the heel of the tyrant is upon the neck of France, and at this moment, although we fancy we perceive a reaction on the part of the people, and an increasing determination to vote against the usurper, as the whole army, bureaucracy, placemen, and a large portion of gambling traders, side with BONAPARTE, it is difficult yet to judge what the result of the secret ballot will be on the 20th and 21st.

"The suppression of the *Siccle* newspaper has opened the eyes of the people. The threats held out to the moderate *Journal des Debats*, that it must adhere or abdicate, and the compulsory process by which articles written at the *Tuilleries* are forced into the columns of refractory journals, are beginning to produce their necessary consequences.

"The suppression of two or three legions of the National Guard is also ominous of future mischief, but perhaps above all, the certainty which now gains ground, that the despotic potentates of Austria, Russia, and Prussia, are straining every nerve to uphold BONAPARTE.

"These facts, which are now notorious, are leading to a revolution in the minds of the people, which will produce terrible consequences. Amidst the terror and tranquillity which the Government journals proclaim, the public funds have still been maintained at an extraordinary height, and no one doubts that the money or the credit of the Bank of France has been employed for this purpose.

"A decree is issued providing for collecting taxes, but all the produce of the gold mines in the universe will not suffice to maintain BONAPARTE.

"The latest news from Paris announces the suppression of the disturbances in the *Basses Alpes*.

"The Minister of the Interior has directed the Prefect of Police to act upon the decrees ordering the banishment of members of secret societies from the capital, or if necessary, from France. He also asks for reports respecting the National Guards throughout France, no doubt with a view to get rid of the whole of that force.

"The documents found in the apartments of M. BAZE and General LEFFRE have been placed in the hands of the authorities, and the accomplices in the alleged plot are all to be prosecuted.

"The Government have declared thirty-four out of the eighty-six departments in a state of siege, on account of their exhibition of disaffection—yet the Government reports the news from the departments favorable.

"It is affirmed that the total number of Frenchmen killed in Paris and the departments, in carrying out NAPOLEON's coup d'etat, is not less than 2000.

"The French papers contain an account of open insurrection in several of the departments, attended with considerable loss of life. In one case the insurgents numbered 1600, and another 6000, but they were overpowered; sixty or seventy insurgents were killed in one engagement.

"LOUIS NAPOLEON has ordered the expenditure of 2,000,000 francs for the purchase and demolition of the houses situated between the Louvre and the Tuilleries, and the levelling of the ground between the two places.

"Mr. RIVES, the American Minister, continues to show the disapprobation of our Government of LOUIS NAPOLEON's conduct, by not attending his receptions. He is the only diplomat who absents himself.

"The 6th legion of the National Guard of Paris is dissolved. It is said that the Department of Police is to be raised to the rank of a Ministry, and that M. CARLIER is to be the new Minister.

"LOUIS NAPOLEON appears to be up to all sorts of demagogue tricks, to tickle the army, and the laborers, and retain them in his interest. He grants honors and decorations to the former, and in some cases double wages and pretty speeches to the latter. Five hundred laboring females presented their felicitations on the last Sunday, with a speech and bouquet. He replied that he was happy to see his efforts for the happiness of France and the working classes so justly appreciated, and that with the aid of all good citizens he would persevere in the same course.

"The Minister of the Interior had received addresses from twenty-one communes of the borges and from communes municipal, councillors, mayors, National Guards, &c., of various places in twenty-five departments, and is informed that addresses are in course of signature in five hundred Communes of the department of the Haut Saone.

The *Uniers* is menacing Switzerland, in which country it pretends to say there is a Socialist party in league with that of France.

"The President takes an active part in the drawing up of the new Constitution with which he is to gratify France. It is said that he occupies no less than eight hours a day in this great affair, with M. POUCHER, M. BAROCHE, and M. TROPLING.

"VICTOR HUGO had successfully escaped from Paris to Brussels. His arrest had been ordered.

COUNT BLAZENEPPE, one of the aids de camp of the Emperor of Russia, has arrived at Paris, it is said, to compliment the President on his recent exploit, and to present him, in the name of his master, with the Grand Cordon of the Order of St. Andre, which is the first order in the Russian Empire.

"The correspondent of the *London Times* says, that since the proclamation of the Prefect of the Seine, calling on the electors of the Republic, more than 20,000 persons applied for voting tickets; in the second arrondissement the number of applicants amounted to 28,000.

"The *Romish Tablet* undertakes the defence of LOUIS NAPOLEON, and it appears that a large portion of the Catholic priests of Ireland are gradually arriving at the same view.

SPAIN.—"The Queen of Spain has pardoned all the Cuban prisoners.

"The *Madrid Gazette* publishes the correspondence between WEBSTER and CALDERON in reference to the LOPEZ prisoners, and adds that her Majesty, desirous to give the American President and Government a testimony of friendship, has thought fit by a spontaneous act of her royal clemency, to pardon all the prisoners in the late expedition against Cuba;—that her Majesty considers it an event of the highest importance for both countries that the negotiations relative to this subject have terminated so satisfactorily;—that she fully approves of the conduct of her Minister at Washington, and concedes him the Grand Cross of CHARLES III.

AUSTRIA AND HUNGARY.—"A lot of prisoners from Hungary were brought to Vienna on the 10th.—They included Kossuth's sisters, and some Hungarian nobles.

"Austria cherishes the idea of striking a severe blow against the commerce of England, hoping to unite the chief continental countries in a prohibitive system against England.

"In Austria and Hungary discontent is increasing. At Vienna, great anxiety was felt for the news from the United States respecting Kossuth's reception. There is increased uneasiness in diplomatic quarters respecting movements of the Austrian troops near the Po, who were ordered to advance upon Rome. It is said that Prince SCHWARTZENBURG has asked the Sardinian Government to receive an Austrian garrison in a Piedmontese fortress.

GERMANY.—"In Germany the press is forbidden to record events in France in a manner adverse to BONAPARTE.

"Letters from Rome of the 10th instant state that the occurrences in Paris had produced there a very profound impression. The Pope received the news from the French Ambassador without betraying the least emotion. It is said that the French garrison at Rome immediately deposited its adhesion to the policy of LOUIS NAPOLEON in the hands of Gen. GEMEAU.

"Rome was illuminated, but it was not known whether at the expense of the Papal Government or the French.

"The Genoa papers of the 12th assert that the troops in Africa had received the news of the *coup d'etat* with great coolness, and showed discontent at the imprisonment of the generals, and called for their release while voting.

The United States mail steamship *Franklin* arrived at New York on Saturday last, with two days later intelligence. We subjoin the following:

"The *Constitutionnel*, the organ of NAPOLEON, in regard to the voting in the Provinces, says: 'Our own letters from the Provinces continue to give the best hopes for the election of the 20th and 21st of December.' At Lyons, even a decided majority is expected. In the Isere that result is certain, and it will be the same in the Haute Vienne. In the Dordogne the eagerness of the population to prepare for the coming vote is declared by a Provincial newspaper in the following terms: 'Every man amongst our population is preparing to vote at the coming election, and not a man able to go to the polls will be absent.' All the political parties appear as if they had agreed to insure the definite triumph of order over that of barbarism. In the department of Loire, lately so much a prey to socialism, a majority of three-fourths of the votes is reckoned upon. In other provinces it is expected to obtain five-sixths.

"The voting commenced in Paris on Saturday morning, at 8 o'clock. The Mairies of Paris were used as ward-rooms. The usual sentinels, half regular army, and half National Guard, were stationed at the entrance, and distributed tickets to all passers-by. More than 100,000 electors voted, and though the result of the election is not known, there is no doubt of NAPOLEON's election. The vote of the army in favor of NAPOLEON is 213,854. Against him 16,348.

"*La Presse* has come out in favor of NAPOLEON as a choice of evils.

"The *Times* of 22d ult., in a leader on French affairs, says: 'Just before the election, that is, on the 18th, the decree authorizing the Police to seize

and remove from Paris for deportation all suspected persons, came into operation, and there is reason to believe that in pursuance of Mons. de MORNAY's positive injunctions, some hundred of persons were so seized in Paris on the night of Thursday, and have been conveyed, no one knows whither, though a squadron of powerful steamers is always waiting at Brest and Cherbourg, to convey these untried convicts to Cayenne. Such a measure may naturally check a license of universal suffrage, which is, in fact, no more in terror-stricken France than the license of every one to vote in one way for one man. Even the bulletin voting tickets are said to be controlled by the police, in such a way that it is considered to be an offence to print the word *non* on a card, and it is evident from these extraordinary precautions that LOUIS NAPOLEON has ceased to rely on the enthusiasm of the people, and is speculating mainly on the effect of force and fear.' The same article also says: 'The votes of the Legitimists and Constitutional party will be given against LOUIS NAPOLEON, or not given at all.' It is a remarkable circumstance that a quarter of the seamen in the navy have had the courage to vote against the Bonapartist plot.

"The *Times* also states that the relations of LOUIS NAPOLEON with the despotic powers are almost equally unsatisfactory, inasmuch as Austria and Russia, although pleased by the French dictator and willing to support him, can only look upon his power as of merely a provisional character, and LOUIS NAPOLEON as a stop-gap till legitimacy is restored.

"The Paris correspondence of the *Times* announces that soon after the *coup d'etat* of the 2d, the British Minister sent a note to LOUIS NAPOLEON, of an energetic character, demanding to know if he intended to abandon the liberal and constitutional policy which had previously formed the bond of alliance between the two Governments. The reply of the French Government was not deemed satisfactory, and a new official letter was subsequently sent, the reply to which was also unsatisfactory, but stated that a person should be sent to confer with Lord PALMERSTON. The party however declined the mission, on the ground of being unable to afford the British Government the precise assurances required.

"The Government have secretly given notice to printers, that if votes against NAPOLEON are printed, they will lose their licenses, and thus many who cannot write takes a yes vote. It is further stated that other means of intimidation as well as bribery are resorted to.

"Accounts from Morocco state that the dispute with France is not concluded, the Emperor having refused to treat with the *Charge d'Affaires*. That functionary had accordingly re-embarked on board a French war steamer at Tangier, accompanied by all the French residents."

STILL LATER.—On Sunday afternoon the United States mail steamer *Atlantic*, Capt. WEST, arrived at New York, bringing the following additional intelligence.

The charge against the Government of having printed only affirmative tickets, and prohibited others from printing any in the negative, is fully met by the following official circular, addressed to the President of the Chamber of printers in Paris:

"Paris, Dec. 13th.

"MONSIEUR LE PRESIDENT.—The rumor is spread at Paris that it is forbidden to print voting papers bearing the word *no*. The Government, wishing to ascertain the liberty and sincerity of the votes, has not given such an order. Be kind enough, in consequence, to transmit to the printers of Paris the notice that they may, in all liberty, print as many negative bulletins as they may please.

"L. LE HON, Chef de Cabinet."

The voting "Yes" or "No" for LOUIS NAPOLEON as President of France for ten years, took place on the 19th, 20th, and 21st of December. So far from any considerable portion of the people abstaining from voting, the number of votes cast was larger in Paris than in 1848, showing that the Socialists and the Red Republicans, who were advised by their leaders to abstain, are not numerous, although they are noisy and fierce. It is believed that LOUIS NAPOLEON will have received at least eighty-two per cent. of the universal vote of France.

The majority in favor of LOUIS NAPOLEON will, as was foreseen, be immense. In every part of the country from which returns have been received, the number of votes in favor of the President immeasurably exceeds the number of the negatives. There has not been a majority against him in any one of the districts from which the returns have been hitherto received.

The following is an extract from a private letter written by an Englishman at present residing in Paris, and formerly a member of the British House of Commons:—"The *Times*, and other English papers publish outrageous statements, and give a very wrong impression of the state of things in France. The *coup* of Louis Napoleon has succeeded in a way no one anticipated, and the way in which not only the public funds and railway stock have advanced, but the country produces markets also, to my mind, shows that the country feels that a great incubus is removed by the riddance of a constitution that could not, and a Chamber that would not work; and not only France, but all Europe has been spared a most awful convulsion by the bold and extraordinary *coup* of the 2d of December."

CORRESPONDENCE.



DERIDE NOT WEeping.

Let not those tears derided be,
They gush but from a wounded heart;
The charity that's always kind
Would rather heal, than scorn the smart.

The pang which causes tears to flow,
No other language e'er express'd;
O, may we not its import know,
When God's elect shall be redressed?

To kind and tender hearted ones
Like tender mercy shall be given;
And he who from the heart forgives,
Shall freely likewise be forgiven.

The Saviour, when he dwelt below,
Wept with the sorrowing and distress'd;
And like a father now he looks
With tender pity on th'oppress'd.

He kindly listens to their cries,
And oft he answers thus their prayers,
"Child, take my yoke, and on me cast
Your griefs, your burdens, and your cares.

"My all-sufficient grace accept,
And ever in my love confide;
The bruised reed I never break,
Nor e'er the stricken heart deride.

"Your burdens and your griefs I bore,
And deeper pain and sorrow felt,
When blood bedew'd the ground on which,
With crying strong, and tears, I knelt.

"The cup I drank, though earnest pray'd
That it might from me be removed;
And by a like submission made,
Your fellowship with me is proved.

"Whate'er the instrument may be,
Or treach'rous friend, or envious foe,
The hand is mine;—then patient be,
For I have called you hereunto.

"Like as a father I correct,
Let not the wayward son complain;
Nor chast'ning thus in mercy sent,
Be exercised on thee in vain.

"Though tribulation I appoint,
I'll be your staff, I'll be your stay,
And in that better world to come,
Will wipe your every tear away.

"Then, while you sorrow, still rejoice,
And let my will be made your own;
The cross, the very present cross,
Bear patient, and await the crown."

c. s.

CONFERENCE AT WORCESTER, Mass.

(Concluded from our last)

Bro. Childs said he was happy to be there. The brethren in Westboro' are still firm. There are means enough in the church of Adventists there to have and support a pastor; and we are desirous of obtaining one for at least a part of the time. I sympathize with the objects of this Conference: I am in favor of order, and a more definite understanding of each other, and if we would prosper, we must have it.

Bro. Brown said they were endeavoring to live in Providence. There never was a better interest among us than there is now. Our social meetings are good and profitable. We have large congregations sometimes,—quite filling our hall. Two or three hundred attend our meetings, and listen attentively to the word. We have an excellent Sunday school, and also a Bible-class; and, trusting in God, we hope we are advancing. As a church, we sympathize with this Conference.

Bro. Bentley said he was always free to express the right. Where I labor, (in New Hampshire,) there is a good and increasing interest, accompanied with a general desire to be ready for the great events before us. There are some who present many hindrances in the way of successful labor. There is an order in their disorder,—that is, an order to go against all order. There is a lack of real gospel order among some. Talking about order is not the thing: we must act,—we must come up to the divine word. How can we associate with those who "walk disorderly?" Such are in a morbid state of mind, and are never satisfied. Their order is to do what they have a mind to, irrespective of the rights of others. Such being opposed to order, stand most in need of it. I go for gospel order.

Bro. Bartlett said he resided in Strafford, Ct., and several miles from any brethren of the same faith. He was deeply interested in this cause, and his neighbors also wished to hear on the subject of the Advent. I have read some, and think that those who endeavor to crush the first and principal medium of truth among us are wrong, and though some who do not understand the state of things, sympathize with the wrong-doers, I cannot have sympathy with them. I have confidence in our pioneers, and stand with

you. I hope that some of you will come and preach to us.

Bro. Craig said, that the church in Clinton had tried to unite, and take the Bible as their rule of faith and duty; but some refused, and a separation followed. The tent-meeting last summer removed much prejudice from the public mind. Since then, Bro. Shipman had labored among them, and was much liked. They had recently resolved anew to act in concert, have chosen officers, and mutually agreed to support preaching. We now want a minister to break to us the bread of life. We need a revival of the work of God in converting sinners, and mean, as a church, to hold prayer-meetings when we have no preaching, and not go where we have to scratch so hard for a few grains of corn.

Bro. Bean said, that the church in Worcester had been prospered under the labors of Bro. Shipman, and had enjoyed much. Some have been converted, and the good interest has not yet subsided. There is unity among us, and the community here favor us in many things. We have a Sunday school and Bible-class, and trust in God that we shall prosper.

Bro. Taylor remarked, that the Advent church in Boston was still endeavoring to keep her head above the water. I am laboring among them at present, having come there by request of the church the fall past. There is perfect union among us, and we trust a moderately increasing interest in the cause. The Bible-class and Sabbath school have been revived; some have been impressed with the truth, and have requested prayers, and we are praying earnestly that we may see a revival of religion in our midst, not merely to augment our numbers, but, that God may be glorified in the salvation of souls. The noble-hearted company in B. have had many trials, and I wonder they are not all disheartened, and the fire gone out ere this, being smothered by the rubbish; but we trust, in God's name, the light will still burn in the candlestick till Jesus comes. We are for scriptural order and discipline, and as members of one family have no objection to enrolling our names on the family record in that good, old-fashioned book—the Bible—which alone, in few words, we declare and take as our creed. We hope you will all remember us, and pray that God will revive his work among us. This is our salvation.

Bro. Parker, of Holden, said he was glad to be there, and remarked that the want of Bible order among them had been a sore evil; but after talking a long time, the little church of Adventists in H. had chosen their officers, as taught in the scriptures, and had had some preaching, but wished for more. We all need a better understanding of each other's plans. Our preachers sometimes come in collision in regard to their appointments, two or three coming at once to the same place. We need more order and regularity. Though not the same in numbers as in '43, we are still strong in the Lord.

After a very agreeable and profitable morning session thus spent in hearing from the different brethren, the exercises closed at 12 o'clock with prayer by Bro. Himes.

AFTERNOON SESSION.—Conference opened with singing, and prayer by Bro. Taylor. Bro. Pearson then discoursed from Lev. 26th and Deu. 28th chapters, showing the fulfillment of the scriptures with regard to the Jews. Many very interesting historical facts were given of this ancient and once peculiar people of God. The threatenings, and their fulfillment to the letter, were dwelt upon at length. He showed conclusively, that as a nation they never could return to their land, and to their former greatness. Blessings were promised to them on conditions, (see Lev. 26:40, &c.); but those blessings were not restored nationality, and the possession of their territory, but an inheritance in the land promised to Abraham, Isaac, and Jacob,—the new earth. (See v. 42.) The discourse was well calculated to strengthen our faith in the Bible. The speaker closed with an earnest exhortation to the unconverted to "repent and be converted."

EVENING SESSION.—After prayer and singing, Bro. Taylor preached from Matt. 24:14. In an analysis of the text, he spoke of the "end," that it was not the end of the Jewish economy, but the end of this present age,—the end of time,—the end of the world. He then proceeded to rehearse the grand events that we expected to come to pass at or beyond the end, namely, the personal coming of Christ, the literal resurrection of the righteous dead, and change of the living saints,—the renovation of the earth,—the descent of the New Jerusalem,—and the eternal reign of the Redeemer with his elect in this perfect realm. He then gave the sign of the approach of the end, seen in the proclamation of this glad tidings of the kingdom in nearly all the world. It was not to convert all the world, but as a witness, or sign of the end, and would accomplish its mission, if not a single soul accepted it. It has already traversed sea and land in its mighty mission. It has been proclaimed in Asia, Europe, South America, some parts of Africa, many of the Islands, and in our own coun-

try; and, thank God, there are some loyal hearts in every land waiting for this great kingdom and King. Let us be ready.

The Conference was brought to a close on Friday evening, many of the brethren being obliged to return home on Saturday, and Bro. Himes being too indisposed to stay and hold meetings on that day, as previously anticipated. Bro. Taylor, Pearson, Osler, A. Brown, and C. Wood, were chosen a committee to prepare a report, and call another meeting when it should be proper. Harmony and a blessed spirit prevailed throughout the meeting, many remarking that they had enjoyed a rich feast. The singing was sweet indeed. The audiences, though not large, were attentive and orderly. The interest and good feeling increased, and we learn that Bro. Bonham had an excellent time on the following Sabbath. We trust his labors in Worcester will be abundantly prospered in the Lord, and are confident he will have the hearty co-operation of a hospitable, generous, and well regulated church.

The ministering brethren present were L. Osler, J. Pearson, J. Craig, T. M. Preble, J. W. Bonham, J. V. Himes, A. Bentley, S. Heath, and D. T. Taylor, jr.

J. V. HIMES, Chairman.

D. T. TAYLOR, Sec'y.

LETTER TO DR. LYMAN BEECHER.

VENERABLE AND DEARLY BELOVED BROTHER:—It is with great deference to your distinguished abilities, and consciousness of personal inferiority, that I address to you a line. But as God has chosen "the things which are not, to bring to naught the things that are," He can wield the most feeble instrumentality to His glory. I have also a desire to refund, if possible, some of the debt of gratitude I owe from the fact, that my attention to the subject of religion was arrested in Boston, some twenty-five years since, by your preaching. But what has particularly induced me to write, is the circumstance that you have recently denominated those of us who, agreeably to the injunction of Peter, are "looking for and hasting unto the coming of the day of God," as "crack-brained millenarians."

The position we occupy results from the fact, that we are pre-eminently *scripturalists*; or, in other words, that we adhere to the *literal interpretation* of Bible truth. Now the mere sciolist in divinity may look down contemptuously on the simple-hearted literalist; and this is what we anticipate from superficial minds, who, being unlearned and unstable, "wrest the Scriptures." The masses, who follow them, stumble in like manner; and thus "if the blind lead the blind, both shall fall into the ditch together; but we, who knew these things before, beware lest being led away by the error of the wicked, we fall from our own steadfastness.—2 Peter 3:16, 17. But, from minds under sterner discipline, both classical and theological, we expect not contumely or opprobrium. Be it theirs, who understand neither ecclesiastical history, nor sacred hermeneutics, to revile if they will. Be it ours, to "revile not again." The physical destruction, and subsequent renovation, the personal epiphany, and pre-millennial advent are not only clearly demonstrated in Scripture, but have been endorsed by the brightest moral and intellectual luminaries the world ever saw; intellects that tower as far above ordinary minds as the Andes or the Himalah mountains above the crust of the earth. And, what is not a little remarkable, when the authority of such *giants* in the mental and moral world is thrown into the balances of the sanctuary, the preponderance is found to be in our favor. And why is this, but simplicity is the order of God; that the economy of nature and of revelation, as developed to men of profound erudition, demands the literal interpretation? Look over the catalogue of ancient worthies during the first centuries of the Christian era, and see how, with one accord, they looked for the glorious, personal reign of Christ on the earth. Then follow down till you reach the names of Luther, Melancthon, &c., the Fathers of the Reformation. Observe the name of Newton, that prince of philosophers, and other English scholars, whose very names are towers of strength. Look at Chalmers, of our own times, confessedly the most eloquent theologian of the age, whose death within a few years has clothed the world in sackcloth, and at others now living, who stand pre-eminent in biblical literature.

But this question hinges not on human authority. "To the law and to the testimony: if they speak not according to this word," says God, "it is because there is no light in them."

As all Protestant commentators admit the six trumpets have sounded, and that the seventh is about to sound, permit me to call your attention to that event, as portrayed in the word of life! The first announcement we have of the seventh trumpet is in Rev. 8:13—"Wo, wo, WO, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound." Now the proper method of settling the import of a passage in holy writ, is a reference to biblical usage, and the com-

mon acceptance of language among men. We inquire, therefore, what is a wo? "Wo unto the wicked! it shall be ill with him."—Isa. 3:11. This settles the point that a wo is a judgment denounced. Says Brown: "Wo denotes a heavy calamity."—Says B. B. Edwards: "It implies a malediction," i. e., a curse. Now I understand the advocates of the popular theology, with which you are identified, claim that no convulsion or catastrophe is requisite, to change the order of things, but that the means of grace, in their ordinary operation, are designed of God to renovate the world. Taking this view we inquire, what is this fearful judgment impending over a wicked world, through which "it shall be ill with them; for the reward of their hands shall be given them?" Ans.—The glory of the Lord shall fill the earth, and all flesh shall see the salvation of God. Again, what is the appalling "heavy calamity" denounced on the ungodly, and now ready to fall on the guilty? Ans.—The sweet refreshing showers of divine grace, the descent of the Holy Ghost in its comforting, cheering, blessed influence. Again, what is the awful malediction or curse threatened, in our age, upon the polluted heathen? Ans.—The healing balm of Gilead is to be applied to their every wound, the light of the gospel is to burst in splendor over all the earth, the dark corners of the earth, which are now full of the habitations of cruelty, are about to be illuminated with its heavenly, soul-cheering beams of sacred light.

I am aware there are those, in our day, who would apply the threatenings in the abstract, and not in the concrete; contending for the punishment of sin, but absolution of the transgressor. I do not however take you to be of that class, and therefore am unable to conceive by what means you avoid the paradox stated, or how you solve the problem, that the denunciations of a wo trumpet are to be fulfilled in the crowning blessing of the world.

2. The next allusion to the seventh trumpet is the declaration of the angel, under the solemn sanction of an oath, that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished."

What is the mystery of God? When our Lord expounded to the disciples the parable of the sower, he told them they were permitted to know the "mystery of the kingdom of God." This parable was a development of the gospel economy, which of course will then be finished. The term mystery, as used in Scripture, refers not to the marvellous, but to the hidden; hence Paul speaks of "the gospel, as the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest; and, by the Scriptures of the prophets,—made known to all nations, for the obedience of the faith."—Rom. 16:25, 26. Again, "Whereby when ye read, ye may understand my knowledge of the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets, by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." I might proceed to quote all the passages in the New Testament where the mystery of God is spoken of; but the above will be sufficient. Wherever the term mystery occurs, with the definite article prefixed, it always embodies the elements of the gospel; and is no more nor less than the glorious doctrine of salvation by grace, through faith, now, for the first time, openly promulgated both to Jews and Gentiles. If then the economy of grace is to be "finished," the whole work of saving men, by the preaching of the gospel, ended, when the seventh trumpet shall begin to sound, why please ourselves with an idea of the glorious triumphs of the gospel, after God declares the dispensation of mercy shall be finished? Why anticipate the greatest ingathering of souls after the summer is past and the harvest ended? Confident I am, that nothing else can be made of the revelation of the mystery, in the apostolic age, but the dawn of the Messianic dispensation, or gospel day, to be closed when the mystery of God shall be finished, at the sounding of the seventh trumpet.

3. The next point presented is this: "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."—Rev. 11:15. Now how does it happen, that this is the only item quoted by the advocates of a temporal millennium to prove their theory? Why do they maintain an unbroken silence in relation to other points; that it is a wo trumpet, that the mystery of God shall then be finished, &c? The answer to this question is doubtless found in the fact, that this is the only item which appears to favor that view, for if the governments of earth are still to remain kingdoms, in the plural, we could not well interpret this to represent the kingdom of God. But you are aware that the term kingdoms occurring the second time, is inserted by the translators. The literal rendering is this: The kingdoms of this world are become our

Lord's, and his Christ's. Thus the literal reading of the text harmonizes perfectly with the personal advent. It is as if I should say, the kingdoms of England, Scotland, and Ireland, are become Queen Victoria's; or, in other words, she is the ruling monarch, and sways the sceptre of government over different realms; which, being united, now constitute, not her kingdoms, but kingdom. Just so in this case. The governmental authority is transferred from the monarchs of this world, and vested in Him "whose right it is." Thus the kingdoms of this world, being subject to the Messianic reign, constitute that kingdom, which is to extend "from sea to sea, and from the river unto the ends of the earth." Now the kingdom is the Lord's.—Ob. 21. "And the Lord shall reign over them, in Mount Zion, from henceforth even forever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem."—Mic. 4:7, 8. But when will this kingdom be organized? Certainly not in an absolute and appropriate sense, in the present evil world, while the Nobleman has gone into a far country to obtain that kingdom;—while the subjects of that happy reign, for the most part, lie sleeping in the dust;—while the territory is usurped by "the Prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. 2:2. Says the apostle, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."—2 Tim. 4:1. When the Son of man shall come in His glory, and shall sit upon the throne of His glory, then shall the King say to the righteous, "Come, ye blessed of my Father, inherit the kingdom," &c.—Matt. 25:34. Thus, it appears, that the kingdom will be organized at His second coming, to judge the quick and the dead.

4. The next point presented relates to the duration of the kingdom here brought to view: "And we shall reign forever and ever." If this be not the everlasting kingdom of God, will you point out a passage in the Bible where it is referred to? The term forever is equal in duration with everlasting; but here we have the intensive form of expression, viz., *to ages of ages*. Now what propriety in limiting this *everlasting reign* to merely a part of the gospel age? Can the term *αιωνας του αιωνος*, as applied to the kingdom of God, imply a less period than the gospel age? You make it so if the kingdom in this case is to consist in the universal triumph of the gospel; for the moment that universality ceases, the kingdom ends. Now the adherents to the popular view admit that, at the close of the millennium, Gog and Magog will come up, and the world relapse into its former declension from God; so that their kingdom will begin in the midst of the gospel age, and terminate ere its close. But in contrast to this, Scripture represents the duration by the intensive term, *ages of ages*.—(To be continued.)

EXTRACTS FROM LETTERS.

Bro. WM. S. MILLER writes from Low Hampton (N. Y.), Dec. 20th, 1851:

Bro. HIMES:—I think we shall soon see the great trouble of which the prophets have written, and in which the waiting people of God will be delivered. O, it is my prayer, "Come, Lord Jesus, O come quickly, and receive thy afflicted people."

You will undoubtedly, if you live, suffer more than you have already; but, dear brother, you have God's promise to sustain you. Could it have been the will of God that my dear, venerable father should have lived to this time, and borne a part of your late trials, it would, no doubt, have been of much consolation to you. But he has been taken from us, and you are left to bear scoffs and mockings without his ready sympathy and counsel. But your crown will shine the brighter in the heavenly kingdom of God's dear Son.

Finally, dear brother, be faithful a little longer. I see that old Europe is all ready for a volcanic eruption. What does Kossuth's arrival here mean, but to kindle and arouse a sympathy for the oppressed nations of Europe, that cannot be extinguished until God's will shall be accomplished in the establishment of his everlasting kingdom? O, brother, I think I see the approaching storm as it rises above the Eastern horizon. Well, I can say, Let the great battle of Armageddon come! This was what my dear father hoped to see; but God had otherwise determined. I close by saying to you, Be wise, be prudent, and perseveringly faithful, and you will surely receive a crown of glory at the appearing of the Saviour.

Bro. MOSES TEWKSBURY writes from Hartland (Vermont), Dec. 23th, 1851:

Bro. HIMES:—My prayer is, that the *Herald* may be supported and conducted in such a manner, that God's word may be glorified, and the saints comforted and instructed. May your enemies be found liars at your approaching trial, and may your trust be in that

God who has said, No weapon that is formed against the righteous shall prosper, and every tongue that rises in judgment against them he will condemn, for their strength is of me, saith the Lord. But remember, brother, the weapons of our warfare are not carnal, but they are mighty to the pulling down of strongholds. May the Lord bless you, and may you continue to proclaim the glad tidings of the kingdom of heaven at hand. I subscribe myself your aged brother, looking for the promised redemption of all God's people, through Christ Jesus my Lord, as near at hand.

Bro. GEORGE C. BAKER writes from Garrettsville (Ohio), Dec. 25th, 1851:

DEAR BROTHER:—Having to write on business, I would say to the brethren scattered abroad, that I am still looking for the coming of the Son of man. The hope of seeing Jesus, and being like him, is the only source of consolation that I have in this vale of tears. Though I am remote from any society of Advent believers, I am willing to stand alone rather than give up the hope of the gospel. The state of things all over the world clearly indicates a closing up of this dispensation. Brethren, look up and lift up your heads, for our redemption draweth nigh.

"Religion bears our spirits up,
While we expect that blessed hope,—
The bright appearance of the Lord,
And faith stands leaning on his word."

Bro. WILLIAM HOLMAN writes from Fort Ann (New York), Dec. 24th, 1851:

DEAR BRO. HIMES:—I have been afflicted of late, —deeply afflicted. The king of terrors has been permitted to enter my dwelling, and take from me, under most painful circumstances, my little daughter Lovedy, aged three years. In the absence of her mother and myself for a few moments, my child got a candle which had been left on the table, and set her clothes on fire, by which she was so badly burned as to cause her death, after much pain, in three weeks. A funeral sermon was preached by Bro. W. Manning from Job—"Where is now my hope?" I know she will rise at the last day. This afflictive providence has aroused me from my drowsy, sinful state to repentance and faith, so that I now look forward with bright anticipations of soon seeing her again, and am able to sing, "How long shall death the tyrant reign!"

Bro. S. A. BEERS writes from Brooklyn (New York), December 23d, 1851:

DEAR BRO. HIMES:—We feel a lively interest in the renewal of the warfare against the interests and usefulness of the *Herald* and its conductors. I could have wished the churches to have spoken out in a plain and distinct manner, expressive of their views of the merits of the controversy, immediately after the return of the delegates from the Boston adjourned Conference; but we must not expect to view all things in the same light until we are permitted to see eye to eye in the glorified kingdom of rest. Should Providence permit our common enemy to arraign you before Caesar's bar, be assured you will have our confidence, prayers, sympathy, and such substantial aid, when the occasion requires, as our numbers will warrant. Yours in hope.

Bro. S. I. RONEY writes from Lynn (Massachusetts), December 31st, 1851:

Our meetings continue to be somewhat interesting. The brethren have procured a beautiful hall, in a central place in the city. Their prospects are good, and they feel considerably encouraged. Our prayer and conference meetings are quite interesting, and we hope for better times for Lynn.

(Published by request.)
CELESTIAL RAILROAD.

The way to heaven by Christ was made,
With heavenly truth the rails were laid;
From earth to heaven the line extends—
To life eternal, where it ends.

We're going home, we're going home, we're
going home, to die no more,
To die no more, to die no more;
We're going home, to die no more.

Repentance is the station then,
Where passengers are taken in;
No fee for them is there to pay,
For Jesus is himself the way.

We're going home, &c.

The Bible is the engineer,
That points the way to heaven so clear,
Through tunnels dark and dreary here,
That does the way to glory steer.

We're going home, &c.

God's love the fire, his truth the steam,
That drives the engine and the train;
All those who would to glory ride,
Must come to Christ—in him abide.

We're going home, &c.

Then come, poor sinners, now's the time,
At any station on the line:
If you'll repent and turn from sin,
The train will stop and take you in.

We're going home, &c.

Eye hath not seen, nor ear hath heard,—
For so declares God's holy word,—
The joys that are prepared for those
Who in this car to glory goes.
We're going home, &c.

S. S.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Newmarket, N. H., Nov. 9th, 1851, SUSANNAH BURLEY, wife of the late Josiah Burley, aged 87 years. The deceased embraced the gospel of Christ at an early age, and sustained the principles of religion through life. Her reason was somewhat impaired by her extreme age, but the religion she professed through life sustained her in death. She fell asleep in the full assurance of a resurrection and glorious immortality beyond the grave. May her death be sanctified to the good of her bereaved children.

DIED, in Montgomery, Vt., Oct. 19th, 1851, Sister MELINDA ROBBINS, wife of Bro. Lemuel Robbins, aged 62 years. Our departed sister was born in Townsend, Vt., in 1789. It was in the days of glad and happy youth that she listened to the inviting voice of Jesus, and gave her heart to him. After her marriage she united with the Baptist church in Brooklyn, Vt., of which she remained a worthy member until 1824, when she removed to this place, (Montgomery,) and united with the church here. Sister Robbins was an affectionate wife, a kind mother, and an exemplary Christian. When she first heard the proclamation of our Saviour's return to "judge the world in righteousness," it filled her heart with joy. She contemplated the event as one much to be desired, and listened with pleasure to the evidence that indicated it to be nigh at hand. She was one of that number that expected the Redeemer in 1843; and though disappointed, she still believed most firmly, that the day was not far distant when she should see Jesus as he is and be like him. She was willing to suffer for the truth, and thanked God that she was counted worthy, being comforted by the promise, that "if we suffer with him, we shall also reign with him." During the last four years she had been a continual sufferer, from a variety of complaints, attended by an unusual irritation of the nerves, and her mortal frame gradually wasted away. She received the unwearied attention of her kind husband and family, who spared no pains to provide for everything that could make her comfortable, and smooth her pathway to the grave. During her sickness she often expressed a fear that she should lack for patience to wait for the termination of her indescribable sufferings. But the promise so precious to God's suffering children—"My grace shall be sufficient for thee"—sustained her in her most intense suffering. She bore her afflictions with that patience which becomes the Christian, realizing that "God is too wise to err, and too good to be unkind"—that the sufferings of the present time are not worthy to be compared with that glory that shall be revealed in God's dear children, in the rest that remaineth for them. Three weeks previous to her death, she rapidly grew worse, and was conscious that she must very soon lie down in her cold and narrow bed. But the grave had no terrors for her, for she knew that if Death encircled her body in his icy arms, and laid it in his prison-house, Jesus would send a convoy of angels to escort her freed spirit to the place where good spirits "rest for a little season." And she knew that Jesus would watch her sleeping dust, and that when the night was forever past, and the glorious morning shall dawn, he will come down through the parted skies, and call to the heavens from above, and to the earth from beneath, saying, "Gather together my saints," and that she—yes, she—should "hear his voice and come forth," all glorious, to receive the spotless robe and star-gemmed crown—that in tones sweeter than any music that ever fell on mortal ear, he would say, "Come, ye blessed of my Father, inherit the kingdom prepared for you." It was this cheering hope that enabled her oft to say to her only surviving daughter, "O, Mary, I wish I was in the kingdom—I long to be there." In this frame of mind she continued until her summons came, and then, without a fear, a struggle, or a groan, she fell asleep in Jesus. A large audience assembled at her burial, on which occasion Eld. A. Stone preached a sermon from Matt. 22:30—"For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." From this text he drew light to drive away the darkness that envelops the uninformed mind, and to comfort our aged, stricken, and companionless brother and children, who now, with tearful eyes and aching hearts, took their last, long, lingering look at her who, for many years, had been an affectionate wife and a tender mother. Our departed sister's lowly bed was made by the side of a much loved daughter. There they sleep side by side on their clay-cold pillows, with the clouds of the valley for their winding-sheet, and the snows of winter for their covering. It may be that the green grass will yet wave over their bosoms, and the wild rose shed its perfume around the place of their repose; but they will not sleep long, for soon Jesus will come, and they will hear his voice and come forth, to "shine as the sun in the kingdom of their Father." "Blessed are the dead that die in the Lord." "Let me die the death of the righteous, and let my last end be like his."

COLUMBUS GREENE.

WM. J. REYNOLDS & CO., Publishers and Booksellers, No. 21 Cornhill, Boston. Books and Stationery supplied at the lowest prices to those who buy to sell again.—[Jan. 3.]

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

BOOKS FOR SALE AT THIS OFFICE,

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 434 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

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ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers.—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-street Church, Boston.—263 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers.—37½ cts. (6 oz.)

ADAMANT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—The Millennium," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "The Lord will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADAMANT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Monratt Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 35 cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day, Sabbath, and Clear Day.—\$1 50 per hundred.

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THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

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THE BEREAN'S ASSISTANT—Part I.—Questions on Bible Subjects.—This is designed for older scholars in Sabbath Schools. Price, 10 cents; \$1 per doz. (3 oz.)

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FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly-celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of the wise and good men, and some of the evidence of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the Distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

Brunswick, Me., Feb. 3, 1852. JAMES CLEVELAND, M.D.

From an Overseer in the Hamilton Mills, Lowell.

Dr. J. C. Ayer—I have been cured of the worst cough I ever had in my life, by your Cherry Pectoral, and never fail, when I have opportunity, of recommending it to others. Yours, respectfully,

Lowell, Aug. 10, 1851. S. D. EMBERTON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct:

"U. S. Hotel, Saratoga Springs, July 5, 1849.

"Dr. J. C. Ayer:—I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your Cherry Pectoral, which gave me gradual relief, and I have been steadily gaining my strength till my health is well nigh restored.

While using your medicine, I had the gratification of curing with it my reverend friend, Mr. Truman, of Sumner District, who had been suspended from his parochial duties by a severe attack of bronchitis. I have pleasure in certifying these facts to you, and am, sir, Yours respectfully,

J. F. CALHOUN, of South Carolina.

The following was one of the worst of cases, which the physicians and friends thought to be incurable consumption:

"Chester, Pa., Aug. 22, 1846.

"J. C. Ayer:—I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became ghastly and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly failing, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church,) brought me a bottle of your Cherry Pectoral, which I tried more to gratify him than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health improved. Now, in three months, I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours, &c. JAMES GODFREY."

Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass.

[n. 1-3m.]

THE ADVENT HERALD.

BOSTON, JANUARY 10, 1852.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1843; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

NEW TRACT.—*The Approaching Crisis*,—not a Political renovation of the nations, but the establishment of the kingdom of God,—shown by an exposition of the 20th of Revelation, and corresponding scriptures. We are preparing a tract on the above subject, which we hope to have out in a few weeks.

TO CORRESPONDENTS.—B. F. B.—We have no view of 1 Sam. 28:15, different from what is conveyed by the natural meaning of the words there used. We suppose that the spirit of Samuel was sent to announce to Saul, that on the morrow he and his sons should be with Samuel. The woman professed to be able to converse with the dead; but when Samuel was sent, she and Saul seem alike surprised.

To our Agent in London, R. ROBERTSON, Esq.—Will you have the kindness to get and forward to us the second number of the *Quarterly Journal of Prophecy* for Jan. 1849? It will enable us to complete our file of that valuable Journal.

Appeal for Aid to carry on the Prosecution.—We are told by those who see the papers which sustain the conspiracy, that an appeal has been published soliciting contributions to aid in carrying on the prosecution against us.

"The Old Farmer's Almanac," calculated on a new and improved plan, for the year of our Lord 1852, &c., established in 1793. By Robert B. Thomas. Boston: Published by Jenks, Hickling & Swan. Sold by booksellers and traders throughout New England.

This annual has been so long a favorite with the farming interest, that anything by way of commendation would be a work of supererogation. It has made its annual appearance, with its full complement of "new, useful, and entertaining matter."

THE NEWS OF THE DAY is of so much importance at the present time, that we have made full quotations from foreign and domestic journals, believing that our columns could not be filled with any matter of more interest to our readers.

Hon. GEO. BANCROFT, at a banquet given to KOSSUTH by the New York Press, expressed his conviction that "the event which we this day commemorate, exceeds in grandeur all that has preceded it in the history of man." Such extravagant remarks, must be rather inconsiderately made.

American Vocalist.—This is the best book of the kind in the market. It can be had, wholesale and retail, at this office.

A Reverend Trifler.—Among the mass of disgusting scandal developed by the Forrest trial, the following note addressed to Mrs. Forrest by the Rev. E. L. Magoon, shows the vulgarity of the "association" in which the immoralities were engendered:

DEAR "KATE"—Your kind invitation to "eat," at three P. M. came to hand at eleven this morning. I forthwith posted to your tabernacle, and now here I is, to say that it is impossible utterly to be with you as desired.

At the hour you name the dead are to be buried, and at almost every other hour for many days and nights to come, I shall be up to my eyes in work. Last week I was in four great congregations in Providence, Boston, and Salem.—Next week—but no matter. Wife sends lots of love.

Yours, pertinaciously, MAGOON.

The low levity of this impertinent epistle, written just before the solemn hour in which "the dead are to be buried," is shockingly disgusting.—N. Y. *Evening Mirror*.

The Late Kossuth Excitement at New York.—Much has been said in different parts of the country in regard to the different phases of the Kossuth excitement in New York. The following letter from the Washington correspondent of the N. Y. *Express* probably conveys a correct estimate of the public opinion in regard to the various banquets, dinners, &c., to Kossuth:

"The Kossuth movements in the city of New York are much commented upon among public men, and these comments have not been very complimentary. Without being able to judge of them myself, having but comparatively little knowledge of the causes of them, or the men concerned in them, it is nevertheless a duty to say, that they have essentially damaged the religious, moral, and political influence of your city. You have appeared to be a French populace rather than like an American people,—for you don't seem to draw much distinction between the enthusiasm of a Jenny Lind, or a Kossuth—and it is believed that if Lola Montes had come in the absence of any other enthusiasm, the reception would have been just about as noisy over her. These reflections, whether just or unjust, spring up among public men, and create prejudice against you, and damage your influence in the country, in all respects.

"The Beecher scene of grape-shot, cannon-balls, &c., in the Puritan Church of Brooklyn, was one of the first things that struck religious Christian men with amazement. Such fighting men of God we are not accustomed to out of your city. Indeed, the whole religious movement for a general European war, only shows how little hold religious peace societies yet have won over the minds of even Christian men. This is excused in part by observing men here, upon the ground, that Kossuth is believed especially to represent the European principle of anti-Roman Catholicism, in consequence of his avowal, that a part of his plan was for the overthrow of the Pope of Rome, as a temporality, as well as the Austrian emperor. Protestants are excusable, we know, in going a great way to dethrone the Pope of Rome; and hence war speeches of Christian ministers are understood, save when Mr. Beecher brings into a Christian Church such very embodiment of hell, and Satan, as cannon-ball and grape-shot. These things, and the cheers of deacons, elders, and saints over them, nobody can understand."

How Kossuth Learnt the English Language.—Kossuth, in a speech at Baltimore to a deputation of Protestant clergymen, confirms the report current in the newspapers that he acquired a knowledge of the English language while in prison. He said:—"It is some twelve years ago, that for my decided attachment to the right of the free press, which had never been oppressed except by the arbitrary laws of my country, I was put in prison by the Austrian Government. The first year they gave me nothing to read, and nothing to write with. The second they came and told me that it would be granted to read something, but that I must not make my choice of any political books, but only a didactic one. I pondered a little, and knowing that a knowledge of languages was a key to sciences, I concluded that perhaps it might be useful to get some little knowledge of the English language. So I told them I would name some books which would not partake in the remotest way of politics. I asked for an English grammar, Shakespeare, and Walker's Dictionary. The books were given, and I sat down, without knowing a single word, and began to read the *Tempest*, the first play of Shakespeare, and worked for a fortnight to get through the first page. I have a certain rule never to go on in reading anything without perfectly understanding what I read. So I went on, and by and by became somewhat familiar with your language."

Politics and the Pulpit.—The following extract from Burke's essay on the French Revolution, although written many years ago, is imbued with practical wisdom, and is applicable to the times in which we live:—"Politics and the pulpit are terms that have little agreement. No sound ought to be heard in the church but the healing voice of Christian charity. The cause of civil liberty and civil government gains as little as that of religion by this confusion of duties. Those who quit their proper character to assume what does not belong to them, are, for the greater part, ignorant both of the character they leave, and the character they assume. Wholly unacquainted with the world in which they are so fond of intermeddling, and inexperienced in all its affairs on which they pronounce with so much confidence, they have nothing of politics but the passions they excite. Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind."

Religion in New York.—The annual report of the City Tract Society reveals startling facts respecting the religious habits of the New Yorkers. Seventy years ago, when the city of New York contained only 23,000 inhabitants, there was a place of worship for every 1353 persons; but now, with an increase of half a million to the population, there is not one for every 2100 persons, and but few of these are filled. There are, says the report, two hundred thousand persons in the city of New York who do not habitually attend church. Nor is there church accommodation for this vast number, even if they desired it. Of the reasons usually assigned for non-attendance, the report says:—"When asked to account for this neglect, some unblushingly avow their enmity to religion; some declare their preference for Sabbath excursions; some complain that our church arrangements are made for the rich and intellectual, rather than for the poor and unlearned; and others make other excuses."

Correction.—Mr. Editor:—Will you be so good as to insert the following correction of that part of the reported speech of the Rev. H. W. Beecher, which represents him as punning on the word "damned."

The facts were these: Being often interrupted by cheers, he said in substance—"I am like a stream that must have full flow. If you interrupt me by cheers, it is like a dam across a stream." A gentleman sitting behind him said, "We don't want Beecher damned." Those who noticed the interruption, but did not hear the remark, looked inquiringly at Mr. B., who, waving his hand to the person, said, "My friend says he does not wish me damned." A similar correction occurs in the N. Y. *Tribune* of Dec. 16th.—*Boston Journal*.

Interior of Africa.—The *Westminster Review* contains an interesting article relating to Africa, from one who claims to have lived for several years on the western coast, whence he made excursions into the country. He says that a state of civilization exists among some of the tribes, such as has not been suspected hitherto by those who have judged only from such accounts as have been given of the tribes with which travellers have come in contact. They cannot be regarded as savages, having organized townships, fixed habitations, with regular defences about their cities, engaging in agriculture, and the manufacture of cotton cloths for clothing, which they ornament with handsome dyes of native production, and exhibit handicraft in their conversion of iron and precious metals into articles of use and ornament. The merchants entrust their goods to the care of native traders, in various parts of the country, stored in huts, without protection, yet preserved in entire safety, acts of robbery being very rare. Native traders are held in high respect, especially if wealthy, and in some cases whole tribes engage in the business of itinerant traders, no impediment being offered to them even among nations where a state of war exists.

The Revolution in Chili.—We are indebted to a friend for the following extract from a letter, dated Valparaiso, Nov. 26th:—"Our revolutionary troubles still continue, and for the past two months no business of consequence has been done. On the 28th ult. quite a battle took place between the Government forces and the insurgents, in which some thirty were killed and seventy wounded; but the Government carried the day, and dispersed the rebels in an hour or two. We are in daily expectation of news of a grand battle in Chilean, some three hundred miles from this place, between the Government forces and the insurgents, which will decide the fate of Chili for years to come. No doubt is entertained that the Government will gain the day. It is a serious affair for the commercial interests of the country."—*Boston Jour.*

Official Announcement of Louis Napoleon's Movement.—On Tuesday, the 30th inst., the French Minister at Washington called at the Department of State, by direction of his Government, to officially announce that the President of the French Republic had adopted the great measure for the public safety; that the Chief of the State owed it to 6,000,000 Frenchmen, who had elected him, and to the world, which had received his nomination as a new era of tranquillity for France, to preserve her from a revolution, of which the world might feel the recoil; that strong in his consciousness of patriotic intentions in repelling the dangers which threaten France and Europe without end, he invited the nation to a free choice of a firm and durable government—that he appealed to the suffrage of all in a moment so solemn to his country, and thought that this appeal ought to enlighten Europe and the world in regard to his object.

"Coming events cast their shadows before."—MR. CHATELAIN, in a late speech, referring to the state and aspects of the European world, said:—"What that aspect and state exactly is, how wholly unsettled, what shadows, clouds, and darkness appear to rest upon it, you entirely appreciate. It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow, as in the Apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away—in which the great bell of time shall sound out another hour—in which society itself shall be tried by fire and steel—whether it is of nature and of nature's God, or not."

Operations of the American Board of Foreign Missions.—The number of missions is 25; number of stations, 110; out stations, 34; total number of laborers connected with the missions, 560; printing establishments, 12; pages printed last year, 52,669,739; printed since the beginning, 948,589,739; number of churches, 92; church members, 23,971; added during the year, 1222; seminaries, 7; boarding and free schools, 756; total number of pupils in all the schools, 23,373.

Louis Blanc writes to the *London News*, that the plot of which Louis Napoleon is the accomplice, is to form three great European despotisms. Austria is to absorb Italy, Russia is to extend herself to Constantinople, and France is to swallow Belgium. If England resists, she is to be crushed.

The Pope has taken offence at the permission given by the King of Sardinia to erect a Protestant church at Turin, and has so expressed himself to the Sardinian Minister at a diplomatic interview.

Professor MOSES STUART, of Andover Theological Seminary, died of influenza on Sunday, the 4th inst., at the advanced age of 71 years.

BUSINESS NOTES.

W. C. Hitchcock, \$2—You and Mrs. O. B. each to 554, and books sent.

S. L. Halleck—Have credited you to Jan. 1st.

J. Schut—It had been overlooked. It is all right now, as you will see by the receipts.

L. J. Nettleton, \$6—It pays you for the year 1852 to No. 606, and J. C. Briggs from No. 430 to 534, leaving 77 cts. due from him.

J. A. Winchester—Bro. W. has paid to No. 560—77 cts. will pay him to end of this volume, and 77 cts. will pay you to the same.

J. Morse—We shall be happy to have Bro. E. C. Drew act as agent, as you suggest.

B. B. Lewis, \$8—It pays the *Herald* to 554, the C. H., and the books you ordered.

S. N. Nichols—Received Jan. 1st. It pays *Herald* to No. 586, and the balance put as you direct.

S. Conkrite—Sent you a bundle of books for G. Wiken on the 3d inst.

S. Foster—Sent you books the 3d.

C. A. Thorp—We have credited W. G. Holt 5s. to No. 538—end of vol. 7, and 2s. on C. H. to No. 60. All the papers you refer to were regularly sent in due course of mailing. We now send to Leeds the ones wished for, except No. 4 of vol. 5, of which we have none.

J. Kelsey, jr.—Sent you books the 5th.

I. C. Wellcome—We cannot say when that work will be

ready—not for some months yet. We have none of the other. The balance due on your account is \$26 88.

S. Snow—Your dollar was received, but not till our last paper had gone to press.

J. S. Richards—Well.

Joshua Libby, \$1—The No. 550 you refer to was for money credited to Jeremiah Libby, of Harrington, Me. We received none from you in June, but now credit you \$2 77 to No. 580.

Mrs. H. White—It was received, and paid to No. 612.

A. Sherwin—It was received and acknowledged.

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Jan. number, being No. 9 of Vol. 5, is now out. The following are its contents:

The Third Commandment	A Sermon for Children.
The Way to Be Brave.	A Hero Boy.
A Happy New Year.	How to Speak to Children.
The Bible—its Value.	To our Readers.
Space-Measuring.	Travel Talk.
Are you kind to your Mother?	The Little Hunchback.
Lying.	Forbid them Not.
A Pin Manufactory.	Scripture Questions.
Kisses.	The Echo.
Steam and Railroad v. Horses.	A Paper Devourer.
	Puzzle, &c.

The postage on the Children's *Herald* per quarter is—Under 50 miles, 14 cts.; over 50 and within 100, 24 cts.; over 100 and within 1500, 34 cts.; over 1500 and within 2000, 5 cts.

HERALD OFFICE DONATION FUND.

From June 4th, 1851.	
Previous donations.	\$7 43
Previous receipts.	42 88
M. Holbrook.	3 00
C. Robinson.	2 00
R. Stillman.	23
J. Brooks.	23
Mrs. Beebe.	1 00
T. Buzzell.	23
S. C. Berry.	23
Sisters in L.	50
D. A. Kent.	3 23
Excess of donations over receipts.	33 85

FOR THE DEFENCE.

Previous donations.	\$1 25
D. E. Atwood.	1 00

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach at Westboro' Jan. 14th, eve.; Berlin, 15th—where Bro. Barns may appoint; Claremont, N. H., the last two Sabbaths in January.

Bro. I. H. Shipman will preach at Derby Line, Vt., Sunday, Jan. 25th.

Bro. S. I. Roney will preach at Westboro', Mass., Sabbath, Jan. 25th.

Bro. Edwin Burnham will spend two weeks with the brethren in Morrisville and Yardsville, Pa., commencing Sunday, Feb. 1st.

Bro. W. Burnham and P. Hawkes will be at Waterbury, Jan. 12th; Cabot, 14th; Sugar Hill, N. H., 16th, 17th, and Sunday, 18th.

The Advent Herald.

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 25 cts. per volume, or \$2 25 cts. per year. \$3 for six copies. \$10 for thirteen copies. Single copy, 5 cts. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 at the end of six months, brings the *Herald* at \$1 38 to Canada East, and \$1 63 to Canada West.

For papers to England, &c., the pre-paid postage being two cents a week, 6s. sterling will pay for six months, or 12s. per year, including the American postage.

Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 3 North Pearl-street.	Lowell, Mass.—J. C. Downing.
Auburn, N. Y.—H. L. Smith.	L. Hampton, N. Y.—D. Bosworth.
Buffalo, N. Y.—H. M. Palmer.	Morrisville, Pa.—Sam'l G. Allen.
Cincinnati, O.—J. Joseph Wilson.	New Bedford, Mass.—H. V. Davis.
Clinton, Mass.—H. R. Gray.	Portland, Me.—V. M. Hutchins.
Danville, C. E.—G. Bangs.	Portsmouth, N. H.—J. Peabody.
Dunham, " D. W. Sorenberger.	Providence, R. I.—M. Pierce.
Durham, " J. M. Orrock.	Rochester, N. Y.—Wm. Busby.
Derby Line, Vt.—S. Foster, jr.	215 Exchange-street.
Detroit, Mich.—L. Armstrong.	Salem, Mass.—L. Osler.
Edmonton, Me.—Thos. Smith.	Toronto, C. W.—D. Campbell.
Farmham, C. E.—M. L. Dudley.	Waterloo, Sheffield, C. E.—R. Homer, N. Y.—L. Clapp.
Glenville, Annap., N. S.—E. Elias Woodworth.	Worcester, Mass.—J. J. Bizelew.
Hallowell, Me.—J. C. Wellcome.	
Hartford, Ct.—Aaron Clapp.	
Hewellton, N. Y.—W. D. Ghoshlin.	
Homer, N. Y.—L. Clapp.	
Lockport, N. Y.—H. Robbins.	

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Barmindsey, London.

Receipts from Dec. 30th to Jan. 6th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

H. A. Brockway, 580—was received; P. W. Horne, 580; S. Starr, 580; Mrs. R. Tyler, 586; M. Winslow, (books, and to 570); S. A. Mulliken, 580; L. Woodward, 580; S. Snow, 586; E. Hawkes, 580; Deacon S. Milken, 612; J. Brown, 580; S. K. Low, 580; M. E. Colby, 580; J. C. Gillingham, 586; Thos. Vicks, 580; J. B. Markley, 586; E. W. White, 580; E. Peck, 580; J. Schut, 572; M. Hare, 574; J. Dyer, 586; A. Hall, 580; W. C. Neff, 586; Mrs. M. Walling, 586; George Carter, 534; S. Temple, (and C. H.) 534; M. Berkeley, 586; A. Crockett, 586; L. Woodworth, 580; W. Spooner, 534; Mrs. J. Barry, 586; W. Hewitt, 2d, 580; C. W. Perkins, 580; B. N. Thompson, 580; D. Bowles, 580; C. Churchill, 580; A. Hart, 580; J. Brooks, 580; M. J. Doggett, 586; S. Woodhull, 580; J. C. M. for E. McKinney, 612; E. W. White, 586; E. Bentley, 580; Mrs. E. C. Post, 534; L. Conkey, 586; A. Kilburn, 580; W. B. Rose, 586; E. C. Lyman, 580; S. C. Berry, 580; C. H. Cavis, 580; L. Hatch, 586; J. H. Hodges, 580; J. B. Hann, 606; C. H. Robinson, 580; J. W. Marden, 586; A. Hopkins, 534; W. Jackson, 580; J. V. Gordon, 586; R. H. Bird, 534—77 cts. due; E. Elliot, 580; L. C. Wellcome, (77 to A. Mace to 580, on acct)—each \$1.

J. S. Randle, 556; C. F. Millett, 560; J. Wade (and C. H.), 550; Mrs. S. Gillingham, 630; E. C. Swain, 573; Deacon J. Mudgett, 580; J. Stoddard, 580; M. Holbrook, 612; Mrs. B. Richards, 580; B. H. Cushman, 580; A. Town, 612; B. F. Brownell, 612; J. C. Baker, 606; William Potter, 580; H. Aswald, 580; P. Webster, 580; R. Stillman, 612; E. R. Crompton, 612; J. W. Gross, 573; E. A. Town, 612; J. Spaulding, jr., 573; A. Sampson, 580; C. Danforth, 554; C. L. Aldrich, 580; E. Wallace, 612; J. Bennett, 612; A. Prescott, 580; C. W. Richards, 612; Thos. Goodwin, 586; H. Bancroft, 580; Thos. Smith, on acct; S. B. Hastings, 580; E. P. Jenkins, 580; B. Dwelly, 586; A. B. Read, 547; Mrs. J. Denaut, 612; Hon. I. Post, 586; J. Williams, 586; A. Thayer, 580; M. Burr, (and 68 cts. on C. H.), 593; S. Carter, 580; G. Fowler, 580; Mrs. A. Taylor, 619; J. Arthur, 586; Sophronia Martin, 586; D. E. Atwood, 606; S. Grant, 586; M. A. Quimby, 580; A. Simpson, 580; H. R. Gray, 580; D. A. Kent, 606—each \$2.

A. Forrester, (and C. H.), 534; M. P. Vandervander, 534—77 cts. due; Geo. W. Miller, 586; S. Collins, 547—27 cts. due; J. W. Turnbull, (and Harps), 560; N. Howard, 586; C. Gardner, 580; M. der J. C. Campbell, 580; E. Roberts, (and C. H.), 580; H. Ashley, (and C. H.), 580—each \$2.

A. Fox, 554; E. Hall, 550; J. Wiswell, 550; A. A. Brown, 534; A. Hildreth, 534; M. Garland, 580; R. W. Leonard, 580; R. Woodworth, 554—each \$1 77. S. Foster, 580; W. Wood, 593; T. J. Chase, 534; R. P. Harrison, 534; S. Newhall, 534; J. Shaw, 534; J. Fairbanks, 580; E. Snow, 534; T. Bissell, 534; D. Keely, and \$10 on acct—each 77 cts. John Smith, (of C. H.), 580—\$1 32. W. P. Woodworth, (and \$1 is on C. H.), 610—\$2 15. R. N. Stierston, 606—\$3 23. W. H. Eastman, 534—37 cts. D. Libbee, 580—\$1 12. C. B. Fay, 580—\$1 67. J. C. Downing, 580—\$33 cts. R. Baker, 606—\$2 25. A. Clark, 560—\$1 38. P. G. Sprague, (\$1 on C. H.), 586—\$2 50. E. Sprague, 580 cts. on C. H.), 580—\$2 50. G. W. Randall, 580—\$2 77. A. Wells, 580 cts. on C. H.), 580—\$1 25. Mrs. B. Mend, 534—25 cts. Gilson, 580—\$2 77. E. A. Dodge, 580—\$4. C. W. Beckwith, 538—\$3.

ADVENT



Luke 9: 28-30

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX. BOSTON, SATURDAY, JANUARY 17, 1852. NO. 3. WHOLE NO. 557.

THE ADVENT HERALD
IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
(Nearly opposite the Revere House.)
JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

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* For terms, &c., see last page.



THE KNEEL OF TIME.
Heard you that knell? It was the knell of Time:
And is Time dead? I thought Time never died.
I knew him old, 'tis true, and full of years;
And he was bold, except in front—but he
Was strong as Hercules. I saw him creep
The oak—it fell: the tower—it crumbled; the stone,
The sculptured monument, that mark the grave
Of fallen greatness, ceased their pompous strain
As Time came by. Yes, Time was very strong;
And I had thought too strong for death to grapple.
But I remember now, his step was light,
And though he moved at rapid rate, or trod
On adamant, his tread was never heard,
And there was something ghostly in the thought,
That in the silence of the midnight hour
He trod my chamber, and I heard him not.
And I have held my breath, and listened close
To catch one footfall, as he glided by:
But naught awoke the echo slumbering there.
And the thought struck me, then, that one whose step
Was so much like a spirit's tread; whose acts
Were all so noiseless, like the world unseen,
Would soon be fit for other worlds than this,
Fit for high converse with immortal minds,
Unfettered by the flesh, unchained to earth.

The Protestant Alliance.

A late *British Banner*, contains the resolutions and speeches made at the meeting of the Alliance in London in Dec. last. We make the following extracts, as matters of interest respecting the present attitude of the Papacy.

A general meeting of the members and friends of the Protestant Alliance was held on Friday last, for the purpose of "adopting resolutions suited to the present crisis, and more especially of petitioning Parliament for the repeal of the Maynooth Endowment Act."

Every allusion to any aggression on the part of the clerical leaders of the Roman Catholic body against the civil and religious liberties of the people of this country and of mankind in general, or to the duty of the Protestant Englishmen to repel with energy such an aggression, was received by every one present with a feeling of deep and solemn enthusiasm on behalf of truth and liberty.

The chair was taken shortly after twelve o'clock by the Earl of Shaftesbury, amidst loud and general cheering.

The Rev. E. Auriol opened the proceedings with prayer.

The Chairman came forward, amidst loud and long continued cheers, and addressed the meeting as follows:

Gentlemen and brother Protestants (cheers), we are assembled here this day upon a subject of some delicacy, but of singular importance; we are met here to-day not to institute—for that is already done—not to institute a society, but to confirm and extend an association called "The Protestant Alliance"—(hear, hear)—an association comprised of some members of the Church of England, and some members of the great Nonconformist bodies—(hear, hear)—united together for the purpose of offering a consolidated resistance to the Papal aggression—(loud cheers)—an aggression alike crafty and bold—against our spiritual and our political liberties. (Cheers.) Now, the history of this transaction is short and simple. The outrageous insolence of the Papal power, as exhibited in the past year, and a sense of the common danger, induced many to look to the existing state of things, and to consider whether we did not present by our unhappy divisions abundant opportunities to our insidious and daring foe—(hear, hear)—and to see whether it could not be possible to combine in the same efforts many of those who, notwithstanding their differences—I rejoice to say, thank God, minor differences

—to see whether they could not be induced to enter into one great effort for the purpose of maintaining spiritual and political freedom in this and in every other region of the earth.—(Cheers.) Well, now, after several preliminary conferences, this Association was formed on the 25th of June, and these are the principles on which it was based:

"That it appears desirable to form an Association which shall combine all classes of Protestants, whose object is not merely to oppose this recent aggression of the Pope as a violation of national independence, but to maintain and defend against all the encroachments of Popery the scriptural doctrines of the Reformation and the principles of religious liberty, as the best security, under God, for the temporal and spiritual welfare and prosperity of this kingdom."

* * * * *

J. C. Colquhoun, Esq., rose to move the first resolution:

"That the revival, on the part of the Church of Rome, of the loftiest pretensions and most intolerant doctrines of the Papacy of the Middle Ages, renders it the duty of all Protestants to unite, both for the defence of their civil and religious liberties, and for the maintenance of that Revealed Truth on which depend alike the temporal and eternal happiness of mankind."

He said: I approach the subject from a position somewhat different from most of those gentlemen who surround me. I have not the honor of being a member of the Protestant Alliance. To its great exertions, its zealous and growing labors, and its various merits, I have no claim, for in them I have had no concern. It was my fortune to oppose the Maynooth Grant in Parliament some time ago, and I have ever since contended with the same parties, out of Parliament, in making constant efforts against this measure. (Cheers.) But when I saw your resolutions—when I saw that it was to embrace persons of various opinions, both in politics and religion—I felt that it would be treason to principle and a foul shame if I were to refrain from now coming forward and testifying my sympathy and my admiration for the great struggle into which the Alliance have entered. (Cheers.) But I hear it said—I see it written—what is the meaning of this strange medley of sects and parties? You tell us you mean to displace Rome, but what do you mean to substitute for her? Why, my Lord, I think these writers do not understand the first principles of this question. (Cheers.) They don't understand, if they will permit me to say so—the principles of our common faith; they don't understand, I am sure, the first principles of English freedom, and they have conveniently, but effectually, sponged out of their memory all the facts of English history. (Hear, hear.) It is very true that there are minor differences amongst us.—It is true, if we were engaging in some visionary scheme of amalgamating Christians of all opinions, we should signally and ludicrously fail. But you, my Lord, have in past times conducted us under your wise and sagacious directions to benevolent exertions. You have called upon us to grapple with the social evils that afflict humanity—with wearing and excessive toil—with the pestilence and disease that were stalking in our streets like an armed man. Now, was it ever heard or supposed—would the argument be listened to, when if we were met on the common platform to contend against these common enemies of humanity, if some one were to cry out—Stop! take care what you are doing. That gentleman is a Baptist, don't take his money. That gentleman, with whom you are combining in order to establish a ragged school or to cleanse a pestilential lane—I tell you, I know it is a fact, that he is a Nonconformist. (Laughter.) Now, take care what you are doing. Are you, an Episcopalian, going to act with him? You, an Episcopalian, are you going to join a Presbyterian? Are you going to unite with a Free Churchman? I saw such a person, I assure you, last Sunday—he might have been seen in a very suspicious neighborhood, near Covent-garden or near Regent-square. Now such an argument as that is absurd, and

must be passed by with utter derision. But perhaps these writers do not like living parallels. Let us look at some historical facts. There are great times and trying seasons which come upon a nation. Your Lordship told us truly, that this is one of the great efforts in which Englishmen ought to unite. But there have been such efforts before—we have read of them, and I hope they are not forgotten. And there was a time when England had to meet the same desperate struggle of the Papacy, then differently embodied from what it is now—not embodied in Austrian Governments, although very nearly so, but embodied in the great Spanish monarchy. There was a time when the Papacy raised its standard against England, and sent her hostile fleets against her; and when many a man's heart failed him from fear, and many an eye looked from the cliffs of Albion lest over the sea they should see the whitening sails of the Spanish Armada; and they listened in alarm and terror lest every howl of the southern wind should bring with it the booming of Spanish guns. * * * * * What would have been said in such a day, if one man and another kept back from that great conflict, and refused to assist in upholding the independence of their country? Why in the present day, whatever be our differences, we shall be able to show that, in the conflict now opening, we shall be as one man, brother by brother, in affection and charity with each other—(cheers)—and in zeal for the cause of truth, we shall stand together. But, my Lord, I have this also to say, that our question is not with the religious doctrines of the Church of Rome on this occasion. There are many other occasions, and many other associations, and many other efforts, in which we meet to contend with the Church of Rome on the ground of her doctrine and her errors. But our complaint now is, not that the Church of Rome differs from us, and, as we think, differs from truth, but that she will not allow a fair debate, a tolerant discussion; and that, when she sees that the scales are turning against her, she will always throw the sword of the civil magistrate, and the axe of the executioner, and the chains of the gaoler, and the bludgeon of the mob, into the rising scale. (Cheers.) That is our complaint against the Church of Rome,—that is the danger which we see and fear, and that is the danger which brings us together to-day. But then, if you say, "What is the justification for your fear?—it is a panic." What is the actual state of the case in France, in Italy in Spain, in Austria, at this moment? Other speakers will tell you how the axe and the prison, and exile and confiscation, are doing their work against those virtuous men who read the Gospel of the living God with sincerity of heart—(Cheers.) Why, my friend Mr. Burgess will tell you what is the case in France. He will tell you as an eye-witness; but we all know from the common reports what has occurred in Italy, and what has passed in Rome. My friend here can tell you of one who has hardly escaped with his life from the Castle of St. Angelo; he can tell you of one who, with an historical name which is the glory of Florence, was driven out of his country for no other fault than reading the Bible. And then, again, I shall not weary you with tales from Ireland, part of our own dominions; but this I will say, that there are many on this platform who are cognizant that at this very moment, unless they have been released by death, there, the latest victims of Romish "arguments," in the town of Drogheda, in the very see and under the very wing of Primate Cullen, are two men, whose only offence,—I speak it guardedly, and I hope note will be taken of it,—whose only offence was, that they preached the Gospel to the people of Drogheda,—to willing ears and thirsty hearts, welcomed in every house, greedily listened to by an anxious people. That being their offence, they were tracked, they were followed by a mob,—by whom instigated I do not pretend to say; that is a matter for judicial inquiry, and upon that I say nothing now,—but the facts are, that they were followed, they were tracked, they were beaten; one of them has hardly es-

caped, and the other, by the last accounts we have received, is sobbing out the last breath of failing life under the cruel injuries he sustained. But, my Lord, this resolution, standing as it does, deserves to be supported by documents about which there can be no dispute. It broadly asserts that there is a revival of all the intolerant pretensions of the Church of Rome; and on so grave an occasion, it is necessary that I should, without trespassing too far on your time, adduce some proof of what the Committee has declared. I shall read to you, in the first place, from a publication with which many of you are acquainted—I allude to the "Rambler," of September last. It is a periodical published by the Roman Catholics of this country, and represents the more cultivated minds among the Roman Catholics of England; and I beg you to observe, that it is not written in some remote corner of Ireland, or in some slavish corner of Europe, but it is written and published here amongst ourselves by the ablest members of the Roman Catholic persuasion, and embodies their views. I will not read what this Journal says about civil liberty, because it is not so germane to our object; but if we value civil liberty it does not give us much chance for it, because it says that in many instances it is exceedingly desirable that it should be entirely withheld. But I will give you what they say about religious liberty:

"But religious liberty, in the sense that every man may choose his own religion, is one of the most wicked delusions foisted on the age by the father of all deceit. No man has a right to choose his own religion—none but an atheist can uphold the principles of religious liberty. Shall I foster that damnable doctrine that Socinianism, and Calvinism, and Anglicanism, and Judaism are not, every one of them, mortal sins, like murder and adultery? Shall I hold out to the Protestant that I will not meddle with his creed if he will not meddle with mine? Shall I lead him to think that religion is a matter of private opinion?"

I pray you notice this. They say they must tell the Protestant "that he has no more right to his religious opinions than he has to his purse, I should have thought it must be, but no,) my purse, or my house, or my life." "Catholicism is the most intolerant of creeds—it is intolerance itself."—(To be continued.)

(For the Herald.)
Sketches of Travel.
No. III.—THE TOWER OF LONDON.
The Tower is one of the most interesting objects in London to visitors, on account of its numerous historical associations. It was built by William the Conqueror, about the year 1078, and strongly garrisoned with Normans, in order to intimidate his new subjects. From some coins found here, it is believed that the Romans also had a fort in the same spot. For 500 years it was occupied as a palace, but since the time of Elizabeth, it has been devoted to the purposes of a Royal Arsenal, a depository of the regalia of England, a garrison, and a prison. It is situated on the North bank of the Thames at the North-east end of the city. You approach it by Thames-street, which takes you through the celebrated Fish-Market, which has given its name to the foulest and most abusive language, viz., Billingsgate. Close at hand is the Custom House, an extensive pile of Portland stone, presenting a fine front to the river, three Ionic porticoes of six pillars each, the whole 488 feet in length, and 107 in width, with a broad and solid quay, which forms an agreeable promenade.

North of the Tower, across the street is Trinity House, the seat of the Corporation of that name, selected from the commanders in the navy and merchant service, including also some of the nobility, who have the navigation of the whole kingdom under guardianship, appoint pilots, erect light-houses and sea-marks, publish charts, and attend to all business connected with the Thames. On Trinity Monday of every year,

a sermon is preached before them, which for five years in succession was assigned to the celebrated Henry Melville, by his Grace the Duke of Wellington.

The Royal Mint is opposite the North-east angle of the Tower, St. Katharine's Docks on the East, London Docks beyond, and still further down the West India and East India Docks. All these are objects of interest to a stranger, and together with the Tower, may be visited in one day.

The Tower is surrounded by a very wide and deep moat or ditch, (measuring 3,156 feet) which is now drained and laid out in grass plots and flower-beds, and adorned with shrubbery. The space enclosed by the wall is an irregular four-sided figure, covering more than twelve acres, and is a town in itself, containing various streets and extensive ranges of buildings, besides a long line of barracks for the garrison.

It is open to visitors daily from ten till four. You enter by the Spur Gate, call at the Ticket-office on the right, where you obtain tickets of admission (6d. each for the Armory and Jewel-room,) and proceed a few steps further to the ante-room to await the arrival of a Warder, who takes a new party every half hour.

Passing through a second gate in Middle Tower, and crossing the bridge over the moat, you enter a third gate in the massive walls, with Byward Tower on the right, and find yourself within the fortress at the head of a long paved street. Bell Tower occupies the angle of the wall on your left. Walking on a few steps you see on your right St. Thomas's Tower, where was Traitor's Gate, through which so many illustrious prisoners of state have been conducted from the river to their gloomy apartments in the Tower, and thence to the scaffold. Nearly opposite on the left is the Bloody Tower, in which the two young Princes, Edward V. and his brother, were smothered by order of their uncle, Richard III., and buried at the foot of the stair-case. Near by is the Wakefield Tower, the place of confinement for the prisoners taken in the battle of Wakefield, one of the first of the bloody conflicts of the Two Roses. The Lollards or Wickliffites were also confined here. It has a fine octagonal room, in which it is said Henry VI. was murdered. The range of buildings adjoining it, contains the Record Office, where are kept all the rolls from King John to Richard III. (which you may have the privilege of searching for a year upon one subject, by paying 10s. 6d.) and also the Ordinance Office.

Passing under the Bloody Tower you come out into a large open space, the heart of the fortress, containing "the Green" on your left, the "White Tower" before you on your right, beyond that "the Parade," the Grand Store-House, a fine building, 350 feet in length, fronting "the Parade," but now in ruins (having been destroyed by fire in 1841), and in the North-west corner on your left, "the Church." Adjoining "the Green" is the Governor's House, where the Commissioners to inquire into the Gunpowder Plot, met in a room since called the Council Chamber. "The Church," "St. Peter ad vincula," was erected in the reign of Edward I., and is the depository of the headless bodies of many distinguished persons who were executed either in the Tower or on the adjacent hill. Among them were Fisher, Bishop of Rochester, and Sir Thomas More, Lord High Chancellor, who were beheaded by order of Henry VIII. for refusing to acknowledge his supremacy over the Church of England; also his ill-fated wives, Anne Boleyn and Catharine Howard. Near the church is Beauchamp or Cobham Tower, noted as the prison of the Lady Jane Grey. Back of the Grand Store-House is Bowyer Tower, of which the basement floor alone remains, where it is said that the Duke of Clarence, being condemned to die by his brother Edward IV., and allowed to choose the manner of his death, was drowned by his own desire in a butt of Malmsey wine.

The "White Tower," or "Citadel," is a large square building, of a kind of white stone (which gave it its name,) with turrets at each corner, erected by Gundulph, Bishop of Rochester, in 1070. It measures one hundred and sixteen by ninety-six feet, and is ninety-two feet in height. The walls are eleven feet thick. The North-east turret was used for astronomical purposes by the Astronomer Flamstead, previous to the erection of the Royal Observatory at Greenwich.

The first room is an apartment one hundred and fifty feet long, and thirty-five wide, called the Horse Armory, where you are carried back to the days of chivalry by a long line of mail-clad knights, sitting erect upon their steeds, "with visor down and lance in rest." They represent many of the Kings of England, and other distinguished personages, in suits of armor worn by them in life, and are arranged in chronological order, beginning with Edward I. in 1272. Opposite is a row of figures representing the dress and arms of the esquires, yeomen and retainers in corresponding periods. Behind

them is a row of cannon and specimens of fire-arms of different periods, besides many other interesting curiosities.

From this room you pass up stairs into the chamber in the tower, called Queen Elizabeth's Armory. This was the prison of Sir Walter Raleigh, where he wrote his "History of the World." The walls are fourteen feet thick, consequently the window is in a deep recess. Over against it is a dungeon in the wall, perhaps eight feet by six, with no aperture for light or air save the door, which is said to have been his bed-room.

This room is also full of curiosities. Here are shown the helmet, belt, and sword of Tipoo Saib, the Indian prince, a representation of Queen Elizabeth in full dress, the heading block and axe that severed the heads of Anne Boleyn, and the Earl of Essex, a wooden cannon used by Henry VIII. at the siege of Boulogne, some fine specimens of ancient armor, shields with a great number of figures most exquisitely embossed, thumb-screws, and other instruments of torture. At the entrance are two grotesque figures, called "Gin" and "Beer," of the time of Edward VI., which were originally placed in the great hall of the palace at Greenwich, over the doors leading to the buttery and larder.

From the White Tower we proceeded to the "New Jewel Office," in the North-east corner of the enclosure. Here we were received by a grave and stately matron dressed in black, who solemnly divested us of our canes and umbrellas, and with an air of royal grandeur ushered us into the Jewel-room, where she entered upon a description of its contents in a tone of such profound reverence, as to be mostly inaudible. It is a small apartment, having a large glass case in the centre surrounded by an iron railing. The regalia consists of several crowns and sceptres of previous reigns, the emblems of royalty used at coronations, viz.—the golden orb, the golden sceptre and cross, the sceptre with the dove, the sword of mercy, golden spurs, the bracelets, the golden eagle and the golden spoon; the state salt-cellar and St. Edward's staff; a splendid gold wine-fountain for royal banquets, a silver baptismal font, and communion service for the royal family; the whole surmounted by the new crown of Queen Victoria, which is a cap of purple velvet, bound with hoops of silver glittering with gems, having an immense ruby and amethyst in front, and a dazzling cross of diamonds upon the top. This crown alone is valued at five millions of dollars, and all the regalia at upwards of fifteen millions. The regalia, as well as the whole fortress, are in the custody of the Constable of the Tower, who has several officers under him, and a detachment of the Guards for a garrison. The gates are opened and shut every night and every morning with great ceremony, a yeoman, porter, sergeant, and six men being employed to carry the keys.

S. J. M. M.

The Law of the Sabbath.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

All that is quoted above belongs to one commandment, and may properly be called, as a whole, the Mosaic Law of the Sabbath. Nevertheless, no one who looks at it can fail to see that it contains two distinct requirements, each resting upon its own relations and facts.

1. It requires the observance of one day in seven as specially holy time. "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work." Men are bound to spend all their time in the service and to the glory of God. But for one day in the seven they are required to serve and glorify Him in a different way from what they do in the other six. That day is to be kept specially sacred to religious purposes, while all secular cares are to be properly and fully attended to in the intervening six days. The reason of this is sufficiently apparent. Man, as a being of earth and time, yet possessed of a spiritual and immortal nature, needs a Sabbath. He needs it as a season of physical rest, to enable him the better to enjoy his mortal existence. He needs it as a season of moral and spiritual activity to prepare him for his immortal life.—These are the plain and obvious reasons for the law of the Sabbath. Far from limiting the Sabbath to the Jews, they apply to man, as such, wherever found, and will universally apply, in all their force and integrity, so long as man shall exist on the earth. And while it is freely admitted that there is necessarily a positive element in this requirement, so far as relates to the proportion of time to be kept holy, still it is mainly a moral precept, founded upon elevated moral relations, as universal as man's existence in the world. And this positive ele-

ment is reduced to its smallest possible amount, by the consideration that the most extensive observation has settled the fact, that one day in seven fulfils the physical exigencies of this case better than any other number, thus demonstrating that however it may be called *positive*, it is far from being *arbitrary*.

2. The second requirement contained in this commandment, *that the seventh day of the week is the one which shall be kept as the Sabbath*.—"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," &c. This requirement is necessarily connected with the other, because a law requiring the observance of one day in seven would be ineffectual to secure the end designed in its enactment unless a particular day were designated. Still, these two requirements are distinct. The first is chiefly moral in its nature, the second is wholly positive. The reasons for the first, as they lie in the universal nature of man, are apparent, and are hence not stated in the law; the reason for the second, depending upon a single fact, it is not so apparent, and therefore is distinctly stated. "For in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Now here is a somewhat remarkable fact—a *positive law, with the reason upon which it is based distinctly stated*. Why did God, when he placed in the decalogue the law of the seventh day Sabbath, state so distinctly its reason, unless it was to show that the law would remain in force as long as the reason continued valid, and no longer? I have shown that this is the condition of all the laws of God—they remain in force while the reason upon which they are founded subsists—*lex stat dum ratio manet*. We surely have no reason to regard this law as an exception. This reason continued valid until the fact involved in it was superseded, in respect to its great and commanding interest, by the occurrence of another fact of much higher, and equally commanding and universal interest. The completion of the work of redemption, attested by the resurrection of Christ from the dead on the first day of the week, is a fact of vastly higher interest, and much more worthy of commemoration by a weekly religious festival, than the completion of creation. This event at once swept away the reason upon which the law of the seventh day Sabbath was founded, and abrogated the law itself. The law may be said to have expired by its own limitation. But the abrogation of this law had no effect upon the law requiring the observance of one day in seven as the Sabbath. That being chiefly moral in its nature, and resting upon totally different reasons, still subsists as the fundamental law of the Sabbath. No other alternative remains therefore than that the Sabbath should be the day pointed out by that great event so worthy of universal regard and commemoration, which occurred on the first day of the week.

It may, perhaps, be said that we have no law on record in the New Testament, abrogating the seventh day, or Jewish Sabbath, and instituting the first day, or Christian Sabbath. But do we need any? In the first place, nothing appears, either in the reason of things, or in the Scriptures, but that the law, Remember the Sabbath day to keep it holy, remains in force, and will to the end of time. In the second place, the "reason annexed" to the law of the seventh day Sabbath is obviously a limitation of it. It could have been given for no other purpose. When that reason ceased to be paramount, the law founded upon it ceased to be law. In the third place, the fourth commandment does not tolerate two Sabbaths. The requirement, six days shalt thou labor, leaves but one day in the week for the Sabbath. Now, if the observance of the first day of the week was introduced into the primitive Church by apostolical sanction, it necessarily follows, that by the same sanction the seventh-day Sabbath was abrogated. Both could not subsist together under the fourth commandment. And that the observance of the first day of the week as the Christian Sabbath was introduced by apostolical sanction, I will attempt to show in another number.

Watchman and Reflector.

The Fullness of Christ.

"The church is the fullness of him that filleth all in all."—Eph. i:23.

The word *pleroma*, here rendered fullness, means literally, the filling up, the complement or supplement; that which fills up. The church then is the supplement of Jesus; the filling-up of Him who fills all in all. This is a wonderful idea. Let us try to illustrate it:

As the eternal Logos, or word, who was in the beginning with God, and who was God; the brightness of his glory and express image of his person; the character of Jesus was complete. It needed no other illustration, no other means of development. It shone in its own glory, illuminating itself in its own brightness. When by him all things had been created, those

created things were manifestations of his omnipotence, and the wonderful adaptation of their various parts, and the beauty of their arrangements, were manifestations of his wisdom and goodness.

But when he undertook to save ruined man, he came under responsibilities and excited expectations altogether new. His course of action is different, his manner of address is different, his names and titles are different, in a word, a new view of his character is about to be opened up. He is no longer known exclusively by the term Logos. The Jews heard of him as the Messiah or Anointed One, and this prepared the mind of the church to hear of him under the more significant and ordinary name of Jesus—Saviour: "His name shall be called Jesus, for he shall save his people from their sins."

Now as created things were necessary to manifest the character of Jesus as Creator; so saved sinners are necessary to develop and establish his character as Jesus—Saviour. Without created worlds his character as Creator was not perfect; demonstration was not given, belief could not be demanded. And without the church, a company of saved sinners, his character as Saviour Jesus was not perfect. It required a supplement, a filling-up, and his filling-up is done by the church. Even though Jesus as the eternal word fills all in all; yet the church is his fullness, without it his character would be unmanifested and incomplete.

His blood he gave as the ransom price for man's redemption. But the giving of a price supposes something ought to be given in return as equivalent. Where nothing is given, the ransom has been paid in vain. A redeemer must have some specimens of his redeeming power, otherwise his assumption of the character is only pretension. Jesus is the head; but what an unseemly sight is a head without a body. He is the head of his body the church; without it he could not be perfect. "He is the first born from the dead." "The first born among many brethren." From the grave an innumerable progeny must arise as the fruit of Jesus having been there. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Jesus was laid in the grave a bloody corpse; this was a dark spot in his history, but it was soon wiped off; for his Father did not allow him to see corruption, but raised him from the dead. Even in full view of this hour and power of darkness, Jesus was filled with holy joy. For the joy that was set before him he endured the cross, and despised the shame. His enduring the cross was in order to accomplish a purpose, viz., the redemption of a great number of the human family, and these redeemed ones he calls "brethren;" "he is not ashamed to call them brethren." But without a church Jesus would have no brethren. Their actual presence is necessary to prove and sustain his relative as brother; without them he could not be made perfect. Hence he prays, "Father I will that those whom thou hast given me may be with me where I am, that they may behold my glory." Their final salvation was the subject of his joy; because he saw in it a new development of his own glory and the glory of his Father. It was according to the divine will (*thelema*, pleasure) to glorify himself in this particular manner; and to his Father Jesus could say, "I delight to do thy pleasure, O my God, yea, thy law is within my heart." Thus we find that the divine glory and the divine pleasure are interwoven, and consequently inseparably associated with the final salvation and glory of those brethren—this body, the church of which Jesus is the head.

It is on the ground of these considerations, we apprehend, that the apostle declares that the church is the complement or filling-up of the Lord Jesus. His character as Messiah, Anointed—Christ; his character as Jesus—Saviour; his character as Redeemer; and his relation of brother, and as head of the body, are all incomplete and imperfect without the church. He must see the travail of his soul, otherwise he cannot be satisfied. They must be with him to behold his glory, otherwise his prayer is not answered, and his joy would be unfulfilled.

O how wonderful is the thought, Jesus fills all in all, and yet his fullness is incomplete without the church. Holy brethren, partakers of the heavenly calling, what a scene yet lies before us, what things we are yet to hear! We are to be exhibited specimens of what almighty love can do, practical exhibitions of the manifold wisdom of God, which angels will delight to view, and from which they will be happy to learn. How much these holy beings may feel interested in hearing from their own lips the experience of sinners redeemed, who can tell? Every page of our history will open up to their minds additional manifestations of divine wisdom, as seen in the manner in which a God of love squared and polished these stones, in order to give them a place in the living temple. Or to change the figure, every experienced Christian, like the cherubim of the ancient temple, having been put into his beautiful propor-

tions by the hammer, what wisdom and severe tenderness will then be seen to have given direction to these strokes. Every heat and every stroke was necessary to perfect the man of God, and thoroughly to furnish him for every good work. And all the glory of this will redound to Jesus. The removal of every spot, and of every wrinkle, is to be attributed to his care, and the application of his blood.

What a motive is this for the Christian's cultivation of holiness. He is a part of Jesus; a member of his body, of his flesh, and of his bones. We shall soon be with him, and see him as he is. What a purifying influence must this hope exert upon his mind! "He that hath this hope in him purifieth himself even as he is pure."

Toronto "Christian Observer."

The Wise Fool.

We have seen strange sights in our time—many horrible sights; but none so strange, none so horrible, as that of a wise man making himself a fool. Solomon did that; and he was a wise man, even the wisest of men. If the deep sagacity of Solomon—if his keen discernment—if his strong reason—if his profound knowledge of human life and character—if even his intimate acquaintance with the law and counsels of the Lord—did not preserve his name from that stamp of "foolishness" which we find impressed upon so many of the great names and great acts of men, who is there that can hope to stand? Not one, as of himself; but there is without us and above us a power that can exalt even the lowly to high things, and can sustain them in all true wisdom, so long as they rest upon it, and think not that the light which shines upon their path and glorifies their way, shines out of themselves, and not in them. Solomon was wise; Solomon was foolish. Astonishing contradiction and contrast of terms! Yet it does not astonish. It may astonish angels, but not us.—We are used to this kind of experience.—We see it—the same in kind if not in degree—every day; and that which would amaze us from another point of view than that from which we look, becomes familiar to our thoughts. Look around. We see men who are foolish without being wise; but we see not one who is wise without being also foolish. It is "foolishness," and not wisdom, that "is bound up in the heart of the child." Foolishness, which every man certainly has, in his nature; wisdom, if he has it, is a gift bestowed upon him—bestowed as freely upon him as it was upon Solomon. The wisdom does not suppress or drive out the foolishness, but is a weapon—it may be a staff, it may be a glittering sword—given into his hand to fight against it, to keep it under; a weapon to be used with daily and ever-watchful vigilance, and not to rest idly in the scabbard. This was king Solomon's fault.—Having been victor in many a deadly fray, until victory became easy and habitual, he forgot that the enemy of his greatness and peace still lived—was not mortally wounded—did not even sleep. He suffered his weapon to rest until its edge was corroded—until it clung in rust to the scabbard, and could not be drawn forth.

If there be on earth one sight more sorrowful than that of wisdom become foolishness—or, rather, suffering foolishness to be victorious,—it is that of the fall of an old man whose youth had been promising, and whose manhood glorious and beautiful. Yet this also was the case of Solomon, and the thought of it is enough to draw forth most bitter tears. The fall of an old tree, or of some noble old ruin, is beheld with some regrets; but it occasions no rending of heart. It was their doom. Age had ripened them but for their fall; and we wondered more that they stood so long, than that they fell so soon. But man is expected to ripen in moral and religious strength—to harden into rock-like fixedness as his age increases. He whom we have looked up to so long,—he whose words were wise as oracles, and from whose lips we had so long gathered wisdom,—he who had borne testimonies for the truth,—he who had labored for the glory of God, who had withstood many storms of human glory, and in whose capacious mind are garnered up the fruits of a life's knowledge and experience,—for such a man to fall from his high place fills the most firm of heart with dread, and makes the moral universe tremble. It is altogether terrible. It is a calamity to mankind; it is more than that: it is a shame, a wrong, and a dishonor. The righteous hide their heads, and the perverse exult; hell laughs.

There is something more: the grace of God is blasphemed. To see a man set forth as one specially gifted of God—as endowed with a surpassing measure of wisdom from above, to fit him to become a king and leader of men,—for him to fall, is, with the unthinking, an awful scandal upon the gifts of God. If he who ascribes heaven-given powers to the influence of demons, commits, as most suppose, the unpardonable sin against the Holy Ghost, of what sin, think you, is he guilty, who gives occasion

to that blasphemy by his misconduct and his fall?

Yet amid this dreadful scene of wrecks and ruin, something profitable to our own souls may be gathered up.

Let it teach us not to rely too implicitly upon any past attainments or present convictions. Let us never think that the time of danger to our souls is past, or that the great troubler of spirits is wholly discomfited, and despairs of all advantage over us. There is no time wherein we can be safe, while we carry this body of sin about us.—"Youth is impetuous, mid-age stubborn, old age weak,—ALL DANGEROUS." In the conviction of this ever-present peril, and of the sleepless vigilance of the enemy, may we be led to look out of ourselves altogether for strength and sustenance. When we are the strongest, it is best to be weak in ourselves: and when at our weakest, strong in him in whom we can do all things. "If God uphold us not, we cannot stand; if God uphold us, we cannot fall." Then why did He not uphold Solomon, that He might not fall? There can be but one answer—Solomon did not want to be upheld. He thought he could stand alone—he relied upon his own strength—he trusted in his own heart; and we have Scripture and experience to tell us, that "he who trusteth in his own heart is a fool." He, in the pride of his intellectual wealth, was like the rich fool in the parable with his material goods—"I am rich, and increased in goods, and have need of nothing." It was at that moment, when he realized the conviction that he had need of nothing, that the word went forth against him—"Thou fool!" So also, assuredly, was it then—Solomon thought himself perfect in wisdom, and that he had need of nothing—that the word went forth—"Thou fool!" and he became foolish indeed.

"So fallen! so lost! the light withdrawn
Which once he wore!

The glory from his gray hairs gone
For evermore!

Of all we loved and honored, naught
Save power remains;

A fallen angel's pride of thought,
Still strong in chains.

All else is gone; from those great eyes
The soul has fled;

When faith is lost and honor dies,
The man is dead.

Then pay the reverence of old days
To his dead fame;

Walk backward with averted gaze,
And hide the shame." WHITTIER.

Did Solomon repent? Scripture says nothing positively; but it may be hoped that he did. If the book of Ecclesiastes be correctly ascribed to Solomon—and we are of those who think that it is—it is most natural to suppose that it exhibits his matured convictions and experiences; and although there are no direct expressions of repentance as we find in the Psalms of David—no such lamenting cries for sin, it may be considered that the frame-work of the book did not well admit them. But there is much in the warnings against the vanity and vexation of spirit by which the wicked and profligate are deceived and tormented, to remind us of the sad and sorrowful experience which the history ascribes to the latter days of Solomon.

Kitto's Bible Illustrations.

The Character of Paul.

Paul, in his natural character, before his conversion, resembles Bonaparte more than any other man—I mean both in his intellectual developments and energy of will. He had the same inflexibility of purpose, the same utter indifference to human suffering when he had once determined on his course, the same tireless, unconquerable resolution; the same fearlessness both of man's power and opinions, and that calm, self-reliance and mysterious control over others. But the point of greatest resemblance is in the union of a strong, correct judgment, with rapidity of thought and sudden impulse. They thought quicker, yet better than other men. The power, too, they possessed was all practical power. There are many men of strong minds, whose force nevertheless wastes in reflection, or in theories for others to act upon. Thought may work out into language, but not into action. They will plan better than they can perform. But these men not only thought better, but they could work better than all other men.

The same perfect self-control and perfect subjection of his emotions—even terror himself—to the mandates of his will, are exhibited in his conduct when smitten to the earth, and blinded by the light and voice from heaven. John, when arrested by the same voice on the Isle of Patmos, fell on his face as a dead man, and dared not stir or speak till encouraged by the language, "Fear not." But Paul, (or Saul) though a persecutor, and violent man, showed no symptoms of alarm or terror. The voice, the blow, the light, the glory, and the darkness that followed, were sufficient to upset the strongest mind; but he, master of himself and his emotions, instead of giving way to exclamations

of terror, simply said: "Lord, what will thou have me do?" With his reason and judgment as steady and strong as ever, he knew at once that something was wanted of him, and ever ready to act, he asked what it was.

From this time on, his track can be distinguished by the commotion about it, and the light above it. Straight back to Jerusalem, from whence he had so recently come with letters to legalize his persecutions, he went to cast his lot in with those he had followed with violence and slaughter. His strong heart never beat one quicker pulsation through fear, when the lofty turrets of the proud city dashed on his vision. Neither did he steal away to the dark alleys and streets, where the disciples were concealed, and tell them secretly his faith in the Son of God. He strode into the synagogues, and before the astonished priests preached Christ and him crucified. He thundered at the door of the Sanhedrim itself, and shaking Jerusalem like an earthquake, awoke a tempest of rage and fury on himself. With assassins dogging his footsteps, he at length left the city.

But, instead of going to places where he was unknown, and where his feelings would be less tried, he started for his native city, his father's house, the house of his boyhood, for his kindred and friends. To entreaties, tears, scorn, and violence, he was alike impervious. To Antioch and Cyprus, along the coast of Syria and Rome, over the known world, he went like a blazing comet, waking up the nations of the earth.—From the top of Mar's Hill, with the gorgeous city at his feet, and the Acropolis and Parthenon behind him—on the deck of his shattered vessel in the intervals of the crash of billows, in the gloomy walls of a prison, on the borders of the eternal kingdom, he speaks in the same calm and determined tone. Deterred by no danger, awed by no presence, and shrinking from no responsibility, he moves before us like some grand embodiment of power. The nations heave around him, and kings turn pale at his presence. Bands of conspirators swear neither to eat nor drink till they have slain him; rulers and priests combine against him; and people stone him; yet over the din of the conflict and storm of violence his voice of eloquence rises clear and distinct as a trumpet call, as he still preaches Christ and him crucified. The whip is laid on his back till the blood starts with every blow, and then his mangled body is thrown into a dungeon. But at midnight you hear that same calm, strong voice which has shaken the world, poured forth in a rhyme of praise to God, and lo! an earthquake rocks the prison to its foundations; the manacles fall from the hands of the captives, the bolts withdraw of themselves, and the massive doors swing back on their hinges.

One cannot point to a single spot in his career where he faltered a moment, or gave way to discouragement or fear. Through all his perilous life, he exhibited the same intrepidity of character and lofty spirit. With his eyes fixed on regions beyond the ken of ordinary mortals, and kindling on glories it was not permitted him to reveal, he pressed forward to an incorruptible crown, a fadeless kingdom.—And then his death, how indescribably sublime. Napoleon, dying in the midst of the midnight storm, with the last words that fell from his lips a battle cry, and his passing spirit watching in its delirium the torn heads of his mighty columns, as they disappeared in the smoke of the conflict, is a sight that awes and startles us. But behold Paul, also a war-worn veteran, battered with many a scar, though in a spiritual warfare, looking not on the earth but on heaven. Hear his calm, serene voice ringing over the storms and commotions of life: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. There is laid up for me a crown of righteousness." No shouts of foemen, nor smoke nor carnage of battle surrounding his spirit struggling to be free; but troops of shining angels, the smile of God, and the songs of the redeemed. These guarded him, and welcomed him home.

J. T. Hendly.

Europe's Sickness and Cure.

Europe is sick of a deadly fever. In 1848 there was one vast experiment of popular revolutions. It failed wretchedly. In one single year the boastful champions of progress and liberty had secured to themselves the hatred or contempt of nine-tenths of the world. Anarchy, bankruptcy, and bloodshed, cooled the zeal of the most ardent spirits. The bubbles of democracy burst at once, and were followed by a universal cry for strong government. All who dreaded the passions, or smarted under the follies of the revolutionists, banded together, and a new party of order arose. Its cement, unhappily, was fear, and not Christian faith or political wisdom. For nearly three years the reins have been in their hands; and already they have almost blotted out the lessons of 1848, and enlisted the hopes and passions of the people again on the side of revolution.

The first blunder was the Roman expedition. The French Republic was hardly a year old when it carried fire and sword against a sister republic, with the cry still sounding on its lips of "liberty, equality, and fraternity." Since then, the party of order has been little else than a bundle of factions and jealousies. The National Assembly have agreed in nothing but in quarrelling with the President, and are fast ruining their cause by their own strifes and follies. The Pope has been restored by French bayonets, and is asserting his old pre-eminence. In a neck-and-neck race, the Roman States still merit the distinction of being the worst governed in Europe. Naples alone disputes the palm, by the cruel and reckless tyranny of its rulers. Tuscany is resigning itself into the arms of Austria, and men are put in prison for the crime of reading the Bible in a private house. Austria has sold herself to the Jesuits. At a time when the empire needs more than human wisdom to recover the ground it has lost by three bloody civil wars, every public measure seems smitten with folly, and suited only to kindle fresh revolutions. In Baden, a Protestant State, the Jesuits are allowed full leave to assail the Reformation, while for circulating Protestant tracts, Dr. Marriott is now in prison. The state of Prussia is little better. The King has lost the confidence of his subjects, and is charged with a breach of solemn promises. Everywhere the revolutionists are full of hope. Abusing the safe asylum which England has given them, they are hatching fresh conspiracies in London against the Continental Governments. They even fix the spring of next year for the time of a general out-break, and speculate coolly on the necessity of taking off one or two millions of heads, to secure the triumph of liberty and fraternity throughout the world. Oppression or neglect has bred revolt. Revolt has terrified rulers into oppression; and oppression is fast breeding new revolts, and preparing fresh storms in every quarter of the political horizon. When shall we escape from this fatal circle of sin and folly? When will the people learn that license is fatal to true liberty? When will rulers be taught that blind severity is the secret fuel of revolutionary violence? That, when universal discontent is kept down with swords and bayonets, it needs only a spark to explode the whole, and to bury themselves and their people in one common ruin?

There is only one remedy for this giant evil, and despots and Red Republicans are equally unwilling to use it. The Bible, and the Bible alone, is the true safety and the peace of nations. There can be no liberty for a people where each heart is a nursery of all evil passions, and the pretended patriot is a self-willed tyrant in disguise. There can be no real order where brute force alone governs; where the selfishness of rulers breeds fierce discontent in millions of their subjects, tramples law under foot, and creates a secret anarchy in the hearts of all men. Self-restraint is the only foundation of true order, or of solid and lasting freedom. But this can spring neither from the Hegelian philosophy, nor the doctrines of Communism, nor the teaching of Rome. Where men are the slaves of a priest, they cannot be free. Where they place their freedom in a proud denial of guilt, and boastful claims of virtue and wisdom, belied by their whole conduct, their liberty will be an empty bubble, a mere vent and outlet for the passions and the misery of hell.

"Lost! Lost!"

Nearly half a century ago, when I was a small boy, I lived in the neighborhood of the Staffordshire coal-mines in England. One morning considerable excitement was created by a statement, that on the preceding night a man wandering among the old worn-out coal-pits was lost, and being unable to grope his way longer in the dark, he stood still and cried at the top of his voice, "Lost! lost! lost!" At length a poor man, a collier, was awoke out of his sleep by the sound, and rising from his bed, proceeded with a lantern to the spot, where he found the lost man standing on the very edge of a deep precipice. Had he, instead of standing still and crying out as he did, taken another step, he would have fallen in, and probably been dashed to pieces. Much public interest was felt in this great deliverance.

It was at that time my privilege to attend the ministry of a venerable servant of Jesus Christ, who displayed surprising ingenuity in the selection of subjects for his sermons, and if any thing remarkable occurred during the week, it would be generally used on the following Sabbath by way of instruction or admonition. On the morning of the Lord's day after the occurrence "at the coal-pits," instead of putting on his spectacles to read his text, as usual, he laid them beside his open Bible, looked with intense interest over the whole church, and as the tears streamed down his cheeks, exclaimed, in tones which even now seem to ring in my ears, "Lost! Lost! LOST! Yes, my dear hearers, this is

your condition—lost!" Then did he go on to illustrate the depravity and folly of man in departing from God, forsaking the narrow path of righteousness and duty, and wandering among the bogs and pits of a corrupted world, in search of enjoyment—ever disappointed, and yet eagerly pursuing what had always eluded the grasp of man. Clearly did he show the danger of sinners thus straying from heaven, and in millions of cases falling into eternal perdition before they were aware of their real state; and in contrast, the safety of the man who becomes acquainted with his real character and prospects, and cries out in self-despair, "Lost! lost!" "Happy, happy man," exclaimed he, "God is appearing for your deliverance!"

Then with solemn dignity, as he put on his spectacles, he said, "Brethren, I bring you a glorious message from heaven; will you hear it? 'The Son of man is come to save that which was lost.'—Mat. 18:11. He showed this message of mercy to be adapted to the circumstances of sinners lost to all right feeling and happiness, to the divine glory and usefulness among men, to heaven and to God. While he presented with graphic power the transgressor against God standing on the very brink of the bottomless abyss, we seemed to hear the voice of infinite mercy saying to divine justice, 'Deliver him from going to the pit; I have found a ransom.' The infinite dignity of the Son of Jehovah, his boundless love in becoming incarnate to die in the stead of the sinner, and the inconceivable and eternal blessings he bestows on the returning penitent, were beautifully presented to our view. Nor with less clearness did he prove the ability and willingness of Christ to save sinners; showing the price, even that of his own blood, paid for their redemption, and the fact that he is still engaged in the heavenly world in interceding 'for the transgressors.' Every one seemed to feel that Jesus is still able and willing to save the vilest sinners; but that if his salvation be rejected, there remains no hope for the rebel—no hope!

American Messenger.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JAN. 17, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

"SALANDER AND THE DRAGON: A Romance of the Hartz Prison." By FREDERIC WILLIAM SHELTON, M. A. New York: JOHN S. TAYLOR, 143 Nassau-street. 1852. For sale at this office.

This is a book of 250 pages, the title to which did not strike us as very attractive; but we had not glanced beyond the first page, before we saw that it was a beautiful allegory, presenting in a quaint manner much instructive truth. Therefore instead of merely glancing at the book, we have read it before noticing, and are tempted to give an outline of it to our readers.

It proceeds something in the manner of BUNYAN'S *Holy War*; and, excepting BUNYAN'S, is the best specimen of allegorical writing that we have seen. The reader will perceive that "Salander" is only another name for *slander*, the "Dragon" being the wings on which slander flies. All the names and terms used are expressive of corresponding ones, some of which may require to be pronounced several times, before their appropriateness is recognized.

"Goodman" was the keeper of the "Hartz Castle," which place he held under the "Lord of Conscienza." One night as the setting sun cast its parting glances on the "two beautiful bow windows" of the "Castle," a stranger announced himself as "Don Officioso," bringing a prisoner named "Salander" for "safe keeping." He was let in through a winding passage called "earlan," to the inmost cell of the "Hartz Prison." "Salander" the prisoner, was a most curious imp as was ever seen. He was a little lean shriveled body, with grass green eyes, had an immense mouth, shriveled wrinkled countenance, ears that stuck straight out on the side of his head, and a squeaking voice. He was a child of the "Duke D'Envy," a precise personage, who, ashamed of the bantling, and not wishing to be recognized as the father of the little monster, had sent him a prisoner to the "Hartz Castle," supposing that he would of course escape from custody, when he would make "Goodman" responsible for all his mischief; saying, "If any one comes to me about the little fellow, I will refer to Goodman, and deny all agency in

the matter." The Lord of Conscienza reprimanded Goodman for receiving the imp; but as he had done so, cautioned him not to let him loose on his peril.

Now Goodman's wife, "Pryint," had no sooner learned the arrival of Salander, of which she had heard "by listening at the keyhole," than she insisted on having a sight of him, and a share in his safe keeping; with which Goodman, to keep peace in his family, reluctantly complied, without taking advice of the "Lord of Conscienza."

"Pryint" soon learned the whole history of Salander, how his father "D'Envy" had married a woman of bad disposition named "Gossipa," and had a large family of children, all monsters, who were no sooner born than their parents were ashamed of them, and tried to palm them off upon strangers. She took quite a liking to Salander, and when he complained of being ill, gave him a volatile essence called "Brethuf Suspishun."

Not far from "Hartz" was an ancient place called "Fussom House," so situated that it caught every breeze that stirred. Its inmates employed "Neuspiper, Stimbote, Telgraff," and other runners to inform them of what was going on. The name of the family was "Snapit." Thither "Pryint" went and intimated that she could show Snapit something which would make her open her eyes wide. On Snapit's promise to "keep entirely dark," she whispered something in her ear, which caused her to form her mouth into the shape of the letter O.

When they parted, Snapit hastened to see Mrs. "Tattleby," and she to see Mrs. "Watovjt," who soon had an interview with "Mr. Blab." These became so interested to see the wonder, that Pryint began to suffer in her health, because Goodman would not let her gratify them. Finally she persuaded him that Salander was an inoffensive harmless gentleman, that it was too bad to keep him in the dark cell, and that he should have his liberty. For a time "Goodman" would not consent, because it would displease the "Lord of Conscienza." But being invited with his wife to a great feast given by a baron named "Loveroy Thewold," in the town of "Drownthort," he drank too much wine and was persuaded to procure a potion of a sorceress for which he was to pay in some future time one hundred "sizeniers," and by which the "Lord of Conscienza" might be made insensible,—hoping thus to escape his control. The potion was composed of drowsy herbs, such as "Think-not and Worlds-care and Never-pray." This administered, Salander was brought from his cell and introduced to several neighbors who had come in—"Mrs. Snapit," "Mrs. Pompus," "Mr. Blab," etc., and on his promise to go into the world and "do good," he was conducted to a narrow point of land called "Tungland," and told to jump into the sea and swim for his life. In an instant "a bat-winged dragon" made his appearance, and Salander leaped on his back and vanished. "Heaven defend us," said Goodman to his wife, "we have entertained an evil spirit."

In the province of "Gudneiburud," on a high eminence there stood a beautiful alabaster palace, called "Gudnaim," inhabited by "Wurthi." Every one loved him except the "Duke D'Envy." It was in the realm of "Beuti" surrounded by rich fields of "Meind"—the darling inheritance of its Lord. "Wurthi" had been rich, but his "riches had flapped their fiery wings and flown away;" his ships of pearls had stranded on rocky reefs, and only his fair wife "Stella," and his beautiful palace "Gudnaim" remained. They sighed for no gaudy trinkets; for "Stella wore upon her brow a precious gem than ever flashed in the casket of an empress." Little did they dream of the dread disasters impending. For Salander had no sooner escaped from "Tungland," than making a few gyrations in the air, he came with a whizzing sound into "Gudneiburud," and found a hiding place near "Gudnaim." Watching an opportunity, by tickling the ear of the servant "Barbara," he persuaded her to steal the priceless jewel from the brow of her mistress. Once possessed of "Stella's" gem, Salander hastes to cast it into the deep dark sea. It sparkled like a dew drop through the moonbeams, as it sank into the waters and reposed with other gems, in the coral caverns of the deep.

Stella at first did not miss her gem, which was a regular "Koh-i-noor," known by the name of "gud-esteem." She never suspected that any envied her its possession, till she heard it whispered about that it was gone. She had done no evil, and was the same pure being as before, but when she found that her gem was gone, after searching for it in vain she sobbed herself to death. At her burial, among the weeping mourners Salander intruded, the hypocrite, and pretended to weep like a child.

"Stella" dead, "Wurthi's" alabaster palace of "Gudnaim" was "Salander's" next object of attack. Wurthi received anonymous intimations that there were "conspirators" busily hatching a plot for his ruin; but he could not believe he had done anything to excite the malice of an enemy. He never considered those worthy of notice who could not act

above board, and disregarded the warnings. At one time a middle aged bustling woman announced herself to him as "Madame Rumor," a widow of universal reputation, residing in the province of "Ubiquity." She excused herself for intruding, but said: "They say you have been doing something, although I don't believe it, and don't know what it is; and they say that somewhat is on foot against you;—and they say—and they say—and they say"—but here she was out of breath. "Wurthi" was incredulous, and politely bowed her out.

In the meantime "Salander" had been on a visit to his relations; for "Duke D'Envy" had a brood of wicked children. Two of them, "Malce" and "Maligne" were twins, and with them Salander got himself cheek by jowl, and they became colleagues in his plot. At once they began to beat up recruits; and no eye ever saw such scare-crows as the fellows they collected. They enlisted all the idle, the profane, and the debauched, all the "odds and ends" of society, in such numbers, that they called themselves "*vox populi*." Salander appointed "Sneak" his aid-de-camp, and "Durtiwurk" his secretary, while "Professor Jelesy" was his chief adviser. "General Backbite," and "Colonel Pique," and Captains "Hint," "Inendo," and "Lurking Grudge," were among his officers.

Those who joined had various reasons for desiring the destruction of the alabaster palace; and many who did not dare to join openly in the destruction of "Gudnaim," secretly rejoiced at the idea. Some thought its architecture too ornate, and disliked its Corinthian capitals; others thought its parts out of proportion, while others, like the Duke D'Envy, thought it overshadowed their own inclosures. One said: "Well, well, if so and so is the case, I wish them all success;" and another, "I don't know about this matter, but I will wait and see. The end will prove."

Salander soon began to conceive that his scheme, which at first he knew was suggested by the evil one, was sacred, and himself a hero, in danger of being a martyr. He put on the sleekness of an arch hypocrite, and anointed himself with the oil of sanctimony. He read prayers in his camp, and his ragamuffins rose in his estimation to the dignity of knight-errants. As motley as they were, they were all united; for their bond of union was the hoped for destruction of "Gudnaim."

When "Wurthi" learned that the vassals of Duke D'Envy had come, he summoned "The Fairweather Guard," and sent a message to "Old Friend," to aid in the defence. But they came not. The enemy came in full blast. Blows rang on shield and helmet. The sun was darkened by spears and arrows, and plumes and banners trailed in dust. The arrows were from the arsenals of Duke D'Envy, poisoned with the gall of bitterness, and did terrible execution. The object of attack was not a fortress, but a simple alabaster palace, without moat, drawbridge, portcullis, buttresses, battlements, dungeons, engines, or munitions of war; and soon "Gudnaim" fell a demolished ruin. Even Wurthi its possessor was wounded by one "Ingrat," and lay sipping a sweet cordial called "Good Conscience," but was not destined long to survive. When he lost "Gudnaim," he often said, he lost his all. He turned his eyes toward the dark waste of waters which washes the shores of time, and soon saw light beaming in the distance. Far on the distant shore he saw "a house of many mansions," more beautiful than the alabaster palace which he mourned; while above the swelling flood he beheld an angel, in the image of his dear "Stella," and, beckoning to him with an air of triumph, she held up, all flashing in the light, the LOST JEWEL.

Hartz Castle is enveloped in gloom. The keeper of the castle "Goodman," hears a mysterious voice and fears to look within its recesses. The potion administered to the "Lord Conscienza," has lost its power, and he is waking up. "Goodman" is summoned to a fearful reckoning. He falls on his face, confesses his culpability and pleads for mercy.—Mercy is promised only on condition that he recapture the fiend Salander, and secure him hand and foot in irons. Goodman girded his loins, and with staff in hand, and knapsack on his back went forth in the dusty thoroughfares in search of the fugitive. Not a single house did he stop at where the culprit had not been. Everywhere he saw traces of the evil Salander had done, but could not again secure him. He returned, and confessed to the "Lord Conscienza" the fruitlessness of his search. That was to be expected, was the response; for you might as well attempt to recapture the smoke that bursts from the flame.

"Conscienza" then commanded "Goodman" to go and undo the evil "Salander" had done, seeing he could not secure him. And first Goodman went in search of the precious jewel of which the lady "Stella" was robbed, when Salander escaped at the point of "Tungland." He looked for it in the town of "Drownthort." On reaching the great square, what was his horror to see a stake set up in the midst of

burning flames! "Ah, said he, a great crime has been committed in this kingdom, no doubt. Some person has had an opinion of his own, which he has dared to divulge. It is to be feared that the woods will not grow fast enough to furnish faggots to burn up men who are bold enough to think." "Even where they do not pile sticks around you, and kindle the fire, they have a caustic which answers the purpose just as well. They starve you, they turn you out of place, they give you a cold shoulder, they set the tide rolling against you, they break your heart with coldness and indignity. You may cut a throat, and escape the gallows, but if you have an opinion, look out lest you be burned. Oh the world is becoming Christianized!" So thought Goodman.

As he advanced on his journey he encounters great perils. He is accused of being the father of Salander, and the abettor of his mischief. Every one looks on him suspiciously. The servants of one "Diavolo" called him a poor crazy old man. He was buffeted and scorned, and his very hairs turned from a fine auburn to gray in a single night. Unsuccessful in his search, he returns to the lord of Conscienza in despair.

Conscienza smote him, and commanded him to go to the province of "Gudneiburud" with direction to inspect the ruins of the alabaster palace, and either rebuild it, or pay the loss incurred. "He soon came upon what was once a pleasant garden, and still a wilderness of sweets. But the paths were covered with grass, the fruits stolen, the fountains choked, the flowers trailed in the dust, the vines mildewed, and the statues were blackened and cast down." But what were his feelings when he came in sight of what was once the alabaster palace. It was a snow-white mass of ruins. The most delicately-chiseled leaves of the acanthus were scattered about profusely. Here lay a broken column, and there a Corinthian capital; and in the moonlight, Salander and his crew came to dance and revel over the ruins of the alabaster palace of "Gudnaim."

Here Conscienza met Goodman, and interrogated: "What have you done to restore these lamentable ruins?" "Nothing, my lord, unless sighs and tears have a power to re-build." "Tears," exclaimed the other; "what recompense have tears? Is that all which you have to offer for broken hearts and ruined houses? They can do no good. One attempt, perhaps, remains to you, and though it can be no benefit to others, it may allay your own snarls.—You can go and ask forgiveness of the injured and ruined."

With great readiness Goodman set out on this errand. Of the first person he met he inquired if he knew the present residence of the family once resident at "Gudnaim House." Yes, said the other, he is in a small house in the neighborhood. "Where is the dwelling?" said Goodman as his guide conducted him into a well peopled graveyard. "Here," said the other, "they are dead." Wurthi had never recovered from the wounds of the arrow of one "Ingrat." Goodman fell down on the graves of those who had been destroyed, by the imp he had permitted to escape from "Tungland." He could not eat or sleep, and in great distress returned and shut himself up in the "Hartz Castle." "Sizeniers" would not undo the mischief done. He walked out into the valley of "Lonelimusen," and there "Remorse" met him and buffeted him without mercy. "Pryint" thought he made too much of little things; but at length she was melted to tears. She confessed her error, and solemnly promised never again to admit within her doors another vile "Salander," whose path, wherever he had gone, was tracked with blood and ruin.

"That teaches you, said the still small voice of 'Conscienza,' to have a stricter watch over the Hartz Castle, and not let its wicked guests go forth into the world. The evil which they do lives after them."

Goodman confessed his great wrong, and his sincere sorrow for the past, and inquired what he could do more. "Ask God to forgive you," said Conscienza. "By injuring your fellow men you have offended him." Goodman fell on his knees, and prayed. "From that moment the clouds which had lowered above his house were rifted by a beam of brilliant sunshine, and the spirit of the scene was changed.—Brotherly love was now the ruling passion of his heart. The grated windows are torn away from the Hartz Prison, which became a castle purged and cleansed of every stain; and although some sacred things were entrusted to it, the ghost of "Evilthots" had forsaken it forever; while as his days passed swiftly and the shades of night came down, "Hope like the Evening Star, rose up in the sky with a tremulous and serene lustre."

Thus ends the quaint and clever allegory of "Salander and the Dragon," which teaches many an instructive lesson.

We have spent the last two Sundays in New York. We had an interesting visit, of which some account will be given in our next.

"THE THEOLOGICAL AND LITERARY JOURNAL."

"The Theological and Literary Journal," edited by DAVID N. LORD, January, 1882. New York: published by FRANKLIN KNIGHT, 140 Nassau-street. London: JOHN CHAPMAN, 142 Strand."

The January number of this valuable journal is received, and contains the following subjects: "FAIRBAIRN'S Typology of Scripture." "The Origin of the Sabbath." "The Interpretation of Scripture." "A Designation and Exposition of the Figures of ISAIAH, chapters 18, 19, and 20." "The Fulness of Time." "The Order of the Principal Events that are to precede CHRIST'S Coming." "Critics and Correspondents." "Literary and Critical Notices."

The first article is one of great interest, and corrects the views held by many respecting the *typology* of the Old Testament. We all know how common it is to hear references made to the persons and events of the Old Testament as types of the New. Thus MOSES, JOSHUA, DAVID, SOLOMON, &c., are respectively said to be types of CHRIST. The destruction of Babylon, and of Jerusalem even, are said to be types of the end of the world &c. And yet, prevalent as this belief is, there is not a solitary declaration in Scripture that teaches that idea. The fallacy of this is shown by Mr. LORD in a most masterly manner.—He says:

The supposition, however, of such a general typology, or that whatever presents a resemblance to the Christian dispensation, or that which takes place under it, is to be regarded as a type, is altogether groundless, and, indeed, absurd. There are thousands of resemblances and partial analogies between persons, things, acts, and events, that have nothing whatever of the character of types and antitypes. Of the whole of the extravagant and fantastic constructions advanced by Origen, Jerome, Cocceius, and their followers, there perhaps is not one that is not founded on a resemblance, in some relation, between that which is treated as a representative, and that which it is supposed to represent. A mere analogy between one thing under the old dispensation and another under the new, no matter how extensive and exact it might be, did not of necessity constitute the one a type of the other, any more than such an analogy between persons, providences, or events of the first and the present age of the church, constitutes them types and antitypes.

He then shows from the "nature and office of types, that they are purely religious or ritual, and that there are no such species as historical and prophetic." He proceeds:

Our views of the nature and law of types are to be drawn exclusively from what are certainly known to be such; not from what, without any authority from the Scriptures, are assumed to hold that office. But there is nothing that is known, or as we shall show, that can, with any probability, be supposed to be typical, except the types of the Mosaic ritual or worship. We must look, therefore, for the characteristics of types exclusively to them.

The distinguishing peculiarity of a Mosaic type was, that it was a substitute in the place of something else, as an object of action or contemplation to the worshipper, so as to be the medium of his manifesting by acts in relation to it, the faith and affections which he was required to exercise towards God directly in respect to that for which the type was substituted;—and the medium also of manifesting to him the truths or realities of that, on God's part, which the type represented. Thus a sacrificial lamb was a substitute or representative of a true expiatory sacrifice, in his acts towards which, on the one hand, the worshipper expressed the faith and affections which he was required to exercise towards God as promising pardon and redemption; and through which, on the other, there was a manifestation to him of the grace which was promised in connexion with the sacrifice. It was a type, therefore, in both relations. The slaying of the victim, the sprinkling of the blood on the altar, and burning the body, were typical of the offering of Christ on the cross; and the effects to the offerer, typical of the effects of Christ's sacrifice to the believer. In some of his relations to the types, the worshipper was thus active, as in presenting the victim and placing his hand on its head;—in others he was a mere spectator, as of the slaughter and offering of the victim; and in others still, he was the object of agency, as when sprinkled with blood, or with water.

Types had the following characteristics:—1. They were not naturally types, or types by virtue of their constitution, but owed their office entirely to God's appointment.

2. They had no inherent virtue, but were mere substitutes for other things that were naturally efficacious.

3. They were known by the worshipper to be appointed by God, and it was the office of the priests generally to exert a portion of the acts that were enjoined respecting them, and to witness and direct those which the worshipper was to exert. Thus it was the priest's office to receive and slay the sacrificial lamb, sprinkle with the blood on the altar, and offer the body as a sacrifice. It was the part of the worshipper to deliver the victim to the priest, to be offered in his behalf, and to place his hand on its head.

4. They were not prophetic. It was essential in order to their use as types, that that for which they were substituted, or that of which they were the medium, should be known before, in order that they might be used with a reference to it. If a sacrifice was made as a representative of another and different sacrifice that was to be offered by the Messiah, that such sacrifice was to be offered, must have been known, in order to its being presented as a type of it. If the life of the victim was presented by the offerer as a substitute for his own life, it must have been known that God had appointed it as such a substitute. If it was offered as a medium of obtaining forgiveness and favor, it must have been known that God had appointed it as a condition and medium of those benefits.

Instead of being, therefore, like a vision, the means of a new revelation, they were only the means of manifesting or exemplifying truths or events that had already been revealed.

5. They were of four great classes; first, typical agents who exerted typical acts, as the priests. Secondly, objects of typical acts of the worshipper and priest; as the victim, the blood, burning the body, and the high priest's entering the holy of holies. Fourthly, the effects, as atonement and cleansing.

6. They, like prophetic symbols, were employed on the principles of analogy, each one representing things of an order corresponding to itself. Thus agents represented agents. The high priest in his sphere represented Christ, in an analogous sphere, as entering the heavenly sanctuary. The sacrificial priests represented Christ in a corresponding sphere, as offering himself a sacrifice on the cross. The altar stood in the place of the cross; the victim offered on the one, was the representative of Christ crucified on the other. In like manner, acts typified acts: objects of action typified objects of action; effects stood for effects; places represented places; and conditions, conditions. Thus the act of the priest in offering a victim, typified Christ's being put to death on the cross; the blood of the victim represented Christ's blood; its effect on the worshipper for whom it was offered, the effect of Christ's blood on the believer who is expiated and purified by it; and the holy of holies in which the mercy seat was stationed, and into which the high priest entered yearly and presented the blood of the great sacrifice, typified the visible presence of God in heaven, where Christ ascended and presented his blood. There was thus a strict analogy throughout, between the type and that which it represented. That which was typified, was as specific a reality as that which typified it. That which was typified, was, in the Christian sphere, precisely what that by which it was represented, was in the Mosaic sphere; and the one is as positive and essential an element in the religion of Christ as the other was in the Mosaic religion.

7. The types were superseded on the institution of the Christian system, by the things which they typified, and have no place in the worship of the Church.

8. They were all comprised in the tabernacle, its furniture, the altar, the priests, the worshippers; the offerings that were presented; the acts exerted in the offerings, and their effects to the worshippers; and their whole sphere and use was in the tabernacle worship, or the propitiation and homage of God. These characteristics belong to all the types of that worship.

Thus showing the true nature and office of types, he next proceeds to notice some of the persons and events which are supposed by Mr. F. to be "historical types."

The first which he mentions is Adam, who, as the head of the human race, it is declared, Rom. 5:14, *εστὶν τύπος*, is a type, or presents a similitude—which is here the meaning of the term—to Christ, who was then to come. But that similitude lay simply in his being the official head of the race in his trial, and transmitting the effect of his transgression to his posterity: as Christ was, in his office, the head of the race, and transmits to them the effect of his obedience; the one subjecting them to a corporeal death, the other releasing them from that death. It was this similarity alone, the context shows, that is denoted by the term type. Adam was not the substitute of Christ indisputably; as Christ's coming and office were consequential on his headship and fall, not the cause of his headship. Nor was he a representative of Christ; as Christ's office was consequential on his disobedience, not Christ's purpose to come and assume the headship of the race the reason that Adam was made its head. Adam was the representative of his race, not of Christ. The effect of Adam's headship was the direct opposite of that of Christ's, not like it; and the means by which he produced that effect, the opposite of the obedience by which Christ restores the race to life. There is not a single relation, therefore, in which Christ was an antitype of Adam. Adam had no antitype. He was not superseded by Christ. He continues to be the head of his posterity who now come into existence, as much as he was of those who entered life before Christ's advent; and the design of Christ was—not like an antitype—to accomplish that in a more perfect manner which was wrought by Adam—but, on the contrary, to counteract and remedy the evils of which he was the author.

He next mentions Melchisedec as exhibited in the Scriptures as a type, Heb. 7. He is not, however, called a type of Christ. He is only declared to have been like the Son of God, in that he was not a hereditary priest, deriving his office from a father, and transmitting it to a son, like priests of the Levitical order. Christ is also said to have a similitude to Melchisedec, and to be a priest after his order; but the similitude of his priesthood lay simply in its having been conferred on him directly by God; not, like that of the sons of Aaron, inherited from an ancestor. Christ did not supersede him. His priesthood did not continue till Christ entered on his sacerdotal office. Christ was not his antitype. It was the Levitical priesthood exclusively which he superseded, and of which he was the antitype. His priesthood only resembled Melchisedec's in that, on the one hand, it was undervalued from a priestly line, and untransmitted to successors; while, on the other, it was associated with the kingly office. There is not the slightest reason, therefore, to regard Melchisedec as his type.

Mr. LORD proceeds in a long article to refute the other instances adduced, and shows conclusively that the typical application of the historical and prophetic parts of Scripture serve to vacate such Scriptures of their true meaning, and if the principle is carried out, would in each instance make the Scriptures signify something different from that contained in the letter of the text. We would commend the article to all students of prophecy. To understand the force of the argument it will be necessary to read the entire article of which we have attempted to give only a feeble idea by this notice.

The article on the Sabbath shows its Divine institution, and that the obligation to its observance is of perpetual force. It is also shown to be commemorative of the creation, and the reason for its observance a proof of the accuracy of the Mosaic cosmogony.

The article on Scriptural Interpretation, contains many valuable thoughts, and shows that the Bible is a common sense book, and that if interpreted according to the obvious meaning of its language, there would be necessarily no more dispute respecting its meaning, than there is respecting that of any other book.

The 4th Article is a continuation of those on the same subject in preceding numbers. This and the remaining articles are well written.

In the criticisms on an article in the *Puritan Recorder* from our neighbor PARSONS COOK, who pronounced it more demoralizing to attend the lectures of Mr. MILLER on prophecy, than to attend the theatre, such a drubbing is given Mr. C., that we would respectfully beg of Mr. LORD, if he ever has occasion to show up our misapprehensions, and ignorance in the same style, that he will give us previous notice, so that it may not fall unexpectedly and annihilate at a blow. The article is however written respectfully, but it conclusively shows the inability of Mr. C. to assail successfully the *Theological and Literary Journal*.

Of the topics to be discussed hereafter in the *Journal* Mr. LORD says:

An unusual interest is at present felt in the question between the Mosaic record of the creation and the schemes of geology, which assign the earth and the races that have occupied it a far earlier origin; and a wish has been expressed that the claims of those theories to be received as authoritative should be examined in the *Journal*. We purpose, accordingly, to discuss the subject at some length, under the persuasion that the views which are held by writers generally on geology, are mistaken; that if admitted, the inspiration and truth of the Bible must, in consistency, be given up; that the great points on which the question between them turns are overlooked by geologists; and that when they are considered, all that has been discovered in the investigation of the globe will be found to be not only in harmony with the Mosaic narrative, but to admit of no other solution, on the legitimate principles of geology, than that which is indicated by that record.

Some, indeed, think it inexpedient that the subject should be discussed. They suppose it to be so indubitable that the assumptions and theories of geologists are verified by the facts on which they are professedly founded, that to show that they are at variance with the teachings of the Scriptures would be in effect to demonstrate that the Bible is contradicted by the facts and truths of science. They hold, therefore, that it is the part of prudence and Christian faith to presume that those assumptions and theories are consistent with the real meaning of the sacred record, although the method of their reconciliation has not hitherto been fully discovered. This is certainly a very unsatisfactory position to be occupied by the believers in the inspiration of the sacred word. Christianity has but a very slender title to faith if its veracity depends on the truth of the great postulates on which geology erects its lofty fabric—postulates that are so contradictory to the fundamental principles themselves of that branch of knowledge, and so infinitely incredible, that they need only to be unmasked and set forth in their true character to constrain their most strenuous advocates to abandon them. Were the objectors to discussion aware that the theories which these parties have framed for the purpose, instead of exempting them from collision with the sacred narrative, involve them in a far more direct and violent contradiction to it than has been suspected, and make shipwreck of their own system as well as of the word of God, they would see that the investigation, instead of impolitic, is indispensable alike to the vindication of the Scriptures and the extrication of geology from the thralldom of hypotheses that are at war with its primary axioms, and instead of befitting it as a science, impress it with a character of superficiality that makes it an object of derision.

Amongst the Literary and Critical Notices he gives the following on "BONAR'S Commentary on the Book of Leviticus." It being one of the works we have for sale at this office, we copy Mr. LORD'S notice:

It has been generally supposed as the priesthood and ritual worship of the Israelites were designed only for that people, and were superseded by the gospel, a minute knowledge of the office which they filled in the dispensation to which they belonged is of little importance at the present day. An explanation of them, accordingly, except of the most general and superficial character, is seldom given from the theological chair or the pulpit. A just understanding, however, of the rites of atonement, purification, and pardon, of the Mosaic institution, and of the functions of the priests in conducting them, is of great interest and utility, as they were types of Christ's priesthood and sacrifice, and their effects to believers; they set forth the great truths that are manifested in his work in an impressive form, and are marked with a wisdom and sanctitude that are indubitable proofs that they had their origin with God. No one can gain a comprehensive and accurate view of them without being profoundly impressed with the greatness and sanctity of God's rights, the universality of the guilt and ruin of men, the efficacy of the expiation they foreshadowed, and the infinite readiness and graciousness with which God forgives those who accept his mercy. They were expressive and imposing, in a far higher degree than is generally imagined.

Mr. BONAR'S commentary is brief, and practical, and presents the import of the chief types of the Levitical institution in a clear and just manner. The

chapters especially in which he points out the effect of the division of objects into clean and unclean, and the assurance which worshippers obtained by their offerings, of pardon and acceptance, are new and striking. No one can read the volume without larger views of the significance of that dispensation, and a profounder sense of the beauty and grandeur of its adaptation to lead both priests and worshippers to the same knowledge of God and his salvation which are now obtained by believers through the gospel.

A glance at this work, or at Leviticus itself, must be sufficient, one would think, to convince any one of the error of those writers who overlook the peculiarities of the persons, sacrifices, and ceremonies of the Mosaic ritual, and raise all the other personages and events that are mentioned in the Old Testament history to an equal rank with them, as types of corresponding things in the Christian dispensation. There were no enactments of the Mosaic code more minute and specific, enforced by higher sanctions, or more essential to be observed in order to the divine favor, than those which related to the priesthood, the sacrifices, and the rites of purification; and their office was altogether representative. They were shadows of Christ as the great high priest and sacrifice, and the effects of his expiation to believers. To deny to them, therefore, their peculiar official character and significance as types, and reduce them to a level with persons, acts, and events that had no such legal appointment, is to divest them of their whole import, and treat their enactment as without any effect on their character. There is no consistent medium between maintaining that there are no types except those of the Mosaic ritual, which were constituted such by express appointment, and denying that there were any types whatever in the ancient economy.

He speaks also highly of WEEK'S "Exposition of the Apocalypse."

KOSSUTH AS AN INTERPRETER.

Two weeks since we published the following from his reply to the clergy in Philadelphia:

I would like, could I have been so happy, to have read the Bible—which I have done—in the English language, because it would afford me more facility to reply to certain principles which I find there. But I could not have it in English, only now and then, since I am free from my captivity in Turkey. Therefore I wish to know of one statement which I have heard pronounced, quoted from the Bible, but somewhat in a different way from that which I have read in the Greek, Latin, and Hungarian: "Glory to God in heaven, and peace and good will to men on earth." In Latin I have heard it: "Glory to God in heaven, and peace to good willing men on earth." "*Gloria in altissimis Deo! et in terra pax hominibus bonae voluntatis.*" So it is in Latin, and certainly the Greek, "*en anthropois*," gives the same meaning. I got the impression that it is to those who follow out the Gospel precept of good will to each other that we are here taught that peace is to come.

To this, the *Watchman and Reflector* appends the following:

The meaning developed by Kossuth is very beautiful, and has the countenance of respectable critical authorities. The weight of authority, however, favors *eudokia* instead of *eudokias*, and sustains the English rather than the Hungarian version, and the Vulgate.

Bishop Kenrick in his "Four Gospels," has this note:

"The Vulgate reading is supported by the Alexandrian and Cambridge manuscripts and by the Gothic and Saxon versions. The meaning is natural, the antithesis being well sustained, as Schott or Olshausen agree. The common reading, which is followed by the Protestant version, breaks the sentence into three parts and destroys its beauty: 'Glory to God in the highest, and on earth peace, good-will toward men.' The good-will mentioned in the text is by many understood of divine favors; by others, of the kind disposition of men one toward another. The objection raised against either interpretation as limiting what had just been declared a general occasion of joy, is not well founded: since it only implies that the blessings proffered are not unconditionally and indiscriminately bestowed."

Keble, in his "Christian Year," puts into verse this rendering thus:

"What sudden blaze of song
Spreads o'er the expanse of heaven!
In waves of light it thrills along,
Th' angelic signal given—
'Glory to God!' from yonder central fire
Flows out the echoing lay beyond the starry quire;

"Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on forever:
'Glory to God on high, on earth be peace,
And love towards men of love—salvation and release.'"

We give below the rendering in several English versions:

Wyckliffe.—Glorie be in the highest thingis to god; and in erthe pees be to men of good wille.

Tyndale.—Glorie be to God an hye, and peace on the erth; and unto men reioysynge.

Cranmer.—Glorie to God on hye, and peace on the eith, and vnto men a good wyl.

Geneva.—Glorie be to God in the hye heuens, and peace in earth, and towards men good wyl.

Rheims.—Glorie in the highest to God; and in earth peace to men of good wwill.

BRO. N. SOUTHARD is now in Savannah, Ga. We saw a late letter from him, in which he says he is pleasantly situated, and his health is better than when he left the North. May the LORD restore his health, and preserve his life.

BRO. C. B. TURNER is also in very feeble health, and will have to go South. We will say more next week.

CORRESPONDENCE.



LETTER TO DR. LYMAN BEECHER.

(Concluded from our last.)

5. There is an explicit declaration, relating to the setting up of Christ's kingdom, in the 17th verse, viz., "thou hast taken to thee thy great power, and hast reigned;" or as one writer translates it, "hast obtained thy kingdom." This is parallel with the 110th Psalm 3d. v., "thy people shall be willing in the day of thy power." In this Psalm Jesus is represented as sitting at the right hand of the Father, till his enemies are made his "footstool." Then, in that day of his power, or day of his wrath (v. 5th), Lord, at his right hand, "shall strike through kings." "He shall judge among the heathen; he shall fill the places with the dead bodies." Surely this is no dispensation of mercy, but an execution of judgment, and of "fiery indignation, that shall devour the adversaries." To trace this a little farther, it is the same power that is vested in the Son of God by the decree of the Father, recorded in the second Psalm. All power and dominion being committed to his hands, agreeably to v. 8, he is authorized to "break them with a rod of iron, and dash them to pieces like a potter's vessel."—v. 9. Critics have recently thrown much light on the Hebraic expression, rendered "rod of iron." They inform us that the original word is not that which implies the sceptre of the magistrate, but the staff of the judge; the former symbolizes civil power, the latter judicial authority. That this relates to the final executive judgment, is proved by Rev. 2:25-27—"But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken in shivers,) even as I received of my Father." In this passage we have positive and unequivocal evidence, that the decree of the second Psalm, which by some is understood to be a sort of magna charta, conveying to the Messiah a title to the heathen, as the subjects of his grace, does in fact consign them to the universal jurisdiction of his iron rod, at his second coming to judge the world; and the commission, which he received of his Father, is to be entrusted to the willing people, in the day of his power; and almost the identical phraseology, in which the decree of the second Psalm is expressed, is also employed to express the destruction of the world. For when the Judge supreme rides forth on the white horse, the associate judges accompany him, "clothed in fine linen, white and clean;" for "this honor have all the saints." Then will be fulfilled Psa. 2:9—"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." And parallel passages, as Rev. 2:27, "And he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers;" also Rev. 19:15, "And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron." As if to place the question beyond dispute, in relation to the iron rod, he immediately subjoins, "and he treadeth the wine-press of the fierceness and wrath of Almighty God."

Having reverted to the foreshadows of the coming event, we next approach the substance, and examine the events themselves. We proceed from the announcements that herald forth and usher in the dawning era, to ascertain, by the transpiring facts, the nature of that glorious epoch, which causes heaven and earth to ring with shouts of triumphant praise and joy.

6. "And the nations were angry." Assuredly this is no evidence of an universal reign of peace. But as the verb is in the past tense, I understand this clause to be put in antithesis to that which follows. It implies that during probationary time, the wrath and violence of the wicked have been exhibited against the government and people of God; but now the triumphs of the ungodly have an end.

7. "And thy wrath is come." The time has now come for the turning of the tables. The heathen have "ragged," and the people have imagined a vain thing. They have revolted from Jehovah's government, they have broken the bands of moral obligation, and cast away the cords of the divine law.—They have exercised their wrath in trying to extinguish the light of truth, and undermine the authority of God in the earth, and wear out the saints of the Most High; but now "he will tread them in his anger, and trample them in his fury; for the day of vengeance is in his heart, and the year of his redemption is come.—Isa. 63:3, 4. That the wrath of God is revealed from heaven against all ungodliness

and unrighteousness of men, we learn from Romans 1:18. That indignation and wrath is the portion of those who obey not the truth, we are assured in Rom. 2:8. That the wicked "shall drink of the wine of the wrath of God," we are told in Rev. 14:10, also that the vine of the earth shall be cast into the great "wine-press of the wrath of God," (v. 19), and finally, that there will be a "great day of his wrath," in Rev. 6:17. Let us now test the temporal millennium on this point. The river of salvation flows glad the city of our God, the healing waters flow abundantly, till "like a sea of glory" they "spread from pole to pole;" but just as the waves of righteousness roll over the earth, down come the vials of wrath! The praises of Immanuel are chanted by every breeze, and the melody of sacred song runs from heart to heart, till one mighty hallelujah chorus encircles the globe, and the thunders of divine vengeance respond to the notes of praise! The incense of devotion, like a universal holocaust, to heaven ascends from all the earth; and the dreadful ire of Jehovah is kindled to a flame! God places the period of wrath at the precise point where theologians place the dawn of millennial glory to the heathen world. I see no escape from this dilemma.

8. "And the time of the dead." This must signify either the literally or morally dead. Certainly not the morally, that they should be converted, but the literally, "that they should be judged" and rewarded.

9. "That they should be judged." Can any one believe that the judgment here presented, preceded as it is by a reference to the resurrection of the dead, and followed by a reference to the retributions of eternity, alludes to the conversion of the world? No, no, let God be true; but every man liable to err.

10. "And that thou shouldst give reward unto thy servants the prophets." But how can the prophets be rewarded without a resurrection? Will they receive a reward while sleeping in the dust? What saith the Scripture? "Neither have they any more reward."—Ecc. 9:5.

11. "And to the saints, and them that fear thy name, small and great." But where are the saints to be rewarded, not a part, but the entire body, as here expressed? Weeping Rachel is to be rewarded when her martyred "children shall come again from the land of the enemy."—Jer. 31:16. Says Jesus: "Thou shalt be recompensed at the resurrection of the just."—Luke 14:14. St. Paul assures us, that when the fire of the great day shall try every man's work, "if any man's work abide, he shall receive a reward." In Rev. the reward promised to the seven churches, evidently refers to the coming of the Lord, and in chap. 22:12 Jesus says: "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." And this is in keeping with Matt. 16:27: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Now as the word is explicit on this subject, and points out specifically the period of retribution, why assign a different period for the consummation of Israel's hope?

12. "And shouldst destroy them that destroy the earth." In this declaration we have the impress of Jehovah enstamped on our exposition of the seventh trumpet; for whatever may be predicated of other terms, surely there can be but one opinion in regard to destruction, unless Universalism be true. The view here presented is essentially the same as recorded in other portions of the word. In Matt. 25th, the judgment is represented by a separation of the sheep and goats,—the righteous go into everlasting life, and the wicked into everlasting punishment. In 2 Thess. 1st, by the saints entering into rest, and the wicked being punished with everlasting destruction.

Thus, beloved brother, is every item in relation to the seventh trumpet, written in letters of living light, conspiring in perfect harmony to prove the coming of our King when the seventh trumpet sounds. Shall we not lift our heads and rejoice that our redemption draweth nigh? Every point presented stands immovable as an iron pillar; and when the strength of all is combined, they constitute a tower impregnable to the assaults of criticism. There is but a single word that looks toward a temporal millennium, and that word is not found in the Greek. We cannot admit with that honest commentator, Thomas Scott, that these scenes commence with a reign of grace, and ultimate in the judgment, for the outpouring of wrath is the first event following the setting up of the kingdom; neither can the sequel of these wonders be a temporal reign, for they terminate in the destruction of the ungodly. A critical analysis of the verse under consideration, will show the events to be simultaneous, and not consecutive. At the blast of this trumpet, it is said, thy wrath is come, in the present tense; and the subsequent parts of the sentence, being connected back to wrath, the same thing is affirmed of them; so that the grammatical construction renders the events synchronous, and all to transpire when "the seventh trumpet shall begin to

sound." Why attempt to break down these everlasting monuments of God's truth, to erect pillars of imagination in their stead? By what authority is the iron rod of vindictive justice, converted into a golden sceptre of grace?—the dashing to pieces a potter's vessel, into its careful preservation?—the denunciation of *wo*, into an annunciation of *blessings*?—the finishing of the gospel dispensation, into the prevalence of its power?—the everlasting kingdom, into a temporal reign?—the fearful demonstrations of wrath, into endeared tokens of love?—the resurrection of the dead, into the conversion of the living?—the judgment of the great day, into the outpourings of the spirit?—the retribution of the saints, into the spread of the gospel?—and the destruction of the wicked into the salvation of the world? Why will men thus unsettle the very foundations of language, by reversing the terms of Scripture, and override the principles of exegetical law, till they leave the world of mind in chaos? Says the Lord: "Wo unto them that call evil good" (margin, "that say concerning evil that it is good," "and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."—Isa. 5:20. Beware, dearly beloved, lest you be found among those prophets of Israel, who see visions of peace for Jerusalem, when God hath not spoken peace, and build up a wall untempered with scriptural mortar. I have no recriminations to retort upon those who have calumniated us for our strict construction and firm adhesion to the word. I do not regard them as crack-brained fanatics, but certainly their theory, when exposed to the light of divine truth, is found to be cracked from centre to circumference. It is as if A should instruct B in relation to the points of the compass, directing his eye toward the twilight, he calls that portion of the heavens west; and then, pointing to the north star, he calls that direction north. But B insists that the twilight is in the eastern horizon, and the north star in the southern hemisphere. A will be sustained by astronomical authors, and the common understanding of man. So in this case, we are supported in our expositions of terms by the authority of standard theological writers, and the *usus loquendi* of the world. In a matter of such diversity, it would appear that there must be either mental or moral obliquity somewhere; but we will "judge nothing before the time, until the Lord come."

Permit me here to suggest a few interrogatories. Why did Christians, in the pure primitive ages, look for the personal advent of our Lord? Why did the church, which had fallen away under the Papal hierarchy, teach that the kingdom was to be organized in the present world? Why did the great reformers, when the pure light of Christianity again shone upon the world, believe in the personal *parousia* of the Lord? Why do cold-hearted and worldly-minded professors, at the present time, contend so strenuously against the literal reign, and in favor of a spiritual coming? And why have the churches so generally complained, that, in parting with Advent believers, they have lost their best and most spiritual members? Why should not honest men interpret Scripture like any other book, holding parables to be parables, symbols to be symbols, metaphors to be metaphors, and literal descriptions to be literal descriptions; instead of putting, I had almost said, the whole together into the alembic of criticism, and spiritualizing it into whatever form they please? Why transform the blessed Saviour into an angel of death, a rail-car, a steamboat, a printing-press, or whatever may strike one's fancy, as the second coming of our King? Said a brother the other day, I doubt not Christ will come a thousand times before morning, and the world not be burned either; and all this while the Scripture limits his advents to the number two. There is no end to the idle vagaries that have been the legitimate offspring of spiritualization. Why not understand, in relation to the coming age, that the earth is the earth, the Lord is the Lord, his coming is his coming, the first resurrection is the first resurrection, &c., &c.? Why spiritualize away the foundations of our hope, and vaporize the solid globe, and attenuate into thin air the saints, and banish them from all the glory of God in creation? Let me say, in the language of your son Edward: "The point of prophetic chronology at which the world has now arrived, is the interval between the sounding of the sixth and seventh trumpets." The awful scenes of the last trump are rolling up in the moral heavens, and darkening the sky; the lightnings of heaven's vengeance have flashed fearfully; and the thunders have made the pillars of the earth to tremble. Be not, I entreat you, a Franklin's rod, to draw off silently the contents of the surcharged cloud, and thus put a quietus on the troubled conscience of the sinner. Do not think the world can be conquered by moral heroism of man. Your moral energy, your Sampson strength, will depend on you being identified with God's truth, and the order of his own economy. On your decision may hinge the future destiny of thousands. With great respect, I am yours, &c.

J. MERRIAM.

THE DAY OF THE LORD.

Who gives this portion of Holy writ serious attention, and considers well its import, contrasting the mighty events to occur in that day with those of the gospel day of grace? Who stops to consider the relation that exists between this day of offered mercy, of slighted privileges, and that day of reckoning and rewards, "according to that we have done, whether it be good or bad?" Who of all that read the word of truth, that go to attend the preaching of the word, ponders well the inquiry, "Who shall be able to stand?"—that carefully examines himself or herself daily, to see if they answer the description of the Bible character of a disciple? The day of the Lord! Reader, do you remember that that day is to be "a day of darkness, of wasteness,—so as there is none like it, a day of utter dismay and terror,—so that 'all faces will gather blackness!'" It will be a day of burning—of recompense. No one can complain that they had not known their duty, nor had time to attend to it. No. "God is long-suffering to usward, not willing that any should perish, but that all should come to repentance." Yes, he is bearing with the unfaithful still; but "he is not slack concerning his promise, although men seek to put it far from them, and try to put the subject out of their thoughts, and argue that it will not come in our day. All this will not retard the progress of time,—it will roll on, and the work which God designs to be accomplished in this age is every day being done,—all the jots and tittles of prophecy are being fulfilled, whether men observe it or not; and though the watchman may say that 'the vision that he seeth is for a great while to come,' it only serves to prepare the way to fulfil Peter's assertion,—'The day of the Lord shall come as a thief in the night, in the which the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also, and the works therein shall be burned up.' Yes, as a thief,—unexpectedly, when no such event is looked for, when all is supposed to be secure. But, alas! it is too late. How apt the figure, and how awfully will it be realized by the multitudes who do not see signs of the dreadful day! How terribly overwhelming to those who are crying, 'Peace and safety:'—'sudden destruction overtakes them, and they shall not escape.' With what sudden and dreadful consternation will that day burst in upon the 'evil servant, who is saying in his heart,' (and often to his congregation,) 'My Lord delayeth his coming!' And not only these, but all 'sinners in Zion,' will be 'afraid, fearfulness will surprise' all 'hypocrites.' Then will hope be fled forever, and they will seek to hide in the holes and dens of the earth, and clefts of the rocks; then will they engage in solemn prayer, more solemn than many prayers offered by them here, and with as much success. But they then pray to rocks and mountains, saying, 'Fall on us, and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?' Think of the contrast between those praying to be hid from the sight of God, and those who long to see him, and to whom is given the promise (Rev. 3:21)—'To him that overcometh will I grant to sit with me in my throne.' But how do they overcome? 'By the blood of the Lamb, and the word of their testimony.' Contemplate the contrast between those who 'shall go away into everlasting punishment,' and 'the pure in heart, who shall see God.' Hark! catch that awful sound as it thunders through all the earth, 'Depart, ye cursed, into everlasting fire.' Compare it with the sweet voice of a lovely King, saying, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

O, let us consider these things while we may be benefited, mark well our steps, be clothed with all the armor of God, be sober, vigilant, "looking for and hasting unto the day of God." Let us be ready at all times, for sudden as the lightning's flash the trumpet will sound, the dead in Christ awake, the living saints changed, and taken up from the universal deluge.

I. C. WELLCOME.

EXTRACTS FROM LETTERS.

Bro. D. E. ATWOOD writes from Magog (Canada East), under date of Dec. 30th, 1831:

Bro. HIXES:—The cause in this place for a year past, through the instrumentality of Bro. J. M. Orrock's labors, has been on the rise. Not only do those who are identified as Adventists esteem him highly for his works' sake, but others also appreciate his labors, and are constrained to say while they sit under his ministrations, that he clearly sets forth the doctrines of the Bible. He does not dwell upon one truth to the neglect of another, but while he points his hearers to the Lamb of God, who taketh away the sin of the world, he also refers them to the inheritance which is incorruptible, and which fadeth not away. We surely ought to be thankful that the Lord has some faithful watchmen in this age of the

world, when iniquity abounds, and the love of many is waxing cold, who pursue a consistent course, and are not afraid to declare the whole counsel of God. May such continue faithful unto death, or until the Nobleman's return.

I still sympathize with you in your trials, and would say with David, "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee, send thee help from the sanctuary, and strengthen thee out of Zion." Yours, in hope of eternal life.

Bro. A. SHERWIN writes from Lowell (Mass.), under date of Jan. 5th, 1852:

Bro. HINES:—Although we may have been mistaken somewhat in our calculations relative to the time of the advent; still, it seems evident, from the sure word of prophecy, that those who are looking for the speedy establishment of universal republicanism, are doomed to certain disappointment. But amid the distress of nations with perplexity, and unclean spirits, who are stirring up the inhabitants of the world for the final conflict—the great battle of Armageddon—we may look up and lift up our heads, knowing that our redemption is nigh, and the period when the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, which shall not be destroyed. This is not the triumph of republicanism, but the personal reign of Christ, with his immortal saints, on the renewed earth. No doubt there are elements at work which will not be quieted until the last day. Blessed is that servant, whom the Lord, when he cometh, shall find watching.

Bro. T. J. BALDWIN writes from Olcott (New York), under date of Dec. 30th, 1851:

DEAR BRO. HINES:—I had been much prejudiced against the doctrine of the Advent, but I have had the privilege, for about six months past, of reading your paper, sent me by an Advent brother, by which I have found, that the new doctrine of Christ's second coming in person, to reign with his all his saints for a thousand years, is an old doctrine that I have been reading for a number of years; and am quite surprised that I was so blind as not to see it, when the Saviour and his apostles so often referred to it. That his coming could not be a spiritual coming is evident, because he was here in person, went away in person, and not in spirit; then how could it be inferred that his coming would be a spiritual one? The more I read your paper, the richer does it appear. I do not feel willing to do without it, as out of its treasures I am able to bring out things new and old, which enable me better to know how "to give to every one that asketh me of the reason of my hope, with meekness and fear." My soul rejoices in the Lord while I am writing my views to you. I want that religion that comes from heaven, and which will not mix with this world, so that when the Lord Jesus shall be revealed from heaven in flaming fire, I may be able to stand and rejoice.

Bro. E. SPRAGUE writes from Coal Run, O.:—"We have a little Advent church in this vicinity, numbering twenty-five. We meet every other Sunday. Sometimes we have preaching, and feel that the Lord is with us to strengthen and encourage us on our pilgrimage. We wish to be patient unto the coming of the Lord."

Bro. ELIJAH ROBERTS writes from Rochester (N. H.), under date of Jan. 2d, 1852:

Bro. HINES:—In a short time we hope to have a place in which to hold our meetings on the Sabbath, and have it understood that when a preacher comes this way he may know where to make an appointment. In the meantime, we would be glad to have a call from any good brother who would do honor to the cause.

THE NEW YEAR.

Hark! methinks I hear around me
Notes of joy and gladness break,
Or, in sweeter tones of sadness,
Harps unused to mirth awake.
Yes, it is earth's welcome sounding
To the dawning, rising year,
Even now the light is breaking,
Soon its morning will appear.

List'ner, pause, while yet that music
Stealth gently through the air,
And reflect on what it telleth—
What the tidings it doth bear.
Doth it tell what care or sorrow
May befall thy humble lot;
Christian, look beyond earth's pleasures,
Bear the cross—despise it not.

Or, with syren notes of gladness,
Would they lure thee back to earth,
And ensnare thy soul's affections,
'Mid its scenes of light and mirth?
Heed thou not that voice, though charming,
'Think of all thy Saviour's love,
And for joys that are enduring,
Fix thy heart's best hopes above.

And though oft amid earth's trials,
Darkness may obscure thy way,
Soon, if still thou lookest upward,
Dawns a bright, eternal day.

Welcome, then, with heartfelt gladness,
Now the coming, new-born year,
For, ere yet its dawning closeth,
Christ, thy Saviour, may appear.

S. L. S.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Boston, Jan. 5th, 1852, Bro. JOHN P. AMES, aged 63 years. Our departed brother was a native of England, where in earlier years he listened to the calls of the gospel, and embracing Christianity, connected himself with the M. E. church: maintaining his position as a zealous, active member, and laboring in this connection in the capacity of a local preacher. From England, about twenty years since, he came to this country; and in 1844, from residing in the city of New York, he removed to Boston, where he has since lived as a faithful Christian, and a staunch and prominent member of the Advent church at Chardon-street, until his hour of dissolution. In 1843 he embraced the doctrine of the pre-millennial and speedy coming of our blessed Redeemer, together with other kindred truths; and being a man of excellent judgment, possessing a vigorous and well instructed mind, and exhibiting emphatically the character of a Bible student as well as that of a Christian, he continued to the last joyful and unwavering in this faith, and his cherished name will add another to the nearly completed roll of the righteous dead who like him have fallen with the armor on, and in glad hope of a better, and first resurrection. Bro. A. was a living epistle and monument of the truth of the Christian religion; always at his post in the prayer circle, always instructive, energetic; always active and alive with the power of God, yet full of sweetness and love. We miss him very much, and feel indeed that in his death a good man has fallen—a pillar is removed. For a number of months he has been confined and gradually wasting away; his disease—either a tumor in the stomach, or an inveterate case of dyspepsia—occasioning him great suffering, which he bore submissively and unrepiningly. The physician's skill was unavailing, and kind friends wept and sympathized in vain. But amid it all his calm soul was undaunted, and we would that the sceptic could have witnessed the unflinching faith and holy courage with which, sustained and supported by the unfailing promises of God, he met the insidious approach of the king of terrors. He never doubted. To his daughters, who affectionately watched over him, he would frequently quote the promises of Scripture, and exhorting them and all others who visited him fervently, would with smiling countenance ejaculate the praises of God. To one he said, "Look to Jesus alone, and do not doubt." To another, "I know he will not leave me." To another his last words were, "Go tell the brethren to praise the Lord." Frequently exclaiming with much emphasis, "Lord Jesus receive my spirit," and leaning upon the arm of the Beloved he approached the dark waters, and when at length the death chill entered the system, and the tongue was nearly palsied, in answer to our words, "Bro. A. you will enter the river sooner or later, Jesus will go with you;" the uplifted hands, the speaking eye, and smiling features exclaimed, "I am ready." He has gone from the living, but with his companion, who long since sank from the shores of time before him, we hope to greet him again in a home from which death will be forever excluded. May his afflicted daughters and far distant sons be permitted through the love of Christ to dwell there with him. Let us in faith wait the soon expected hour, when, arrayed in the garments of immortality, bright angels shall convey him from Mount Auburn, the city of the dead, to Jerusalem, the city of the living God.

D. T. TAYLOR, JR.

DEATH has been here and torn another sister from our side. For three years past, none who met with us and held the like precious faith seemed so blooming in health, and so likely for life, as EMMA JOHNSON. Yet the enemy Death touched her, and she bowed her head before the king of terrors, and in a few weeks took her departure from us. She died at Holbeck, in the borough of Leeds, on Thursday, the 9th of October last, aged 26 years. She was brought to a saving knowledge of the truth as it is in Jesus in December, 1848, under the preaching of the Advent doctrine, from which time she became an exemplary Christian, and exhibited every token of a regenerate heart. Bold in the defence of the truth which, in these last days, she believed ought to be made prominent, she shrunk not from investigation and arguments, resting firmly on the word of God, and endured scoffs and rebukes patiently, looking for the rest that remains. Poor Emma worked in a flax manufactory; but her God was there, and her Bible was there. She often read her Bible in the mill when opportunity served, and argued from it the correctness of her views; and when those around her did not assent to the proof adduced, she insisted on them reading the passages for themselves. But now it is with sorrow that many of her workfellows confess that they laughed at her earnestness, and scoffed at her views. Her Bible bears evidence of close investigation. She was much respected by all who knew her, and those with whom she had Christian fellowship deeply regret their loss. But she sleeps in Jesus. From the commencement of her illness, she had a strong desire to depart and be with Christ, which she thought would be far better than remaining in the flesh, amidst the trials and temptations to which she was subjected. A female friend, who often visited her in her affliction, frequently asked her the state of her mind, when she almost invariably said, that "she rested on Christ." Before she

died, Bro. Hough asked her on what ground she rested her hope of salvation, when she immediately replied, "On the blood of Christ." Her sufferings were very severe, and she was greatly tempted; but she endured, "resting on Christ." She often cried out, "What must I do?" and one night, as she grew near her end, when the intensity of her sufferings seemed more than she could endure, she said to a sister, "O, Mrs. V., what must I do?" Sister V. replied, "Well, you must have patience." She replied, rather sharply, "You always say so;" but after a while she became more composed, and said, "Yes, you are right, I must have patience." Mrs. V. said, "Have you forgotten that sweet verse we used to sing at the room?" When nearer still she draws to land?" She at once recollected it, and, while a sweet calmness and ray of joy settled on her features, she eagerly seized the pleasing theme, and said, "Yes—More eager all her powers expand;" and as her strength would permit, repeated the remainder of the verse. I shall never forget how she seemed to defy disease and suffering, and tried to live above it, and still seemed quite reconciled to it. Nothing could produce that but the grace of God in the heart. A sweet thought often present in her mind, and often expressed, was, "Heaven's my home, heaven's my home." She was very fond of a hymn of which these words formed the chorus. She was interred in Holbeck church-yard, very near the place where we laid Sister Adams on Christmas day, 1849. Over her grave was sung, by a large concourse of people, with sweet melody and solemnity, that hymn of Dr. Watts, "How long shall death the tyrant reign?"

"Softly within that peaceful resting-place,
We place their wearied limbs; and bid the clay
Press lightly on them, till the night be past,
And the far east give note of coming day.

"The day of re-appearing! how it speeds!
He who is true and faithful speaks the word;
Then shall we ever be with those we love,
Then shall we be forever with the Lord.

"The shout is heard; the archangel's voice goes forth;
"The trumpet sounds; the dead awake and sing;
The living put on glory; one glad band,
They hasten up to meet their coming King."

Leeds (Eng.), Nov. 1851.

C. A. THORP.

DEAR BRO. HINES:—Will you give notice through the *Herald*, that my Post-office address is Croydon, N. H.

L. DURANT.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "Private."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
 6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly-celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the Distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

Brunswick, Me., Feb. 3, 1847. PARKER CLEVELAND, M. D.

From an Overseer in the Hamilton Mills, Lowell.

Dr. J. C. Ayer—I have been cured of the worst cough I ever had in my life, by your Cherry Pectoral, and never fail, when I have opportunity, of recommending it to others. Yours, respectfully,

Lowell, Aug. 10, 1849. S. D. EMERSON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct:

"U. S. Hotel, Saratoga Springs, July 5, 1849.

"Dr. J. C. Ayer:—Sir—I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became thin and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly failing, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church,) brought me a bottle of your Cherry Pectoral, which I tried more to gratify him than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure only to your great medicine.

"With the deepest gratitude, yours, &c. JAMES GOSFREY."

Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass.

WM. J. REYNOLDS & CO., Publishers and Booksellers, No. 21 Cornhill, Boston. Books and Stationery supplied at the lowest prices to those who buy to sell again.—[Jan. 3.]

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ADAMANT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (4 oz.) The first ten of the above series, viz. let "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence,"—"First Principles of the Advent Faith,"—"Scripture Proofs," by L. D. FLEMING,—"The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age,"—"The Lord's coming a great practical doctrine," by the Rev. Moulton Brock, M. A., Chaplain to the Bath Penitentiary,—"Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn,"—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

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PURCHASED BOOKS.

The following books not being published at this office, it is expected that those ordering them will send the money with their order.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards. (In boards, 30 oz.) In sheep it cannot be sent by mail.

EXPOSITION OF THE APOCALYPSE.—By David N. Lord. This work, although containing some things that we dissent from, is the best work on the Apocalypse with which we are acquainted.—Price, \$2. Weight too much for the mail, with the cover.

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THE SECOND ADVENT: NOT A PAST EVENT—A Review of Prof. Alpheus Crosby.—By F. G. Brown.—Price, 15 cts. single; \$10 per hundred. (3 oz.)

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THE AMERICAN VOCALIST.—For a full description of this work, see advertisement.—Price, 62½ cts. (22 oz.)

LAST HOURS, or Words and Acts of the Dying.—Price, 25 cts. (10 ounces.)

THE MONITOR: containing ten dissertations, with copious extracts from the early Christian Fathers and the Reformers; showing the belief of the Church in those ages of her greatest purity. Published by L. E. Jones, No. 241 Gold-street, Brooklyn, N. Y. Price, 38 cts. (9 oz.)

THE PNEUMATOLOGIST.—Vol. I.—Published monthly, by J. Litch. This volume contains articles on "Prevision," "Spiritual Manifestations, Nature of the Soul, State of the dead, Progress of Romanism, Final Doom of the Wicked, &c. &c." Price (paper cover), 75 cts (7 oz.); in boards, \$1 (10 oz.)

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ANALYSIS OF MATTH. 24th.—By Rev. H. Carlton, Congregational minister of Stow, Vt. Price, 30 cts. (2 oz.)

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TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts. (7 oz.)

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Do do do for Boys.—Price, 25 cts. (5 oz.)

FOREIGN NEWS.



Since our last, the British steamer *Cambria* has arrived at New York, with three days later news.

Two great events had transpired in the course of the few days preceding the departure of the steamer, each capable of seriously influencing the character of all commercial operations. First, the retirement from the British Ministry of the Secretary for Foreign Affairs, Lord Palmerston, and the other election of Louis Napoleon, by a large majority, as President of France for ten years. A temporary disarrangement of the various markets, and the decline of prices in many occurred; but when it became known that Lord Granville was to succeed Lord Palmerston, confidence became in some measure restored.

The resignation of Lord Palmerston created the greatest amazement in the whole nation. This astounding act is imputed to the dissensions which were known to exist in the Cabinet for several months, and was precipitated by the significant reception and emphatic avowal of opinion to the Kossuth deputation, to whom his Lordship used language by no means complimentary to his Lordship proved distasteful to the majority of the Ministry, and hence the result. This has been the all-prevailing topic of conversation at this festive season, and had created universal sensation.

Among the rumored causes of Lord Palmerston's secession from the Cabinet, was that of a difference of opinion upon the abstract question of the French revolution, though the real cause is not likely to be known before the meeting of Parliament.

FRANCE.—The all-engrossing topic of the Presidential election was occupying the French mind, to the exclusion of all others. The President was, throughout the whole of France, in possession of an overwhelming majority, which was reported as likely to be greater than that of 1848. Nine or ten to one seem to be generally the odds in his favor. The poll of sixty-eight departments, though incomplete, gave 540,000 in favor of Louis Napoleon, to 600,000 against him; and the telegraphic report from Paris on the 17th ult. gave the votes of eighty-one departments, of which twenty-three were complete, giving 6,011,000 in favor of the President, and 709,000 against him.

Many of the Members of the Assembly have been set at liberty, and much speculation was indulged in as to the new Press law to be shortly promulgated. The best informed think that each journal would have to deposit a certain sum with the Government as security for their good behavior.

Old Time Winters.

In 1664 the cold was so intense, that the Thames river, in England, was covered with ice sixty-one inches thick. Almost all the birds perished.

In 1693 the cold was so excessive, that the famished wolves entered Vienna and attacked beasts, and even men.

In 1695 many were frozen to death in Germany, and 1699 was nearly as bad.

In 1709 occurred that famous winter called, by distinction, "the cold winter." All the rivers and lakes were frozen, and even the sea for several miles from the shore. The ground was frozen nine feet deep. Birds and beasts were struck dead in the fields, and men perished by thousands in their houses. In the south of France, the wine plantations were almost destroyed, nor have they yet recovered that fatal disaster. The Adriatic sea was frozen, and even the Mediterranean about Genoa. The citron groves in the finest parts of Italy suffered severely.

In 1716 the cold was so intense, that people travelled across the straits from Copenhagen to the province of Senia, in Sweden.

In 1726, in Scotland, multitudes of cattle and sheep were buried in the snow.

In 1740 the winter was scarcely inferior to that of 1709. The snow lay ten feet deep in Spain and Portugal. The Zuyder Zee was frozen over, and thousands of people went over it. The lakes in England were also frozen.

In 1744 the winter was very cold. Snow fell in Portugal to the depth of twenty-three feet on a level.

In 1754-5 the winters were very severe. In England, the strongest ale, exposed to the air in a glass, was covered with ice one-eighth of an inch thick.

In 1771 the Elbe was frozen to the bottom.

In 1774-5 the winters were uncommonly severe. The Little Belt was frozen over.

In 1776 the Danube bore ice five feet thick below Vienna. Vast numbers of the feathered and finny tribes perished.

From 1800 to 1812 the winters were remarkably cold, particularly the latter in Russia, which proved so disastrous to the French army.

Old Prophecy.

The following is cut from an old paper, which we give for what it is worth. There are many such prophecies in existence, by monks of the middle ages.

(Translated from the German by C. Craff.)

"When I take a strict examination of the quality and movements of the heavenly bodies, I find in all the region by the movements of the stars, that this mighty empire shall remain under its present government a long time,—till the year A. D. 1796. Then will a hero, through manhood and virility, reach the two-headed eagle, and conduct the empire praiseworthy, and conquer the surrounding nations with most desperate sway; and continue to conquer till after the commencement of the 19th century—then he will fall, and a general peace be established till A. D. 1827. Then will confusion and rebellion begin in all quarters; then will the red lion rise against the two-headed eagle, then will the white

swan, with a powerful eagle from a dark valley in the West, unite, and rise fiercely against him, and rule the empire for many years, till the Almighty God, with his unchangeable wisdom, will make an end thereof. Then will the prophecy of Daniel go no further; and then you will see the end of Nebuchadnezzar's dream that the end of the world is at hand.

(Signed) F. SEABALD.

"Mezzig, Nov. 24th, A. D. 1008."

Napoleon.

The N. Y. *Home Journal* contains the following extract from a letter written soon after the late revolution in Paris. It is indeed true that there is much in a name:—"The reverence for his name—the name of NAPOLEON—has established itself into what is in effect a religion—a religion whose worship sinks deeper into the hearts of his admirers than any other in existence. One of the doctrines of this religion is fate—destiny—a sort of predestination, which ordains the success of those who believe in it with faith. Louis Napoleon himself believes. But a few days since he said to the Governor of the Palace of St. Cloud, who expressed the hope of his re-election to the Presidency, 'I believe in my star.' This belief is the sphere of action. His opponents are removed from every office in the land. None but those who have given in their adhesion are in power. The army, by vote, is his almost to a man; his well laid plan has secured the provinces; and his success, which, in France, is held more inviolably sacred than right or constitution—I might almost say than liberty itself—has won for him admiration and adhesion from his opponents, gratitude from the timid and the lovers of peace, and awe from his enemies."

Rome's Forebodings.

A correspondent of the N. Y. *Independent* writes from England as follows:—"Still the voice of wailing comes from Italy. Blood, and groans, and tears, are the portion of the people. Cruelty and barbarity in the gross, and in particular and personal cases, are exhibited in every letter from Italy. In Rome, the Pope and cardinals appear to suffer from intermittent panic. The apparent change of policy of the French President fills them with alarm, which the assurances of the French General do not dispel. They are alarmed, too, by a new prophetic—a somnambulist, or clairvoyant—who utters mourning, lamentation, and coming woes to Rome. The Pope himself has listened to these utterances."

Congressional Banquet to Kossuth.

The banquet given by Members of the two branches of Congress to KOSSUTH, took place in Washington on the 7th. Nearly three hundred persons sat down to dinner. Among those present was Mr. Webster. Mr. King, President of the Senate, presided.

Kossuth, in his speech, said, as Cyneas stood among the Senators of Rome, which controlled the world, thus, full of reverence and admiration, he stood among the Legislators of the new capitol, whither the spirit of the old capitol had fled. He contrasted the old world with the new, and in surpassing eloquence portrayed the exalted historical character of the Hungarian people.

He alluded to the splendid career of the United States, and said that they had conquered more in a few years by principle than Rome had in centuries by arms; that the principles of this Republic were destined to conquer the world. His hope for Europe was not in consolidation, but in the confederation of states, like ours, for that fair play was indispensable. We have it not in Europe.

Said Kossuth, Mr. Clay, thirty years ago said that Paris was transferred to St. Petersburg. What say you now if told that St. Petersburg is transferred to Paris? All Europe was but an appendix to Russia. A terrible and a foreboding silence reigned in Europe. Even Albion was sorrowful. But God's will be done.

He fervently hoped that the United States would pronounce in favor of non-intervention. Such a declaration would secure fair play, and war would not follow. There was no freedom for Europe until Hungary was freed. "Freedom or death," was the watch-word of his countrymen. If they perished, history would record that it was because there was none to protect the law of nations.

American Republicanism, said Kossuth, was destined for the whole European continent. His coming here was not a failure, as it had been announced. He and his country would forever remember us.

Kossuth was interrupted during his speech by repeated bursts of applause, and at its close he was greeted by nine cheers and music.

To a toast—"The Secretary of State: his sympathies were as broad as his intellect was profound"—Mr. Webster responded, and heartily joined in the welcome, and said their sympathy would exert a mighty influence in Europe. Let it go forth, borne on all the wings of the heavens. The public opinion of an intelligent and free nation was strong enough to shake the most powerful throne on earth.

Mr. Webster showed on what ground nationality was based, and said that Hungary possessed all the rights and qualifications of a distinct nationality. He concluded by an eloquent declaration of the "Hands-off" principle, and reaffirmed the sentiments he uttered on the Greek revolution twenty-four years ago.

Messrs. Gentry, Douglass, and Cass followed. The latter said that he was ready to pass the declaration of the "Hands off" doctrine in Congress to-morrow, and maintain it.

Kossuth responded to the toast of "Turkey," and proclaimed the universal friendship for Turkey. Her interests were identified with Hungary.

Jewish Disabilities.—The interesting question, whether a Jew is entitled to a seat in the British Parliament, is in a fair way to be determined legally. Mr. Salomons, who was elected some months since to Parliament, has been prosecuted to recover from him three several penalties of £500, for having sat and three times voted in the House of Commons, without having taken the oath of abjuration in the form prescribed by law.

Failure of Kossuth's Prediction respecting France.

At the banquet in Philadelphia, Kossuth said:—"It is very probable that even the cunning manoeuvre of election voting was carried in passive silence, scarcely troubled by some unconnected outburst of isolate indignation—nay, it is even probable that even Louis Napoleon Bonaparte had the majority of the given votes, but mark well, gentlemen, the majority of the given votes, but not of the nation. The majority of the people have not voted—it has not accepted the arbitrary battle-field which ridiculous ambition offered to it. The majority of the nation has pronounced by abstaining from voting, and that abstinence you will see to prove the most effective protestation against the ambitious usurper. That is my impression of what has happened on the 20th of this month, appointed for voting by the usurper—had it happened otherwise, then the majority of the nation has voted against him. I am sure of it. In both cases, we are but at the beginning. Those who look for peace at any price, mind my words, without Louis Napoleon's impious stroke, there was yet a possibility that the church-yard peace of oppression might go on for a while. Now the alarm bell has rung,—war has broken out."

In publishing the above two weeks since, we added the following remark:—"Another steamer, or the next following, will prove the truth or fallacy of Kossuth's opinion, as to the result in France."

When Louis Napoleon was before elected, and the entire nation voted, he astonished everybody by receiving six millions of votes—three-fourths of the whole number cast. The returns of the present election show that his vote, if anything, is even larger than before! That nation has proved itself just fit to be controlled by a usurper.

On learning the result, Kossuth in a speech to the clergy of the District of Columbia said:

"Moments have brought changes. Even now in the fate of Europe, perhaps unlooked for, there are some consoling, some giving hope for the future, but some there are indeed very sorrowful. I must confess one thing I had not expected—that of which we received news yesterday—that the French nation has indeed given its vote and pronounced for the maintenance of the usurpation of Louis Napoleon. I had had expected that perhaps the majority of the people would pronounce by silence, by not partaking in the vote. There my expectations prove not to be true. Well, I have not the arrogance to believe that I can read the events on every page of destiny—yet, notwithstanding this, I feel consoled by the consideration that the more events, in the midst of the French nation, go on in the way which is connected with the disappointment of the expectation of humanity, the more the importance of my own country rises to a higher level."

Crime in Texas.

The *Galveston Journal*, in noticing the charge of Judge Buckley, of the District Court, then in session in that place, says:—"In the course of his charge the Judge observed, that there was no country inhabited by the Anglo-Saxon race, in which there was so little regard to law and order as in this State; and that while her laws were superior to those of her sister States, she was overrun by a lawlessness which should suffice with shame every high-minded citizen. He continued, 'I am still a young man—and a much younger Judge—but during the four years that I have been on the bench, there have been between fifty and sixty cases of murder before me; and if in each of the twelve Judicial Districts in the State there has been a like number, then there have been upwards of six hundred cases of murder in four years—showing a state of things unequalled in any country; and that of these six hundred cases, not six of them had been found guilty by the jury before which they had been tried. It is not possible to suppose that in all these cases there was a deficiency in evidence, and the only conclusion to which I can arrive is, that the juries must have forgotten or disregarded their oaths.' He also traced the rise of mobs to the dereliction of duty by the same body—showing that if the citizens of the State could not receive protection from the Courts of Justice, they must, of necessity, take the punishment of the guilty into their own hands."

Note from Bro. Himes.

Evening of Dec. 31st I attended a watch-meeting with the Advent church in Hartford, Ct. Notwithstanding a heavy snow-storm, a good audience assembled, who gave the best attention. I preached a discourse from 1 Tim. 6:13-16. After an explanation of the text, a general view of the world and the church was presented, in which the signs of this time were noticed, and our hearts were encouraged by the blessed assurance, that God would soon dash the contending and confused nations to pieces, put aside the tyrants and despots of earth, and reveal to the universe the "only Potentate, the King of kings and Lord of lords." May God hasten the happy day. Bro. Griffin followed in an excellent discourse on the kingdom, and the preparation for it. At the close of this sermon, (about half-past eleven o'clock,) Bro. Fassett invited all present to unite and spend the remaining moments of the year in solemn consecration to God. After prayers, (the new year having dawned upon us,) the first moments of 1852 were spent in singing the excellent hymn:

"Come let us anew our journey pursue,
Roll round with the year."

The season was pleasant, and I hope that it may prove a blessing to all who were present.

Jan. 1st I delivered a lecture in the City Hall in Bridgeport. A considerable number were present, although the hall was not filled. The public here cannot be reached as in some places. There is a liberal and devoted little church here that deserves success. May the Lord send them prosperity.

Jan. 2d I commenced a course of lectures in the new Advent chapel in the Seventh Avenue in this city, of which I will give some account in my next.

New York, Jan. 5th, 1852.

"The Sheaf" or the Work of God in the Soul, as illustrated in the personal experience of Mrs. Cordelia Thomas. Boston: Published by Henry V. Degen, No. 7 Cornhill."

The design of this book seems to be to correct an error that many make, in regarding the beginning of a life of holiness, as its maturity. The writer seems however to have gone into another error, in supposing the warfare may be accomplished before the termination of the present life, an error which our observation has shown to lead to spiritual pride, self-righteousness, and many fatal tendencies.

We have the pleasure of acknowledging the receipt of a copy of the *Second Annual Report of the American Bible Union*, published Oct. 2d, 1851.

NEW TRACT.—*The Approaching Crisis*,—not a Political renovation of the nations, but the establishment of the kingdom of God;—shown by an exposition of the 20th of Revelation, and corresponding scriptures. We are preparing a tract on the above subject, which we hope to have out in a few weeks.

BUSINESS NOTES.

H. Rood.—It was not, but is now credited to 547—27 cts. due.

S. W.—We have none in those places. Those in Lockport do.

A. Clark.—Have credited you to No. 554.

S. York, \$1.—Have credited you to No. 554—end of last year, and the balance (75 cts.) on Miller's Life.

J. A. Packard.—We are now writing a tract on that scripture, as you will see noticed.

J. P. Smith, \$1 05.—Sent books.

B. Colby.—It was received and paid to No. 566.

M. Page.—It makes yours then 77 cts.

D. Campbell.—Cannot now find the letter containing the order to which you refer. It directed the books to be sent to the care of Geo. Hamilton, Cobourg, C. W.

N. R. Kipper, \$6.—For this we have credited you for C. H., balance of this volume, and to the end of the next—to No. 72.

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Jan. number, being No. 9 of Vol. 5, is now out. The following are its contents:

The Third Commandment	A Sermon for Children.
The Blue Bag.	A Hero Boy.
The Way to be Brave.	How to Speak to Children.
A Happy New Year.	To our Readers.
The Bible—its Value.	Travel Talk.
Space-Measuring.	The Little Hunchback.
Are you Kind to your Mother?	Forbidden Notes.
Lying.	Scripture Questions.
A Pin Manufactory.	The Echo.
Kindness.	A Paper Devourer.
Steam and Railroad v. Horses.	Puzzle, &c.

The postage on the Children's Herald per quarter is—Under 50 miles, 12 cts.; over 50 and within 100, 25; over 100 and within 200, 50; over 200 and within 300, 75; over 300 and within 400, 100; over 400 and within 500, 125; over 500 and within 600, 150; over 600 and within 700, 175; over 700 and within 800, 200; over 800 and within 900, 225; over 900 and within 1000, 250.

TO SEND HERALD TO POOR.

A Friend	2 00
H. B.	25
A Friend	1 00

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach at Claremont, N. H., the last two Sabbaths in January; at Mount Holy, Vt., Feb. 3d and 4th; at Castleton, 5th and 6th; at early daylight; at Low Hampton, N. Y., Sabbath, 8th.

Bro. J. V. Himes will preach in Middletown, Ct., Sabbath, Jan. 15th; in Meriden, 19th and 20th; in New Britain, 21st and 22d; in Bristol, 23d; in Hartford, Sabbath, 25th.

Bro. O. R. Fassett will preach at Wareham Point, Ct., Jan. 23d, and Springfield, Mass., 25th, both in the evening.

Bro. J. G. Smith will preach in Orange Sabbath, Jan. 25th; in Danbury, 28th; in Wilmot, 29th; in Sutton, (at Jesse Hazen's), 30th; in Sutton Gore, Sabbath, Feb. 1st.

Bro. I. H. Shipman will preach at Derby Line, Vt., Sunday Jan. 25th.

Bro. S. I. Roney will preach at Westboro', Mass., Sabbath, Jan. 18th.

Bro. Edwin Burnham will spend two weeks with the brethren in Morrisville and Yardsville, Pa., commencing Sunday, Feb. 1st.

Bro. I. Adrian will preach in Conway, Mass., Sunday, Feb. 1st.

Bro. S. M. Bentley will preach in Lynn city Sabbath, Jan. 18th.

The Advent Herald.

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 1/2 cts. per volume, or \$2 25 cts. per year. \$3 for six copies, \$4 for thirteen copies. Single copy, 5 cts. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 1/2 at the end of six months, brings the Herald at \$1 33 to Canada East, and \$1 63 to Canada West.

For papers to England, &c., the pre-paid postage being two cents a week, 6s. sterling will pay for six months, or 12s. per year, including the American postage.

Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 1 North Pearl-street.	Lowell, Mass.—J. C. Downing.
Auburn, N. Y.—H. L. Smith.	L. Hampton, N. Y.—D. Bosworth.
Buffalo, N. Y.—W. M. Palmer.	Morrisville, Pa.—Saml. G. Allen.
Cincinnati, O.—Joseph Wilson.	New Bedford, Mass.—H. V. Davis.
Canton, Mass.—J. R. Gray.	Newburyport, Mass.—Dea J. Pearson.
Danville, C. E.—G. Bangs.	son, at Water-street.
Durham, N. C.—D. W. Sonberger.	New York City.—Wm. Tracy, 75 Delancey-street.
Detroit, Mich.—J. M. Orrock.	Norfolk, N. Y.—Elder B. Webb.
Derby Line, Vt.—S. Foster, jr.	Philadelphia, Pa.—J. Litch, 20 North 11th street.
Edinboro', Me.—Thos. Smith.	Portland, Me.—Wm. Pettigill.
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FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bernoudey, London.

Receipts from Jan. 6th to the 13th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears. No. 553 was the closing No. of last year. No. 554 to the end of the first six months of the present year; and No. 555 to the close of this year.

S. R. Dennett, 560; J. Warner, 580; G. Andrews, 580; T. J. Baldwin, 580; S. T. W. Sleeper, 573; D. Chase, 574; L. Brigham, 573; R. Tracy, on acct.—50 cts. due; J. A. Packard, 580; G. Chesman, 585; H. Durrell, 580; T. Smith, on acct.; Mrs. H. Murray, 580; G. V. Dunn, 547—25 cts. due; J. Allen, 580; Isaac Marsh, 585; M. S. Wicker, (and book), 572; J. Gline, 580; L. Darby, 580; J. Butler, 580; O. Smith, 580; D. Binkham, 574—77 cts. due; S. Conkrite, (and \$3 25 for books), 574—77 cts. due; Mrs. P. Lum, 580; Elder L. Kimball, 585; E. Moore, 580; H. Moore, 580; C. Bailey, 580; J. Colby, 585; A. Scriggins, 570; B. Starkweather, 580; N. W. Moore, 580; N. Woodman, 580; C. Boaze, 585; J. Lovett, 585; J. Stryker, 580—each \$1.

O. Bean, 606; J. Morse, (and C. H.), 580; O. B. Russell, 587; Dr. L. Long, 612; J. M. Hale, 594, and 50 cts. on acct.; N. P. Hathaway, 534—77 cts. due; L. Hough, 430; B. Morrill, 588; W. E. Burnham, (cred. \$2 72); P. Page, 605; S. J. Richardson, 600; D. E. Eaton, 501; C. Snow, 584; A. B. Marquand, 584—77 cts. due; E. T. Fane, (in 2d letter), 580; N. K. Ballou, 605; L. Berry, 605; W. Campbell, 574; G. W. Burnham, (84 on acct.), 502—82 cts. due; T. Atwater, 580; R. Watson, 588; H. Sage, 580; S. Munn, 588; H. Bradley, 580; C. Kinney, (and C. H.), 580; J. Small, 589; H. Chamberlain, 515—\$1 30 due; L. Edwards, 604; J. Howells, 573; Laura Kimball, 589; C. Berry, 612; M. Lawrence, 588; E. Shocks, 585; A. W. Jackson, 580; Rev. J. M. Putnam, 606; C. Conney, (and 25 cts. on C. H. to No. 68), 534; J. Jewell, (of B. V.), 532; S. Briley, 606; Mrs. M. Reynolds, 612; L. Johnson, 612—each \$2.

H. Halkins, 560; W. J. Myers, (and book), 580; C. Chase, (and 31 cts. on C. H.), 610—each \$2. R. Griggs, 560; W. Ashdown, 560—each \$4. M. L. Brush, (two copies), 681—\$2. H. Parker, 534; W. M. Boyes, 534; O. Nichols, 534; J. Millett, 534; Wm. Plimley, 534; E. B. Kimball, 580; W. Pink, 580; J. Brewster, 580; M. Phillips, 580; J. Warner, 580; Mr. Hoosack, 580; A. Hill, 580—each 77 cts. A. Andrews, 606; Mary Carter, 580; G. Earl, 580—each \$1 77. L. Dow, 551—\$1 25. J. Austin, 592—\$1 25. G. Rittenhouse, 554—30 cts. C. N. Ford, (two copies), 580—\$1 54. J. P. Watkins, (and Lect. on Matt. 24th), 580—\$1 50. L. Stone, 580—\$1 25. H. Melins, 554—\$2 50. J. Holden, (and C. H.), 606—\$2 03. R. Polly, (and C. H.), 612—\$2 50. D. L. Stanford, 554—\$2 77. H. L. Smith, (and acct)—60 cents.

ADVENT



HERALD

Luke 9: 29-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX. BOSTON, SATURDAY, JANUARY 24, 1853. NO. 4. WHOLE NO. 558.

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* * * For terms, &c., see last page.



"GOD AND OUR NEIGHBOR."
On these two commandments hang all the law and the prophets.
"God and our neighbor"—Lord of life,
Let sects give o'er their paltry strife;
Let all of every name be found,
United, on this common ground:
Learn from the word the better part;
Bind this commandment to their heart:
The sum of all our human need—
"God and our neighbor"—glorious creed!
"God and our neighbor"—who can err?
Who a different code prefer?
Love to God, and love to man—
None can teach so good a plan:
Here is food whereon to feed—
"God and our neighbor"—glorious creed!
"God and our neighbor"—brother man—
Sound aloud the heavenly plan:
Preach it in the market place—
Teach it to the populace:
Brothers, bid the message speed—
"God and our neighbor"—glorious creed!
"God and our neighbor"—glorious creed!
Did it bind the wounds that bleed;
Did it soothe the cry of pain;
Did it loose the bondman's chain;
Did it seek the prisoner's den;
Did it take the stranger in;
Did it feed the starving poor—
Clothe the naked at thy door:
Heed the message, brothers, heed—
"God and our neighbor"—glorious creed!
Witness and Advocate.

The Protestant Alliance.
(Continued from our last.)
I need not tell you how they dispose of the delusion of religious error. It is really worthy of notice. It says that Catholic temporal governments "would be guided in their treatment of Protestants, and other recusants, solely by the rules of expediency in the adoption of precisely that line of conduct which would lead best to their conversion—(a laugh)—and prevent the dissemination of their errors." And then they tell us that, inasmuch as the fanatic who denied Euclid the evidence of his senses, even so should be the treatment of unbelievers in a Catholic State. ("Hear, hear," and derisive laughter.) This, you will see, is not simply the speculation of learned scholars. Hear what it is when it is drawn out for the instruction of the humbler classes of society. In the "History of England for Catholic Children,"—for they take care to indoctrinate the youthful mind with the same principles—speaking of the reign of Mary, and especially of the burning of the reformers Cranmer, Ridley, and Latimer, they say:
"It is very difficult now to say what should or should not be done. The whole country was unsettled and diseased with heresy, and it was clearly impossible to stop it by gentle means. In this case, you know, when men are determined to destroy, not only their own souls, but the souls of many others, they are to be treated as malefactors, and are given over by the Church to the law to be punished."
Then, if it should be said, "This is what is written in England; France is before England in civilization and intelligence," I will take you to the journalists of the metropolis of that great empire—and certainly no press is more acute, or conducted with greater ability, learning, and genius than that of France. Now, hear the type and representative of the great Ultramontane or Jesuit party, who, in point of fact, as the Roman Catholic Abbe de Paris told me a few years ago, are the party to which the whole of France looks as the great leaders of the Roman Catholicism of the nation. The writer of the "Univers," in August last, says:
"For my own part, I avow frankly my regret is not only that they did not sooner burn John

Huss, but that they did not equally burn Luther; and I regret, further, that there had not been at the same time some prince sufficiently pious and politic to have made a crusade against the Protestants."
That having been commented on he wrote again:
"A heretic examined and convicted by the Church used to be delivered over to the secular power and punished with death. Nothing has ever appeared to us more natural or more necessary. The prompt repression of the disciples of Luther, and a crusade against Protestantism, would have spared Europe three centuries of discord and of catastrophe, in which France and civilization may perish."
But I will give you the highest authority, because it may be said, "You are quoting from unauthorized publications—from periodicals, newspapers, and histories, which, it is true, are influential, and have a large circulation, but which we do not at all adopt or recognize." Well, we shall go to the fountain-head of all—his Holiness the Pope; and we will take, if you please, what appeared only last month in the Roman Catholic paper, the "Tablet." I do not quote, remember, from the "Times," the "Morning Herald," or any heretical paper, but I take it fresh from the pure fountain-head itself. (A laugh.) "The Allocation of our most Holy Lord the Pope Pius IX., held in the Secret Consistory on the 5th of September, 1850." They say how full of hope and precious blessing this allocation is. "Every thing else changes," they say, "but the chair of Peter stands as a rock amid the fluctuations of Europe." Here are the sentences which proceed from this "immutable rock," which, I perfectly agree with the "Tablet," "does not change." In the lapse of time it knows no mitigation, in the progress of intelligence it suffers no irruption of reason—(a laugh)—and in the progress of liberty remains stereotyped. This allocation relates to the concordat between the Pope and the great kingdom of Spain, which, it appears, has restored—it is melancholy to consider it, and it is one reason for our effort this day—which has restored the old basis of the Roman Church. Now, I will not trouble you with what it says about the ecclesiastical property of which it states that the Church was unjustly deprived, and which it now resumes, declaring that henceforth all property which has been or may be given by the Crown to the Church shall be immutable and inalienable. But they go on to say that "all colleges, all schools, public and private, are to be placed under the sole jurisdiction of the bishops, and under their entire and absolute control." I wish you also to observe what they say about the magistrates:—"We also decree that all the magistrates of the kingdom shall use their endeavors to secure that due honor, observance, and obedience shall be shown by all to ecclesiastical authority and dignity." To this is added, that "the most illustrious Queen and her Government promise to give all assistance, by their powerful protection and patronage, to the aforesaid bishops, when, in the exercise of their pastoral office, they shall have occasion to restrain the wickedness and audacity of those men principally who impiously seek to pervert the minds of the faithful and to corrupt their morals, and when they shall have to scatter and drive away from their flocks the detestable and dire plague and ruinous evil of perverse books." So that, whatever efforts you may make by the press, or by word of mouth, or by personal teaching among the laity of Spain—any effort you may make which the bishops of the Church of Rome conceive to be opposed to their influence, is to be put down by the authority of the magistrate and the execution of the laws under the crown. And to show you that this is not meant to be mere words without any effect, here is their application—it is a solitary case, but it shows you what they mean—here is their application in the case of a work by Professor Neutz, of Turin, in that country which almost alone, I was about to say, in central and southern Europe, retains the principles

of civil and religious freedom which we have upheld. The Professor had written two works on the ecclesiastical law and on the Universities; they appear to us perfectly harmless—and in them he discusses various questions; but he asserted that the Church has no coercive power—that its function is moral and religious teaching, but that it must not use the power of the sword and the civil magistrate to carry out its views. Upon this out comes a rescript from the chair of St. Peter, "in the sixth year of our Pontificate," and signed by Cardinal Lambruschini, and "under the ring of the fisherman;"—(a laugh)—and this rescript tells us that this work is prohibited—that no one is to read it—that if a priest reads it he shall be struck by suspension—that if a layman reads it he shall be struck by excommunication, which is serious enough in Ireland, but is worse abroad, where it amounts to ruin, or even death. But the only fault of this book is, that the author (says the Pope) "by such doctrines and maxims to destroy the constitution and government of the Church, and utterly to ruin the Catholic faith, since he deprives the Church of its exterior jurisdiction and coercive power which has been given to it to bring back into the ways of justice those who have strayed out of them." Here, then, in documents which no Roman Catholic can gainsay—here on evidence of facts, which every man who has read the newspapers for the last three years can verify—here is a system of the most deadly intolerance against every opinion, thought, and sentiment which erects itself in opposition to the doctrine and the superstition of the Church of Rome. Are we, who are the refuge of the oppressed, in this England to which every man who suffers, and every man who has a grievance, comes and finds a safe asylum—are we to stand by and see this fearful crusade, begun in the darkest times, revived in these days of intelligence, and not to put forth our hand and give the influence of our policy to rescue these oppressed nations from such degrading thralldom? Well, then, if that is our wish—if we want liberty at home preserved to us—if we want purity of faith and safety of person and of conscience—if we want to extend them abroad, there is but one way, as my noble friend has pointed out to us, and that is, by the legitimate use of that great instrument, public opinion, the public sentiment, and public understanding which prevails in this country, and I trust will ever prevail; and by bringing this to bear on the Government and on Parliament, we shall so constrain their steps, willing or unwilling—(great cheering)—swift or slow their pace. Oh! would that it were swift, for the sake of those who suffer; but, be it but slow, it rests with you to quicken it. Then I pray you join as one man; by all the influence you possess in the sphere in which God has placed you, declare that you will take no rest and suffer no pause until throughout the world, and especially throughout Europe, in this great conflict which is now opening between religious liberty on the one hand, and the most powerful tyranny on the other—you, who have emancipated the British slave, whose manacles were on the body, but not always on the soul; that you will, above all, carry your triumphant and universal emancipation to the conscience and to the mind—the disenthralled but suffering spirit which is longing to read that gospel which opens to him a glorious immortality, and to find peace and rest in those truths it is held a crime to read—declare that you will secure, in spite of the Pope and priests, that power to read, and think, and pray, which will make him peaceful and virtuous here, and happy hereafter. (Loud Cheers.)—(To be continued.)

Bunyan's Characters.
Among character-painters, Bunyan deserves place in the highest rank. Shakspeare had to do with living men, and Bunyan with personifications, yet in the wonderful tinker's hands these impersonations become living men. To all who read the Pilgrim's Progress, old and

young, learned and unlearned, the multitude of characters that throng its pages are actual persons. We take but a short walk with Mr. Ignorance, who came out of the town of Conceit, but we see enough of him to know that he is the perfect counterpart of a dozen good-for-nothing fellows in our own neighborhood. Mr. By-ends and My Lord Timeserver, we have often seen in legislative halls, and sometimes, if we mistake not, have beheld their smooth faces, and heard their fair speeches in the assemblies of the church. Mr. Talkative has "pestered" us a thousand times. Mr. Selfwill has long been a thorn in our flesh; and we never meet a saint-hearted brother, with his head bowed down like a bulrush, without thinking of poor Mr. Fearing, who lay moaning in the Slough of Despond, and who went down with trembling steps at last into the deep river. The places described by Bunyan, are as familiar to us as the places among which we spent our childhood—and among all the living terrors of the nursery, there were none for whom we felt a more unaffected horror than for old Giant Grim, or that other monster with the crab-tree cudgel, whose whole court-yard was paved with the skulls of ill-fated pilgrims.
The hero of the allegory is not only finely portrayed, but is himself a portraiture of the highest style of manhood. We know of no hero among all the creation of fiction who is equal to Christian. Bunyan's mind seems to have been fully equal to the conception of the true great man. In Christian, the hand of a Bible-taught master has drawn every thing that is genial and honest, and true, everything that is lovely and of good report. He fights like a lion in the Valley of Humiliation, he sings like a lark in the Chamber of Peace, when he beholds the miseries of Giant Despair's captives, he "gushes out with tears," nor does he restrain a wholesome natural laugh at the expense of brave Mr. Talkative who came out of Prating Row.
In narrating the personal adventures of his hero, Bunyan kept ever before his mind his own marvellous experience.—The long road over which he brings his Pilgrim, is the same path in which the Lord had ever led him on—a path full of difficulties, and dangers, of dark valleys and pitfalls; but a path on which God's sunshine sometimes fell, beside which living fountains of water gushed forth, and at the end of which rose the city not made with hands, eternal in the heavens. The City of Destruction in the mind of Bunyan, was connected with his own early life in the village of Elstow, among a crew of abandoned profligates, who united the license of the higher ranks to the ignorance and vulgarity of their own. From such scenes and companionships, the voice of the Spirit had called him forth with a loud and terrible warning. He had been mocked, he had been threatened, but the voice had waxed louder and louder. Onward he had gone, driven by the most agonizing pains and fears until he fell into that miry "Slough," where the sins, and doubts, and terrors of the convicted sinner had all settled, and here he had lain for a long time bemoaning his doleful estate. Then had come an interval of joy and triumph. But this was of short duration. For he soon encountered the deceiver, who sent him to the law for relief; and while he was laboring to establish a righteousness of his own, he had seen the anger of God to glow, and the flashes of fire had burst forth from the Sinai above him. While he was in this painful state, a good "Evangelist," in the shape of the minister of Bedford, had come to him, and with many rebukes mingled with pity, had set him once more upon the right path. Long was the road over which he had gone before he reached the wicket-gate, and many and sharp were the arrows which Beelzebub had poured in upon his harassed soul. Even after he had entered upon the narrow path, his journey had been painful and protracted before he arrived at the gladsome spot where the burden fell from his shoulders, and while the tears coursed down his cheeks, had heard a voice whisper sweetly to him, "Peace be to thy soul!"

Then, like Christian, he had leaped for joy, and went singing on his way.

Thrice-blessed Dreamer! thou hast lain for more than a century and a half in Bunhill Fields, but no lapse of years can destroy the spell which thou holdest over the strongest minds! Thy audience grows with the advance of time. In a country which thou knewest only as a trifling colony, thy immortal allegory lies on the tables of ten thousand drawing-rooms, arrayed in crimson and in gold, and lives too in the inner heart of God's struggling church!

Geology and Scripture.

It is quite evident that the question whether any of the facts disclosed by geological research, or any scientific inductions from them are in conflict with the Holy Scriptures? is a question of very great interest to a large portion of the clergy and laity of different religious denominations. They have learned from their catechisms and confessions, as well as from the first chapter of Genesis, and the fourth commandment, that in six days Jehovah created the heavens, the earth, the sea, and all that in them is, and therefore hallowed the seventh as a day of rest. But they hear it alleged as a doctrine of geology, that the earth was created myriads of ages anterior to the six days, and without being furnished with any demonstration, or any tangible evidence of the truth of that doctrine, are called on to conclude that the literal assertions of Scripture, and of their creeds and confessions, do not mean what they have heretofore been understood by the church in all ages to mean. And they very naturally conclude that if this article of their faith, and the Scripture terms in which it is expressed, do not teach what they appear, and have always been understood to teach; these other articles, and other plain, literal and explicit statements and narratives of Scripture may, in like manner, be called in question.

The subject therefore well deserves consideration.

The great point of conflict between geology and Scripture, relates to the date of the creation of the earth. The geologists entertain the opinion, derived from the construction which they put upon geological facts, that the earth must have existed during incalculable ages, prior to the creation of man. They find in the sedimentary rocks, which to the depth of eight or ten miles constitute perhaps three fourths of the crust of the globe,—unquestionable evidence of great changes. These rocks appear to have been formed by the precipitation of sediment in water; and the geologists assume that they were slowly formed by the same gradual operation of natural causes, which is at present observable at the mouths of rivers and in lakes, and therefore, they infer, that the process must have occupied immeasurable periods of duration. They hold that the vast masses of sedimentary matter, were supplied by the gradual wearing down of crystalline rocks, and that as it was slowly diffused and precipitated, it buried up the plants and animals whose relics are now discovered.

This assumption as to the process or mode of operation by which the materials were furnished, and the sedimentary strata formed, is the basis, and substantially all that is advanced in support of the alleged high antiquity of the earth.

Auxiliary to this, however, an inference is, by most of the geologists of the present day, derived from the apparent distribution, as they conceive, in successive groups, of different species of the fossil relics of plants and animals in the sedimentary rocks to the depth of about seven miles; whereby the lower forms of life are supposed, chiefly at least, to occupy the lower portion of the great chancel-house, and above them, new creations successively, of higher forms, in the order of fishes, reptiles, birds, and mammalia. These successive groups of relics being to a large extent those of species now extinct, it is inferred that they belonged to a series of earlier creations, disconnected and widely separated from each other. This theory has for some years appeared to be generally adopted, but at present it seems to be in the way of meeting very formidable and conspicuous opposition. In particular, Sir Charles Lyell, who, as a geologist and as an author, is of the highest authority, dissents from the hypothesis of successive development of species. He does not hold to the introduction of higher forms of organization, or of any new species of plants or animals, by creative power, at any stage of the sedimentary formations, or at any period, or under any condition of things which falls under the cognizance of geologists. On the contrary, he formally and strenuously opposes the theory of successive development—the introduction of new organisms by new creations. He is not a "Progressionist," but a "Uniformitarian."

In his late "Anniversary Address, (Feb. 1851,) to the Geological Society," of which he is President, following out the theory of his earlier works as to second causes, and conscious of

the undisputed pre-eminence of his attainments, authority, and position as a geologist, he formally repudiates and opposes the doctrine of successive developments or creations, as well with reference to the flora as to the fauna of geology; and denies that the fossils discovered in either department, sustain the theory of a progress from less to more perfect organisms. And in doing this, and defending his *uniformitarian* theory, he seems to clear the field of all but two alternatives: viz., first, that of supposing that all the different species of organized existences, animal and vegetable, which now appear, or ever have appeared on the earth, began their career together at the outset millions of millions of ages ago; that no organic improvement of their forms or structures has since been effected; that, whatever else may be inferred from the predominance of less gifted or less complicated organisms in the lowest than in the superior fossiliferous rocks, the discoveries of geology do not warrant or allow the inference that any new or improved organisms have been introduced by new creations; that no other than the ordinary operation of natural laws, has ever been concerned in effecting changes in the crust of the globe; and in fine, that one and the same unvaried course of changes, which is now in progress, has been in progress under the same unvaried natural laws, during periods of which the human mind can form no conception; and, as to a beginning of which, geology furnishes no indication or hint whatever of any kind; or, second, The alternative of adopting the Mosaic account of the creation, which teaches that the earth and all its vegetable and animal races, including man, were created at one and the same epoch, about six thousand years ago.

This stride in the progress of "the science of geology," sets aside, for the most part, the fanciful and preposterous theories and assumptions which have imposed upon religious geologists the task of endeavoring to reconcile the inspired narrative with the hypothesis of successive creations during untold myriads of ages prior to the creation of man. If the second of these alternatives is the true one, then the Scripture account needs no aid from criticism, but is to be taken as heretofore in its plain, literal, and obvious sense; and the church may go on as hitherto confiding in the inspired record just as though there were no geological theory extant.

If, adopting the opinions of Sir Charles Lyell, the first alternative, with its countless ages of duration, is the true one, then the Mosaic account, instead of being reconciled or reconcilable with it, is to be summarily rejected altogether; and we are to conclude that there was no such recent creation as Moses relates.

What disposition the school of geologists at large are to make of this new doctrine of their ablest champion, remains to be seen. But it is quite edifying,—after all the exhibitions we have had of religious savans and doctors of theology, supinely bowing down in homage to science falsely so called, and adopting and asserting with super-geologic zeal, dogmas and theories confessedly in conflict with the Scriptures,—to notice the kind of facts and arguments by which this great master of the subject sustains his views. However much he may deceive himself by an overweening or exclusive regard to the lights of physical science, he writes like a man of honesty and candor,—consistently with his principles; and as if his principles bound him to give due weight to all the facts within his knowledge, and constrained him on so grave a subject to reject and abhor an inference of which he did not clearly discern adequate premises. It is probable, therefore, that he may give the imitators, copyists, amateurs, aspirants, and poets of the school some trouble; and with a definite conviction on his own part of what is due to the religious and theological class, leave them to take care of themselves.

With respect to the question, whether the relics of plants and animals which are discovered lowest down in the rocks, are as perfect in organization as those of the same order or species found higher up, or those still existing on the globe? his affirmative decision is not likely to meet with any formidable or influential opposition. And if so, one or two other leading geologists of the present day, who have announced the same conviction, will be confirmed; and those, the many who still dream of a chain of being rising from the less to the more perfect as the earth was improved by geologic changes, and who found upon that gradation, the theory of successive creations, will find the main prop of their hypothesis taken away. For if there was in fact no progress in the perfection of plants and animals, if the specimens which were earliest entwined and fossilized were as perfect in all respects as any of their successors, then a chaotic and tempest-tossed condition of the earth and seas during countless ages, or a proportion of brain to the spinal cord corresponding to progressive stages of improvement in the earth, was not a reason for distinct successive creations. In other words, if all the different races

of plants and animals co-existed and were perfect at the outset, then there was no occasion for any new creations, or any improvement in the condition of the earth itself.

New York Observer.

History of the Protestants in France.

This is a work lately translated from the French, which we have not seen, but which Mr. Lord in the *Theological and Literary Journal* thus notices. We copy the notice for its historical interest.

This is a brief, impartial, and graphic narrative of the heroic struggles and tragic misfortunes of the Protestants of France, through the oppressions, persecutions, and civil contests of nearly three centuries. The details are sufficiently minute to give the reader a just view of occurrences, the portraits of the great actors are well drawn, the characters of the two parties appropriately contrasted, and the great lessons unfolded which the tragedy teaches. On the side of the Catholics, were usurpation, artifice, treachery, meanness, malignity, the most flagrant injustice, the most savage inhumanity, the most brutal and remorseless butchery. On the side of the Protestants, in an eminent measure, piety, simplicity of manners, sincerity, unambitiousness, patience, fidelity to God, zeal, fortitude, the lofty heroism, the moral majesty of martyrs. The multitude that perished in the conflict, continued from generation to generation, was immense. There is no other country whose soil has been drenched with the blood of so many of the witnesses of Jesus.

The infuriate spirit with which they were pursued, and the scale on which they were consigned to destruction, may be seen from the treatment they received on the revocation of the edict of Nantes.

"The Act of Revocation was vigorously executed against the pastors; they even surpassed the letter of the edict, which granted a delay of fifteen days. Claude received the order to depart within twenty-four hours, and this *sedition*, as Madame de Maintenon called him, was accompanied by a footman of the king, who did not lose sight of him for a single moment. The other pastors of Paris obtained two days for preparations. Those in the provinces had a little more time; but, by a complete subversion of all rights of nature and family, they took from them those of their children who had reached their seventh year. Some even were obliged to abandon infants at the breast, and went into exile, supporting their fainting and heart-broken wives.

"Many abjurations were expected; these were very few, and besides, the pastors who had succumbed at a first shock of stupor and fright, almost all returned to their former faith. Old men of eighty and ninety years were seen gathering up the last remains of their life to undertake distant journeys, and more than one died before reaching the asylum where he was to rest his weary foot and drooping head.

"The arrival of these pastors on foreign soil produced there an indescribable sensation.

"From all sides the people flocked together, with hearts throbbing with indignation and pity, their eyes bathed in tears, to welcome these venerable confessors of the gospel, who, with the staff of the traveller in hand, tattered garments, worn countenances, mourning for the children and flocks they had been compelled to leave in the hands of their persecutors, came to ask a refuge at the altars of hospitality. An immense, a terrible shriek rose throughout Protestant Christendom against Louis XIV., and the Catholics themselves, in these countries, felt the blush of shame mantle their foreheads, as they thought of their dishonored church.

"The faithful, in great numbers, followed their leaders. It was in vain that the laws, which were becoming more and more merciless, condemned the men, who attempted to expatriate themselves, to the galleys for life; women to perpetual confinement; and both to the confiscation of their property; the abettors of their flight, to the same punishments, and afterwards to the penalty of death; it was in vain that they promised informers a share in the spoils of the victims; emigration spread steadily through all the provinces, and the despotism of Louis XIV. was powerless.

"Guards were posted at the gates of the towns, at the fords of rivers, in the seaports, on the bridges, on the highways, on all the by-ways which lead to the frontiers, and thousands of peasants joined the troops posted from point to point to gain the reward promised to those who arrested the fugitives. But all was in vain. The emigrants purchased passports from the secretaries of the governors themselves, or the clerks of ministers of State. They bribed the guards with gold, and paid even six thousand, eight thousand livres for their escape. Some, with more boldness, crossed the frontier sword in hand.

"The greatest part travelled by night through

by-paths, and skulked by day from cavern to cavern. They had *Itinéraires* written out for this new kind of travel. They descended precipices, or scaled the peaks of mountains, under all sorts of disguises. Shepherds, pilgrims, soldiers, hunters, valets, merchants, mendicants—these were the guises of the fugitives. Some, the better to escape all suspicion, feigned to sell rosaries and chaplets.

"An eye-witness, Benoit, gives long recitals:—Women of rank, aged even sixty and seventy years, who had never, so to speak, set foot on the ground to walk, except in their apartments or in an avenue, travelled eighty and a hundred leagues to some village which a guide had pointed out to them. Damsels of fifteen or sixteen years, of all conditions, undertook the same perilous journeys. They trundled wheelbarrows, they carried manure baskets and burdens. They disfigured their faces by paints, which bronzed their complexion; by pomatum, or juices, which bloated the skin, or shrivelled it up. Many girls and women were seen feigning to be sick, mute, mad. Some were disguised as men; and some being too delicate and too small to pass for full-grown men, took the dress of lackeys, and followed on foot through the mud a guide on horseback, who played the master. Some of these females arrived at Rotterdam in their assumed dress, and went to the foot of the pulpit before they had time to change their apparel, and gave their public marks of repentance for their forced abjuration."

"The passage by sea facilitated the escape of a multitude of Protestants. They concealed themselves in bales of merchandize, and in hogsheds under supplies of coal. They packed themselves in the holds of ships; and there were children who passed whole weeks in these insupportable lurking-holes without uttering a single cry, lest they should betray themselves. Sometimes they took to the open sea in rude boats, without having dared to take provisions, and only with a little brackish water or snow to refresh themselves, and mothers thus moistened the lips of their babes.

"Thousands of emigrants perished from hardship, cold, hunger, shipwreck, and the balls of soldiers. Thousands more were seized, chained with assassins, dragged through the realm to inspire more terror in their co-religionists, and condemned to row among the galley-slaves. The galleys of Marseilles were filled with those miserable wretches, among whom were seen former magistrates, officers, nobles, and old men. The women crowded the convents and the tower of Constance at Aigues-Mortes. But neither menaces, barriers, dangers, nor punishments, could prevail against the energy and the heroic perseverance of the oppressed.

"The court was alarmed at the depopulation of the kingdom and the ruin of industry. They believed that what had driven so many Frenchmen out of France was not a matter of faith, but the charm of a peril to brave, and for one day they left all the passages free. The next day they closed them, for it only increased the emigration.

"Affected at so great and so imposing a calamity, foreign nations rivalled each other in sympathy for the refugees. England, Switzerland, Holland, Prussia, Denmark, Sweden, generously contributed to their first necessities; and never did it appear more true, in the words of a contemporary, that charity draws from a fountain which is never exhausted. The more they gave, the more, it seemed, that they had still to give. Private individuals rivalled governments in the distribution of aid. They went to meet the fugitives; they furnished them with means of labor, with homes, even temples; and they paid for this liberal hospitality by the example of their faith, an honest life, and an industrious activity, which enriched their adopted countries.

"It is difficult to fix with precision the number of the refugees. We have already noticed the estimates of Vauban. An intendant of the Saintonge wrote, in 1698, that his province had lost a hundred thousand Protestants. The Languedoc had lost from forty to fifty thousand before the war of the *Camisards*, and the Guyenne at least as many. The emigration was proportionably still greater in the Lyonnais and the Dauphiny, on account of the proximity of the frontiers. Entire villages were abandoned, and many towns became half deserted. The manufactories ceased by hundreds; there were some establishments which entirely disappeared, and vast tracts of land wanted hands to cultivate them.

"Voltaire says that in the space of three years, fifty thousand families left the kingdom, and were followed by a great many others. A pastor of the Desert, Antoine Court, raised the number to eight hundred thousand. M. de Sismondi believes, that in taking the last number, there remained in France a little more than a million of Protestants, and that three or four hundred thousand established themselves abroad.

"It is equally difficult to calculate the number of Protestants who perished in attempts at emigration, in separate struggles, prisons, gal-

leys, and on the scaffold, from the revocation of the Edict of Nantes to the Edict of Toleration under Louis XVI. M. de Sismondi thinks that as many died as emigrated, and he makes them three or four hundred thousand. The number appears to us an exaggeration. Yet Boulaingvillers asserts, that under the administration of Lamoignon de Baille, in the single province of Languedoc, a hundred thousand persons were victims of premature death, and that a tenth part of them perished by fire, the gallows, or the wheel. We must probably add a hundred thousand more for the rest of the realm during the eighteenth century. Two hundred thousand Frenchmen sacrificed after an edict of pacification which had lasted nearly ninety years:—behold the new and bloody hecatombs immolated upon the altars of intolerance."

The Day of our Lord's Nativity!

It is questioned by many Christians, whether the 25th of December was the day of our Lord's Nativity—and the uncertainty of the date on which that event, which exercised such influence on the happiness of mankind, took place, is sometimes urged as an argument against the celebration of Christmas, by those who forget that it is the great event of the birth of our Saviour which it is intended to celebrate, and not the time on which it occurred. There are many facts, however, which go to show that the 25th December was the birth-day of our Lord—and this will be seen from the following facts, compiled from the "Introduction to the History of the Church," by Dr. Jarvis:

In Luke 2:1-7 it is written that Cæsar Augustus issued a decree that all the world should be taxed or enrolled—that this taxing or enrollment was made when Cyrenius was governor of Syria—that Joseph and Mary went to Bethlehem to be taxed or enrolled, and that while there Christ was born.

It is obvious, therefore, that the settling of the date of this taxing or enrollment, is equivalent to settling the date of the Lord's birth.

Now by referring to the Roman Records or Archives, the time of this enrollment or taxing is to be settled. To these Archives the writers of the Western Church were accustomed to refer on this very point, both directly and incidentally.

1. Thus Justin Martyr, in the year 140, refers the Emperor and the whole Roman Senate to the date of Christ's birth in these terms: 'There is a certain village in the land of Judea, distant thirty-five stadia from Jerusalem, in which Christ Jesus was born, as ye can learn from the enrollments completed under Cyrenius, your first Procurator in Judea.'

2. Thus, Tertullian, in the year 200, writes in these words: 'Finally, concerning the census or enrollment of Augustus, which the Roman Archives preserve as a faithful witness of the Lord's nativity.'

3. Thus, St. Augustine, among whose sermons are thirteen on the Festival of the Nativity, declares, 'that as the church hath delivered down, John was born on the eighth, before the Kalends of July, (June 24th,) but the Lord was born on the 8th before the Kalends of January, December 25th.'

4. Thus, St. Chrysostom, in 386, writes in a sermon preached on Christmas day, the 25th of December, says to his hearers: 'Ye may expect a worthy reward of this year's zeal, from Christ who to-day was born in the flesh.' He also expressly refers to the Roman Archives as containing the evidence of the time of our Lord's birth in the enrollment alluded to by St. Luke, and preserved in the Archives; and argues that Christ was born on the 25th of December, with great force and eloquence.

5. That it was generally observed throughout the Christian world before the Council of Ephesus, A. D. 431, is proved by the fact that there is a Christmas sermon preached that year, on the 25th of December, by Paul, Bishop of Emesa, annexed to the act of the Council.

6. The practice continued general, constant, and uniform until the 16th century.

7. The observance of this festival extends to all who call themselves Protestant or Reformed, except a comparatively small number in England, Scotland, and America.

I will conclude this brief and imperfect statement by an extract or two, from this important volume, on a point which is often popularly used against the birth of Christ in December.

"As to the shepherds watching their flocks by night, and the supposed inconsistency of this fact with the birth of Christ in December, the whole argument rests upon a false assumption. Bethlehem, though an elevated, is not a cold region. St. Jerome, who lived there for many years, described its temperature in winter as being milder than that of Rome." "The mercury usually stands all the month at 46." "Corn is sown during this month, and grass and herbs again springing up out of the ground after the rains, the Arabs drive their flocks down from the mountains into the plains. The most deli-

cate never make fires till about the end of November, and some few pass the whole without them."

In observing, therefore, this long cherished Festival of the church, we may be sure that we are not only seeking through the holy services, associations and sacrament, which signalize it, the holy influences and principles of sober piety, but are treading in the steps of holy men of old, and conforming to a long established usage of the church of Christ.

Progress of the Harmonial Philosophy.

The *Springfield Republican* says that a new *ism*, known as the Harmonial Philosophy, is producing extraordinary results in that town. That paper is informed that there are twelve or fourteen "harmonial circles," holding weekly meetings, in Springfield. They meet for the purpose of investigating the manifestations, or communicating with departed friends, and of receiving moral and religious instruction from the spirit world. On Saturday night last, there was held a conversation of the mediums, which the *Republican* describes as follows:

When we entered the hall, the meeting had not commenced, and all parties were engaged in a lively chat. Soon there was a spontaneous coming to order, and the ladies formed a circle around a table. The gentlemen then formed a larger circle, entirely surrounding the ladies. A good hymn was given out and sung. During the singing, we noticed one lady growing excessively pale and cadaverous. Then her hands began to twitch, and she commenced pounding upon the table. Directly opposite her, a young woman was undergoing the process of being magnetized by the spirits, while she, as we were informed, was resisting them. Her hands were drawn under the table by sudden and powerful jerks, and every muscle in her body seemed to be agitated with the most powerful commotion, as if she were acted upon in every part by shocks of electricity. This continued for ten or fifteen minutes, until she was, at last, in a state apparently resembling the magnetic sleep.

Another lady, with a fine eye and an intellectual cast of countenance, was then moved to write, which she did, while her eyes stared and rolled as if in a state of frenzy, and every muscle seemed strained to its utmost tension. She wrote absolutely furiously, but no one but the spirits could read it, and it was passed over to another medium, who announced it a message of such utter unimportance that we have forgotten it. A brawny blacksmith was among the mediums, but he did nothing but pound on the table, and write the word "sing." The famous medium, Gordon, was there, too, and he went through various contortions,—got down upon his knees, stood upon his seat, and stretched up his arms and fingers, trembling all the while, as if in the highest state of nervous excitement. Once he was twitched bodily under the table, uttering a scream as he went. At times, the different mediums would rise, spread their arms, slap the table, and throw their hands into motions almost inconceivably rapid.

One of the mediums, a young woman, arose by the dictation, and powerful urging of the spirits, and delivered a rambling sermon. It abounded in quotations from the Bible, and the doctrines of Universalism. We presume to say that it was the poorest sermon of the season.

But it was when the singing was in progress that the spirits and the mediums were in the highest ecstasy. Then the latter would pound, throw their arms around, and point upwards, in the most fantastic manner possible. And thus, with singing, and pounding, and reading the Bible, and writing, and preaching, the evening passed away; and while "Old Hundred" was being sung, the spirits gave their good-night to the circle.

We can give but a faint idea of this scene. It is one we shall never forget, and we only wish that the respectable men we saw there, the men of age and experience, the young men and young women, could understand the pity with which a man without the circle of their sympathy regarded them. With the light of reason within them, with minds not untaught by education, and with the full and perfect revelation of God's will in their very hands, it was indeed most pitiable to see them swallowing these fantastic mummeries, and mingling them in all their wild, furious, and unmeaning features with the worship of him who manifests himself in the "still small voice."

Of the sincerity of the majority of those present, we have no doubt; but that there are rank impostors in this town, who are leading astray the credulous, we have as little doubt. The most that we saw on Saturday night was mesmerism, and the rest a very transparent attempt at deception. At any rate, if it was anything else, we should attribute it to anything but good spirits. Were we a devil, and should we wish to see how foolish we could make people appear, we should choose this way. Oh men and wo-

men! Do have done with such outrageous nonsense."

The Arctic Regions.

Dr. Kane, who accompanied the Grinnell Arctic Squadron, in search of Sir John Franklin, has been delivering some very interesting lectures before the Smithsonian Institute in Washington. The "National Intelligencer" gives an abstract of his lectures.

At one time the vessels were about to enter Baffin's Bay, fast in a great field of solid ice, when suddenly this was rent in chasms, which rapidly opened into what were characterized by Dr. Kane as "dark rivers," nearly half as wide as the Potomac. On the 13th of January of last year these began to close with frightful clamor and disruption. The brig was bodily lifted up seven feet, and an advancing mound of ice threatened to overwhelm her, when by some miraculous agency its course was arrested. The subsequent portions of the lecture, were full of novelty; they related to some of the physical phenomena of this wonderful region. The first of these was:

The Polar Circle.—This, with its gradual and insidious approach, was graphically depicted. At the appalling temperatures of 40 and 50, or 70 to 80 below the freezing point, cold became sensible in its effects as heat; indeed, between the positive effects of the very high and the negative of the very low scale, it was impossible to distinguish by sensation. Upon going out into the open air the face became encrusted with an icy rind, and the lips were glued together by the cementing aid of the beard and moustache. The trigger of a gun blistered the finger, and a jack-knife in the pantaloons pocket caused you to jump as with a sudden scald. During the long darkness, when they attempted to beguile the winter hours with theatricals, an unfortunate Thespian dropped the pantomimic flat-iron as, though receiving a sudden burn. Indeed, next day a row of blisters had given the evidence of the truth that, in temperatures as in everything else, extremes meet.

The Polar Night.—With the cold came darkness. The long night stole gradually upon our voyagers, and at last the clear heavens shone out perpetually with unchanging stars. The pole star was so near overhead as to appear in the absolute zenith, and around it the "great vault of heaven revolved with perpetual twinkle." This portion of the lecture was listened to with breathless attention. At last, however, the night passed away, and almost by an immediate transition, day came upon them. Dr. Kane said that this short period of alternation, giving them as it did the familiar day and night of home, was full of painful associations.

At this time many peculiar phenomena were noticed. Among these stood prominently

Parasels and Lunar Halos.—The moon was observed surrounded by two concentric circles, each intersected by luminous bands passing through her disc. Dr. Kane has seen at one time six imitative moons, aping, though feebly, the great satellite.

The Aurora.—This was not the display, either of color, or illumination, or movement, which is seen in more southern latitudes. Dr. Kane mentioned that he had observed the auroral arcs directly overhead, nearly coincident with the magnetic meridian. They were then north of the magnetic pole of our earth, and the south polar direction was read by the compass of north. In other words, their magnetic variation was 180 degrees.

Parhelia.—With the daylight came the parhelia, or mock suns. These, like the parasels, or mock moons, were full of variety. The lecturer very properly observed that it was a sort of profanation to attempt to describe a sky traversed with rainbows and glittering with imitative suns.

Refraction.—Last of these most interesting displays came "refraction;" that form of it is so well known to us under the "mirage." The marvels of this wonderful illusion, although sustained by the united experience of all Arctic voyagers, surpass the conceptions of the reality. Saracenic cities glittered in the "purples of the low sunlight;" ocean steamers fumed in the vibrating distance. All these were described with poetic yet truthful force of detail. But, leaving all this, Dr. Kane at last escaped from the great pack-ice by Baffin's Bay. Once more the vessel dashed the free water from her bows. Here a sincere but expressive eulogium of his commander and messmates came naturally from Dr. Kane. Lieut. De Haven had determined to renew the search to the northward, and his officers, to a man, sustained him.

The Second Season.—Once more, then, the battered little vessels turned their bows to the North, but their path was not a free one. Icebergs hemmed them in, and soon they were fast bound by midsummer ice. Here, but for the exercises of unceasing watchfulness, they were upon the very verge of being made prisoners for a second winter. But Providence otherwise

willed it, and by incalculable exertions they escaped. In the concluding sentences of his lecture, Dr. Kane reviewed their operations, stating that they had fallen upon the track of Franklin, and been imprisoned a winter at the North almost directly upon his track; but circumstances beyond their control called them from the seat of search.

Government of the Tongue.

MR. EDITOR:—From what my feelings have suffered the last few weeks by false reports put in circulation by the tongue, I am led to pen the following lines on the government of the tongue. The government of the tongue has, in all ages, been esteemed a lesson fit to be taught by the wisest masters, and not easily learned by their aptest scholars. For the tongue, as St. James observes, though it be but a small member, yet is more intractable than any kind of beasts, or birds, or serpents, or things in the sea, which have been and may be tamed of mankind. Whereas, a contentious, slanderous, brawling tongue is rarely, if ever, brought into order, and taught to move by the laws of reason. It is like a spark of fire, which, however small in itself, yet, falling upon combustible matter, often sets whole towns in a flame, and reduces them to ashes. Or I may compare it to the bite of a viper, which leaves little or no visible wound, but soon diffuses a deadly poison all through the system. Just so an evil tongue many times does a great amount of mischief before it is perceived. Great need have we all, therefore, to follow holy David's practice, to set a watch over his mouth, and to keep the door of his lips. To specify all the faults of the tongue, might seem tedious. The vice of lying comprehends many in one. Nothing is more common nor more deplorable than the liberty people take of prostituting their tongues to falsehood in their communications one with another, to quibble and prevaricate in their dealings, till they are hardened in such frauds, and are so far from thinking it a sin, that they account it a laudable art and mystery in trade. Whereas the Bible expressly says, that a false weight and false measure are an abomination to the Lord; and for the very same reason, overreaching in words must be so too. St. Paul, in his first Epistle to the Thessalonians, a people of great wealth and trade, commands, "that no man go beyond"—that is, overreach—"or defraud his brother in any matter, because the Lord is the avenger of all such." Not to insist upon the several kinds of lies, which are commonly distinguished into the pernicious, the officious, and the jocular, they may all be placed under the first denomination, and are not to be jested with upon any pretense whatever. Epaminondas, a heathen, had so great a regard for sincerity, that he would at no time repeat a falsehood, though but in jest. Let us who profess to be the disciples of Christ, members of the different evangelical churches, resolve to let our tongues and our hearts always go together. For the tongue is the interpreter of the heart.

New York Recorder.

Thoughts.

Nothing so sweetens the temper as eminent piety. The more intimate our intercourse with Christ, the more genial will be our intercourse with our fellow-men. When dissatisfied with ourselves, and exposed to the accusations of conscience, we are very apt to disturb those around us with our petulance and ill-humor.

Ignorance may be pleaded in extenuation of love of the world in youth, but what excuse can he have for such folly, who has long tried the world and found it to be emptiness and vanity?

He that is in the habit of neglecting the warnings with which he daily meets, will be most likely to neglect the last warning, and thus perish.

Sudden death is to some men sudden glory, but to most it is sudden destruction.

Sin is worse than pain. Pain may prove a benefit, while sin may ever prove an injury.

Thoughts on religion, when encouraged, prove highly beneficial; but when obtruded on the mind for the first time in the last moments of life, they become agonizing.

Benevolence consists more in the spirit with which we give than in the amount which we contribute. One thing we are to give heed to, that the "love of Christ constraineth us." Rich men may cast large offerings into the treasury without the slightest personal inconvenience or self-denial; but when the poor widow casts in her two mites, which is all her living, we are sure that so exemplary an act of self-denial results from a profound sense of her obligation to God.

The parable of the wise and foolish virgins is exemplified much more frequently than most people imagine. Hundreds are dying daily, of whom it may be feared that they knock when the door is shut, and hence knock in vain.

The richest viands may be distasteful to the man who has previously gorged himself with

some unwholesome food; and just so do men who have been feeding on the husks of the world, turn from the gospel feast.

When Satan tempts the afflicted Christian to rebellion by saying to him, "Where is now thy God?" he should promptly reply, "He is present with me, giving the evidence of his love to me as a son, by applying his chastening and purifying rod."

If men plot against your interests, commit your way to God in prayer. Thus you will have the advantage, for those who secretly labor to injure their neighbor, cannot go to God and ask him to crown their efforts with success.

Presbyterian.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JAN. 24, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

PAUL'S EPISTLE TO THE HEBREWS.

The epistle to the Hebrews has been generally admitted to have been written by PAUL, in Rome, and addressed to the believing Jews in Judea. It was addressed to those among whom CHRIST had previously taught; for the writer says that God "has in these last days spoken unto us by his Son" (1:2) of that salvation, "which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—2:3. And the arguments used, are such as would naturally be addressed to those familiar with the ceremonials of the Jewish ritual, and liable to relapse again into Judaism. That PAUL was the writer is in accordance with the opinions of all the early fathers. EUSEBIUS, who subscribes to this opinion, says that it was held by all the ancients. That it was written from Italy is shown by the salutation: "They of Italy salute you."—13:24. PAUL was carried prisoner from Judea to Rome in A. D. 62, shortly before "the fast," (Acts 27:9), on the great day of atonement, about the autumnal equinox, and probably arrived at Rome early in A. D. 62, where he "dwelt two whole years in his own hired house."—28:30. He doubtless wrote this epistle while there a prisoner; for he desires the prayers of those to whom he wrote, that he might be restored to them the sooner.—Heb. 13:9. It was therefore written several years before the destruction of Jerusalem by the Romans, and while the ceremonials of the Mosaic law were still observed in all their minuteness by the Aaronic priesthood.

"God, who in various portions and ways, spoke anciently to the fathers by the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, through whom also he made the worlds."—Heb. 1:1, 2.*

God is here, as everywhere in the Scriptures, recognized as the speaker of the words of inspiration. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. 3:16. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1:21.

At sundry times and in divers manners, previous to the coming of CHRIST, had he spoken unto the fathers. His communications had not been all made in any one period of earth's history, or in any one prescribed manner. In Eden at the earliest period of the world's history, in the time of NOAH, in the days of ABRAHAM, at the close of the Egyptian bondage, during the sojourn in the wilderness, during the reign of their judges and kings, while in captivity in Babylon, and subsequent to Israel's restoration the LORD had spoken, showing them the way in which he would have them walk, and admonishing them for their forgetfulness of him.

At one time his voice is heard by those walking in the garden in the cool of the day.—Gen. 3:8. Now he speaks "mouth to mouth, even apparently, and not in dark speeches," (Num. 12:6-8), but "face to face as a man speaketh unto his friend."—Ex. 33:11. And then it is amid "thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud," that his voice is heard.—(Ex. 19:16.) At one time he speaks from the midst of a burning bush, (Ex. 3:4); from the pillar of fire

(13:21), or from the cloud overshadowing the tabernacle, (Num. 11:25); and at another, he speaks so gently, that the little child awakes from his soft slumbers, and fears not to respond to the mention of his name: "Speak for thy servant heareth."—1 Sam. 3:10. At one time the LORD answers "out of the whirlwind," (Job 38:1); and again in "a still small voice."—1 (Kings 19:12). Now he speaks audibly from heaven, (Ex. 19:19); and anon he multiplies visions and uses similitudes by the ministry of the prophets.—Hos. 12:10. He spake "unto ISRAEL in visions of the night," (Gen. 46:1); and "appeared unto SOLOMON in a dream."—1 Kings 3:5. BALAAM "heard the words of God," and "saw the vision of the Almighty, falling into a trance, but having his eyes open," (Num. 24:4); but ELIJAH is answered by fire from the LORD, consuming the sacrifice of his burnt offering.—1 Kings 18:38. And thus in divers manners had the will of God been made known, through the instrumentality of all the prophets; but now he hath spoken unto us in these last days by his Son.

By the "last days," may sometimes be understood the days immediately preceding the close of the gospel dispensation in distinction from those in which the apostles wrote; but in this connection it must refer to these times, in distinction from the preceding ages. The days of the apostles were the last which had then existed; and the entire dispensation which they commenced, in comparison with preceding times is appropriately thus called. The days of the MESSIAH are the last, as they are to be followed by no succeeding dispensation.

The Old Testament Scriptures were communicated by the Spirit to the prophets; but the New Testament is honored as the revelation of God by his Son. God has many sons and daughters; for he is the Father of the spirits of all flesh (Num. 27:16); and all who receive CHRIST receive "power to become the sons of God," (John 1:12); but there is but one only begotten of the Father who is constituted "heir of all things."

The ministry of the Son was in accordance with the ancient prophecy, on which PETER comments: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you."—Acts 3:22. And this prophecy of Moses (Deut. 18:15), PETER affirms is fulfilled when "God, having raised up his Son JESUS, sent him, to bless you, in turning every one of you from his iniquities. Of this coming the prophetic fathers had repeatedly spoken, and had looked forward to with earnest desire. He was the predicted SHILOH, the MESSIAH of the prophets, whose day ABRAHAM rejoiced to see, (John 8:55), whose coming was shadowed forth by many and various significant observances; respecting "which salvation the prophets have inquired and searched diligently" and even "the angels desire to look into."—1 Pet. 1:11, 12.

"The heir of all things." He is "LORD both of the dead and living," (Rom. 14:19), of angels and men—of things in the heavens, and things on the earth; "of principalities and powers," (Gal. 2:10); for God "hath highly exalted him, and given him a name which is above every name."—Phil. 2:9. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:10.

He is not only the inheritor, but the creator of all; for "all things were made by him; and without him was not any thing made, that was made."—John 1:3. "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth."—Psa. 33:6. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1:16, 17.

"Who being the brightness of his glory, and the exact image of his being, and upholding all things by his powerful word, when he had by himself made atonement for our sins, sat down on the right hand of the Majesty on high."—Heb. 1:3, 4.

He is "the resplendent outbeaming of the essential glory of God"—CLARK—"the image of the invisible God."—Col. 1:15. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth."—John 1:14. "In whom are hid all the treasures of wisdom and knowledge. For in him dwelleth all the fulness of the Godhead bodily."—Col. 2:3, 9. "Who, being in the form of God, thought it not robbery to be equal with God."—Phil. 2:6. "For God, who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of JESUS CHRIST."—2 Cor. 4:6.

He is also "before all things, and by him all things consist."—Col. 1:17. "For he spake and it was done; he commanded, and it stood fast."—Psa. 33:9. "In him was life; and the life was the light of men."

—John 1:4. And therefore the elders will cast their crowns before him saying, "Thou art worthy, O LORD, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."—Rev. 4:11.

He had purged our sins "when he offered up himself" (Heb. 7:27)—not "by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12. And when this was done he took his own place at the right hand of the Majesty on high, as the Psalmist had said: "The LORD said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool."—Psa. 110:1.—The martyr STEPHEN "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts 7:55, 56. Thus has God "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. 1:20-23.—(To be continued.)

"THE APPROACHING CRISIS."

Not a Political Renovation of the Nations but the establishment of the Kingdom of God: shown by a comparison of the closing chapters of the Apocalypse, with corresponding Scriptures.

We are preparing a tract like the above, to which the following are prefatory remarks:

The concurrent testimony of all observers of the present time, is that we are verging on a crisis of no common magnitude. Respecting its nature, men differ; but of its proximity, all are persuaded. This is apparent to the writings and speeches of persons from all ranks and conditions of life.

M. Kossuth, in his forcible and expressive language has spoken of it in various speeches as "the turning point of centuries in the destinies of mankind," the "approach of universal danger," the "decisive struggle"—the "last in mankind's history," the "approaching death of despotic governments," "the drawing near of the judgment," "the hour when the trumpet of the resurrection of the enslaved nations shall sound," etc.

Tyrowski, who was Dictator of the Republic of Poland, at Cracow in 1846, in his interview with Kossuth at Washington, Jan. 1st, 1852, spoke of "the generally prevalent conviction in Europe, that the year 1852 was to change the destinies of mankind."

Hon. Mr. CHOATE of Boston in a late speech in Faneuil Hall remarked:

"It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow, as in the Apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away—in which the great bell of time shall sound out another hour—in which society itself shall be tried by fire and steel—whether it is of nature and of nature's God, or not."

Hon. R. J. WALKER, late Secretary of the U. S. Treasury, in a letter, declining an invitation to a banquet in Southampton Eng., spoke of the expected crisis as "the last triumphant battle for the liberties of mankind."

The N. Y. *Daily Times*, sees in the mission of M. Kossuth a pledge of "a free millennial future for the world."

The N. Y. *Herald* affirms that "we are certainly on the threshold of great events." And a correspondent of that paper, in view of the then expected election in France, afterwards superseded by NAPOLEON'S "coup d'etat," predicted that it would be "the signal for the great battle of Armageddon."

The London *Times* has said: "The foundations of the great political deep seem breaking up."

The *Christian Luminary* admits that "important scenes are about to be opened to the views of an astonished world."

The London *Episcopal Recorder* says: "There is an undefinable impression abroad upon all spirits of a coming crisis, and a better day. All things seem to travel onward to a general crisis and a new era."

The *British Banner* says: "A dread uncertainty hangs over the future of the nations of Europe."

The Rev. Mr. COREY, of the Baptist church in Twelfth-street, N. Y., in a sermon from his pulpit, Sunday December 14th,

"Considered the coming of Kossuth as illustrative of the second coming of Christ. He compared the Hungarian exile to Cyrus, whom God called up to liberate the Jews. The church might bow down to Kossuth, as an instrument in the hand of God. The reception of Christ in Jerusalem was compared to the reception of Kossuth in New York, which was 'the second coming of the Saviour of the world!'"—*Boston Traveller* of Dec. 16th, '51.

Rev. H. W. BEECHER at the Press banquet, given to Kossuth in New York, said: "Either stop pray-

ing 'Thy kingdom come,' or else when it does come, recognize it." [Laughter and cheers.]

M. Kossuth said in the church of Mr. BEECHER: "The temporal power of the Pope is about to fall down forever; (cheers) that is my conviction. The temporal power of the Pope will probably fall down in the next revolution, which is already in the air, pointed out by the finger of God. I say this prophetically. I have already read it in the book of Providence, which is made to be a revelation to mankind."

Rev. SAMUEL HANSON COX, in a sermon before the A. B. C. F. M. in Nov. 1849 said:

"Can we not discern the signs of the times? What need be more intelligible than the late events in Europe, as far as they go, touching the man of sin, the son of perdition, that ANOMOS of prophecy, 'whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming!'"

Extracts like the foregoing might be multiplied to any extent expressive of the general expectation of an approaching crisis of some sort—showing that "coming events cast their shadows before" or in the expressive hymn of the Rev. A. C. Cox of Hartford, Ct., that there is a general impression that:

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling:
To be living is sublime.
Hark! the waking up of nations,
God and Magog to the fray;
Hark! what soundeth! 'Tis creation's
Groanings for its latter day."

The same persons would differ widely respecting the nature of expected events. Some are looking merely to political changes; and others to religious.

The mere politician in these symptoms of change, sees only the overthrow of despotic governments, and the establishment of Republics in their place. The Social reformers fancy "a good time coming" in the re-construction of domestic institutions and the social state. Those who look for the world's conversion before the advent, see in these omens of national convulsion evidence of the near approach of the temporal millennium. Said Mr. MORRIS, in a work published in Hartford Ct., some years since, "Who cannot see that all things are now ready for the sounding of the seventh trumpet?" And Prof. BUSH affirms, that "we are living in an age expressly foretold by prophecy, and just opening upon the crowning consummation of all prophetic declarations."

In view of this general expectation we may seriously ask what is the nature of the crisis that we are approaching? This can only be determined by the testimony of Scripture. To answer this question, we have given an exposition of the closing chapters of the Apocalypse, as they appear to harmonize with the concurrent testimony of other Scriptures; which, if correctly given, shows that we are not to look for any political regeneration of the nations, or marked change in the religious or social condition of man, as the result of coming conflicts. For no such results are the subjects of prophecy; and it is only to the pages of inspiration that we can look for light respecting the future.

The general expectation which looked to 1852 for an outbreak in Europe, being in view of a Presidential election under the constitution in France in May, and that having been superseded by the action of the President, the time of the crisis may have been deferred; but there is no expectation that it has been averted. Bayonets, and prisons, may keep the people quiet for a while; but come, the outbreak must, and that not far in the future.

While looking for the "coming of the Son of man" to establish God's everlasting kingdom, as the result of the approaching "distress of nations with perplexity,"—"men's hearts failing them for fear, and for looking after those things which are coming on the earth," (Luke 20:25-27); no effort is here made to show the duration of the period which is to be occupied by the strifes and animosities of nations; it may be for a shorter, or for a longer period; but of the final result, the testimony of Scripture is unambiguous.

It will be noticed that the very terms which are applied to the expected crisis, by politicians and others, as "the last trump," the "battle of Armageddon," the "resurrection of the nations," &c.—are the ones which inspiration applies to the consummation of the world's history. Looking, therefore, to those events, we must receive the Scriptural testimony respecting their nature. If they teach merely a moral regeneration of the nations, then it must follow that no resurrection of the body, or personal advent of CHRIST is taught in the Bible; but if taught, as the church has ever believed, the harmony of Scripture requires that they should precede the millennium. For the little horn of Dan. 7th prevails against the saints till they receive the kingdom. The man of sin (2 Thess. 2:8) is only to be destroyed by the brightness of CHRIST's coming. He will judge the quick and dead at his appearing and kingdom, (2 Tim. 4:1.) He comes in flaming fire, taking vengeance on them who know not God. (2 Thess. 1:7.) This earth is reserved unto fire till the day of judgment and perdition of ungodly men. (2 Pet. 3.) At the seventh

trump CHRIST takes to himself his power and reigns. (Rev. 11:15-19.) Till the end of the world the tares and wheat grow together, (Matt. 13:30, 39.) and when they are separated, then shall the righteous shine forth as the sun in the kingdom of their Father. And this consummation of all prophetic declarations, enters largely into the expectations of those who believe that the crisis is imminent. It is therefore of no small importance that, the Scriptures should be consulted, that our opinions of the nature of coming events may be in accordance with the teachings of the Holy Spirit.

MOVEMENTS OF KOSSUTH.

The reception of M. KOSSUTH by the Legislature of Pennsylvania, at Harrisburg, appears to have been even more disorderly and disgraceful than is intimated by the telegraph. M. KOSSUTH at first was treated to a sleigh ride, an entire procession being composed of sleighs. A sleigh ride was probably no novelty to M. KOSSUTH, but the idea of a civic procession in sleighs is certainly new.—The House met at 4 o'clock, but only to find their seats filled with strangers, most of them ladies. The rotunda and entrance to the hall presented a scene of dire confusion—an immense crowd swaying to and fro.

All kinds of curses were hurled at the Sergeant-at-arms and the officers on duty, and it was certainly a most rowdy demonstration. It being found impossible to check it, as a last resort, the military were sent for. The Speaker repeatedly called loudly upon the House to come to order, but without effect. The crowd was appealed to, and in the name of Penn he entreated them to clear the rotunda and allow Senators to enter the Hall. His entreaty was turned into ridicule by the mob, which shouted and hooted all the more. Speaker Rhey plied his hammer in vain.

Finally, in the midst of the confusion, Judge Gillis attempted to address the Chair. He had understood that the Legislature of Pennsylvania was to receive the great Kossuth, but the seats of members were occupied by strangers. He hoped that Kossuth would not be received in a way that would disgrace the State, and moved that the Convention adjourn until to-morrow morning at 10 o'clock.

Mr. Frailly, of Schuylkill, rose to reply, but his voice was drowned by the shouts of the mob. Everybody rose to their feet.

The Speaker demanded gentlemen to take their seats.

Judge Gillis said that if the Speaker would order the officers of the House to clear the hall of the persons who occupied the places of members, he would take his seat.

Mr. Frailly hoped the Convention would not adjourn.

Mr. James said it was a burning disgrace that the proceedings of the Legislature of Pennsylvania should be interrupted by a noisy rabble.

Judge Gillis insisted upon his motion to adjourn.

The Speaker put the question, and the motion to adjourn was voted down almost unanimously, but whether by members or strangers it was impossible to tell. The negative was received with renewed shouts and yells by the mob. Notwithstanding the allusion to the places of members being occupied, the occupants of the seats, principally ladies, received the insinuation with indifference, and made no move to vacate the same.

At 10 minutes before 5 o'clock, the National Guard of Harrisburg, under the command of Capt. John R. Garland, marched into the rotunda, and took possession of the doors.

The manly and efficient conduct of Capt. Garland is worthy of all commendation. Many arrests were made.

At 5 o'clock, the Governor of the Commonwealth and heads of Departments were announced, and entered the hall, whereupon the confusion in the rotunda was renewed, and, in the midst of which the Sergeant-at-arms announced the Joint Committee of the Senate and House of Representatives, who entered, escorting the distinguished Governor of Hungary, Louis Kossuth.

The Chairman of the House Committee introduced Kossuth, who took a seat beside Gov. Johnston, on the Speaker's stand. The noise and confusion here became so great, that the ceremonies of reception were suspended, and the Speaker ordered the doors to be closed, which it was found impossible to do, the mob having again acquired the ascendancy.

Kossuth sat calmly looking on, not a feature of his face disturbed.

The military here marched through the hall, went out at the back windows, and filed round to the front of the Capitol, again entering the rotunda with the intention of clearing it. The attempt was futile, and in the midst of the uproar Governor Johnston commenced his address of welcome to Kossuth, not a word of which was heard beyond the Clerk's desk—not even there, and it is doubtful if even Kossuth himself heard it.

When the Governor had concluded, Kossuth remained standing silent for some time, until the doors were closed, when he commenced his address amid the deadened shouts of the crowd outside. His speech was listened to with breathless attention by those inside the hall, and frequently interrupted by shouts of applause.

Kossuth spoke for about fifteen minutes, and when he had finished, the Convention adjourned, and then, and not until then, was the scene of rowdiness ended.

The Senate of the Alabama Legislature have unanimously adopted the following preamble and resolution:

Whereas, From many indications of popular feeling in some of the States of this Government, and from the speeches and acts of many public men, high in the confidence of their own constituents and in that of the people of the United States, we are led to the belief that a spirit of interference in the political affairs of the European continent prevails to so great an

extent as to induce the fear, that for want of cooler reflection, we may be imbued in all the troubles and difficulties of the political affairs of nations and people far removed from us.

Be it therefore resolved by the State of Alabama in General Assembly convened, That we hold it to be the duty of the Government and the people of the United States to cultivate relations of amity and good will with all the nations of the earth. "In peace, to treat all as friends—in war, as enemies." And to have entangling alliances with none, and to practice literally the doctrines of non-intervention.

M. Kossuth writes to the citizens of Pittsburgh, and gives them at length some advice about the *modus operandi* of raising funds for the Hungarian cause. He endorses the New York plan of appointing committees for the purpose, but he specially recommends the forming associations of the friends of Hungary, every member pledging himself for the next four months, every instalment as it is collected to be paid over to him, to be applied for promoting the restoration of freedom in Hungary. At the same time, he says he thankfully receives subscriptions of a large amount.

(From the New York Daily Times.)

CHRONOLOGY

The Principal Events of 1851.

JANUARY.

JAN. 1.—Comet discovered by W. C. Bond, Director of Cambridge Observatory, Mass., the eleventh first seen at that point. R. A. 2h. 33 1-2m., S. Decl. 4 36. Comet very faint.

—Steam communication between Philadelphia and Liverpool opened by the arrival of the *City of Glasgow* from the latter port.

—Washington Hunt inaugurated Governor of New York.

—Increased taxes and duties upon imports, imposed at Sierra Leone.

JAN. 2.—George F. Albert, James Frisby Price, and J. C. Mitchell, arrested at Philadelphia on a charge of kidnapping; great excitement ensues.

—Petition for a Telegraph to California is presented in U. S. Senate, by Gen. Cass, and an appropriation of \$300,000 asked.

—The United States ship *Preble* arrives at New York, after an eventful cruise of four years and four months.

—The Court of appeals opens at Albany, New York.

JAN. 3.—The Kaffirs attack Fort White, at Cape of Good Hope, but are repulsed; twelve killed.

—Resignation of the French Ministry.

—Boundary between Missouri and Iowa, is settled by a decision of the Supreme Court against the former.

—Earthquake shock is felt in the State of Maine.

—The Bank of England increases its rate of discount from 2 1-2 to 3 per cent.

JAN. 4.—Mlle. Jenny Lind arrives in Havana.

—The Prussian Parliament re-assembles, and awaits the issue of the Dresden Conference.

JAN. 5.—The Polish and Hungarian refugees in New York, form an Association.

—Great fire in Dublin (Ire.)—loss \$150,000.

JAN. 6.—Seventy sail of vessels, due at the port of New York, are detained at sea by severe weather, an event never before known.

—The new City Government of New York is inaugurated.

—Inauguration of Gov. Lowe of Maryland.

—The Dresden Commissioners met the Stadtholders of Rendsburg, and proceed to an arrangement of the Schleswig-Holstein troubles.

JAN. 7.—The new Legislature of New York convenes at Albany; Henry J. Raymond (Whig) is chosen Speaker of the Assembly.

—A Sanitary Survey of New York city is commenced by order of the Corporation.

—An anti-Fugitive Slave Law Convention meets at Syracuse.

—The Kaffir Chief, Hermanus, with his son, is killed during an attack upon Fort Beaufort; the Kaffirs are again routed.

JAN. 8.—The second Fugitive Slave case in New York, under the recent law, is decided, after a trial of seventeen days. Henry Long, the fugitive, is remanded to his master's service.

JAN. 9.—The British steamship *Niagara* is seized at Boston, for violation of U. S. Revenue Laws.

—Steam communication is opened between England and Brazil, via Southampton.

—A company of Americans in California, attack an entrenched camp of the Indians, and forty-four of the latter are killed. A party of seventy-two miners had previously been surprised and murdered by the savages.

—A new French Ministry is appointed by President Louis Napoleon.

—Great tornado and earthquake occurs at Malta.

JAN. 10.—The Schleswig-Holstein Government yields to the Germanic Confederation.

—The New French Cabinet are received by the National Assembly.

—Gen. Narvaez, whose former resignation had not been accepted by the Queen of Spain, insists upon retiring. A new Spanish Cabinet is accordingly constituted.

JAN. 11.—Distribution of pictures in New York for the benefit of the sufferers by the disaster of the steamer *Helena Sloman*.

—Ravages of the cholera excite much alarm in Jamaica.

—Lead mines are discovered near Dubuque, Iowa.

—Ship *Franconia*, of Baltimore, wrecked off Holyhead; thirteen lives lost.

JAN. 13.—George W. Niles, a lawyer of New

York, sentenced to State Prison for two years and six months, and \$2000 fine, for conspiracy.

—George W. Boutwell inaugurated Governor of Massachusetts.

JAN. 15.—Gen. Arista inaugurated President of Mexico.

—A Board of Army officers assembles at Washington, to revise the dress of the U. S. Army.

—A terrible accident occurs in New York by the falling of a range of new buildings; six persons killed and others injured.

—Insurrection in Guanajuato, (Mex.), which is suppressed by the Government.

—First trial by jury takes place in Vienna, under the new Austrian Constitution.

JAN. 17.—The Cheap Postage Bill passes in the House of Representatives.

JAN. 18.—Destructive conflagration in New Orleans; the St. Charles' Hotel destroyed, besides two churches and other buildings—loss \$500,000.

—Henry Long, the fugitive slave from New York, is sold at auction in Richmond, Va., for \$750.

—Orders of Knighthood are conferred by the King of Prussia on two hundred and fifty persons, on the anniversary of the Coronation.

JAN. 20.—Gen. Jose G. Monagas elected Chief Magistrate of Venezuela for a term of four years.

—Steamer *Brilliant* collapses a flue at Bayou Sara, La. Several lives lost.

JAN. 21.—Convention of Forwarders and parties interested in Canal navigation, meets at Albany.

JAN. 22.—The U. S. Mail steamship *Atlantic*, having been disabled at sea, returns in safety to Cork; great fears were felt on her behalf.

JAN. 23.—Three thousand Kaffirs attacked the British Colonists, near Fort Hare, at Cape of Good Hope, but are again driven back with a loss of one hundred killed.

JAN. 24.—Defalcation of the paying Teller of the Bank of Louisiana, (N. O.), amount 70,000.

JAN. 25.—The State of Virginia presents a gold medal to Gen. Winfield Scott, at Washington.

—The town of Gorgona, on the Isthmus, is nearly destroyed by fire.

—A Socialist conspiracy is detected at Paris, and sixty persons arrested.

JAN. 27.—Steamer *John Adams* sunk in the Mississippi, near Vicksburg, and one hundred and thirty lives lost.

JAN. 28.—Schr. S. C. Davis sunk in Chesapeake Bay, on her way to New York; several lives lost.

JAN. 29.—Defalcation of Ray Tompkins, a broker, creates much excitement in New York.

JAN. 30.—Gen. C. T. James elected U. S. Senator from Rhode Island, by one majority.

JAN. 31.—The Austrians complete the military possession of Hamburg.

FOREIGN NEWS.



The British steamer *Asia* arrived at New York on Friday last, with seven days later news from Europe.

ENGLAND.—The *London Morning Advertiser* states that the cause of Lord PALMERSTON's resignation was the interference on the part of the Prime Minister with the affairs of the Foreign Secretary; that Lord PALMERSTON on ascertaining the fact, was indignant, and demanded an explanation. The answer of the Premier was vague and shuffling, and the result was a lengthy correspondence between the Foreign Secretary and the Premier. At the Cabinet meeting, only nine out of fifteen members were present. Lord JOHN RUSSELL stated that in consequence of some misunderstanding about foreign affairs, Lord PALMERSTON had thought fit to resign. His resignation was agreed to without the real cause being understood.

On the one hand the *News* says that it almost exclusively indicates treachery on the part of some member of the Cabinet; that a conspiracy would seem to exist between some one in Downing-street and the Court of Vienna, to sacrifice Lord PALMERSTON, and apparently that a close alliance may be formed between England and Austria. On the other hand, the *Times* states that the very last act of PALMERSTON was to express his unqualified approbation of NAPOLEON's coup d'etat.

The *Chronicle* states that all sorts of rumors were afloat as to resignations by the members of the Cabinet, and applications to members of a former Government to take part in the present; but so far as our information extends, these rumors rest on nothing better than inferences.

The *Morning Herald* says the friends of Lord PALMERSTON are very indignant at his abrupt dismissal from office, and various rumors are current as to the results it is likely to produce in the Cabinet. It is understood that Lord PALMERSTON means to bring the whole matter before Parliament; and some persons, who profess to be well informed, assert that, to avoid such an event, Lord JOHN RUSSELL will resign previous to the commencement of the session.

A letter from Leghorn, of the 22nd, states that the court martial of that town has condemned thirty-three persons to death, for having belonged to the secret society, the object of which was the establishment of a Republic. The punishment, however, has been commuted into various periods of imprisonment.

For ourselves, we are of a different opinion. We believe that the ministers will cling to office till the latest possible moment; but it is clear that the days of the Government are numbered.

FRANCE.—At the latest dates Paris was tranquil. The result of the election is as follows:—Whole number of votes, 8,116,773; for LOUIS NAPOLEON, 7,439,216; against, 640,737. NAPOLEON's majority, 6,798,479.

He was inaugurated on Thursday, the 1st inst., the ceremony passing off without the slightest disturbance.

On Wednesday evening, M. BAROCHE addressed a speech to the President, on presenting the result of the votes, to which NAPOLEON replied as follows:

"France has comprehended that I depart from legality to return to the right. Upwards of 7,000,000 votes have absolved me. My object was to save France, and perhaps Europe, from years of trouble and anarchy. I understood all the grandeur of my mission. I do not deceive myself as to its difficulties; but with the counsel and support of all right-minded men, the devotedness of the army, and the protection which I shall to-morrow solemnly beseech Heaven to grant me, I hope to secure the destinies of France by founding institutions responding to the democratic instincts of the nation, and the desire of a strong and respected Government, to create a system which reconstitutes authority without wounding the feeling of equality, or closing any path of improvement, and to lay the foundation of an edifice capable of supporting a wise and beneficent liberty."

Cries of "Vive NAPOLEON!" followed the speech.

On the same evening, the diplomatic corps was presented to the President by the Apostolic Nuncio.

The Archbishop of Paris, in his address to the President, offered his congratulations and good wishes to the success of the high mission, God had confided to the President. The President thanked him in a short speech.

The cannon of the Invalides fired a salute of ten guns for every million of votes obtained by the President.

The *Globe's* correspondent says, that LOUIS NAPOLEON constantly assures persons about him, and the diplomatic body, that he desires peace, because it is the duty of his position, and the only means of re-establishing the finances, and placing trade, agriculture and manufactures on a good footing. In order to tranquilize foreign Governments, he will send instructions to his Ambassadors to give the Courts a most positive assurance to maintain peace.

The Tuileries will henceforth be the official residence of the President.

The news from Austria, Prussia, and Russia, is very contradictory. While a certain satisfaction is discerned among the absolutist parties, it is not unmixed with alarm at the ambitious propensities of LOUIS NAPOLEON, and active military preparations are observable everywhere. At Mayence, the military evolutions are incessant.

A great and favorable impression is described to have been caused at Vienna, by the resignation of Lord PALMERSTON.

The official project of Prussia continues to assume a more decided tone. It is argued that Austria is endeavoring to establish a centralization in commercial matters, that would introduce elements foreign to Germany. It is also thought Austria wishes to increase the value of her paper money, by circulating it beyond her frontiers.

According to Vienna papers, the Turkish fleet is to be reduced, and Austria intends purchasing of the Porte two war steamers.

Editors of all Hungarian journals have been obliged to send in to the authorities a list of their subscribers.

The Austrians have sent to England to buy five new steamers for their service.

The deficiency of corn in Hungary is so alarming, that an Austrian Commissioner has been authorized with a view to establish magazines at the Government expense.

Letters from Constantinople express no little alarm about the events in France. An intuitive feeling respecting Egypt, has caused deliberations in the Councils of the Porte.

Persia has become the scene of frightful confusion. The downfall of MERRA KHAN, who has been Prime Minister since 1848, had been followed by complete anarchy.

The Sultan of Turkey had issued a decree in favor of his Christian subjects, securing to them freedom of meeting, and the registry of their births and marriages.

Accounts from Copenhagen report that all parties are agreed not to make any further concession to Germany, as regards the Duchies.

The Danish Ministry had been put in a minority on an important question relating to a credit of the marine service, which was refused by thirty-three to twenty-five.

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CORRESPONDENCE.



ISRAEL AND THE PROMISES RELATING TO THEM.

In regard to the question so long and so faithfully discussed heretofore,—viz., Who constitute Israel? and what are the promises belonging to them?—we still cite the inquirer to the unerring word of truth—the Bible. There we learn that *Israel* is a name, which signifies, “A prince of God.”

The first occasion of its use and application was to Jacob, the father of “the twelve tribes.” It is a name given him by the angel with whom he wrestled and prevailed. The record reads:—“And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and Jacob’s thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh: And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but *Israel* (‘a prince of God’—margin): for as a prince hast thou power with God, and with men, and hast prevailed.”—Gen. 32:24-28. Here is its primary use, and the reason assigned for its application. Jacob became deserving of the name and title when he prevailed with God.

It is in this sense the Saviour employs the term (John 1:47-58): “Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom there is no guile.”

It is in this sense also that the apostle uses it: “Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants. Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the *flesh*, these are not the children of God; but the children of the promise are counted for the seed.”—Rom. 9:4-8.

Thus we have fixed by these competent witnesses the meaning of the title, and its proper application. With it, therefore, we are to associate the idea of one prevailing with God,—prevailing by faith. None others merit nor deserve the appellation: for “without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”—Heb. 11:6. Those who have not learned this fact, and this use of the term, have yet to learn that “he is not a Jew which is one outwardly; but he is a Jew which is one inwardly.”—Rom. 2:28, 29.

2. The immediate descendants of Jacob being the especial and chosen nation through whom the promised seed (Christ) was to come, had, with many other superior preferments, committed to them both the oracles of God, and this distinguishing title. But it is evident, that the Scriptures regarded those only of that nation as *Israelites* who were of faith. The following scriptures illustrate this fact: “Thus saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants’ sake, that I may not destroy them *all*. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.”—Isa. 65:8, 9. So quotes the apostle also: “Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.”—Rom. 9:27-29.

The same fact is illustrated under the figure of two baskets of figs, one containing good, the other bad figs,—shown to Jeremiah: “Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge thee whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. And as the evil figs, which cannot be eaten, they are so evil; so will I give Zedekiah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in Egypt: to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, and the

famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.”—Jer. 24th.

It was by *faith* only that the Jew could be justified, either under the old or new covenant; and those that were not of faith, God never regarded as his people, nor showed them favor as such. Hence says the apostle: “With whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. The gospel was preached unto them, but it did not profit them, not being mixed with faith in them that heard it.”—Heb. 3d and 4th. Those that were not of faith were from time to time punished, rejected, and cut off as unworthy of Jehovah’s approbation. While those that were of faith had the continued smiles and favors of heaven. They have “all died in faith,” awaiting “a better reward,” having secured the distinguishing title, by their faith, of the Israel of God: the “elect according to the election of grace.” Those of that nation, under the gospel dispensation, who have by faith been grafted into the good olive-tree, have been regarded with the same favor as those who died in faith under the first covenant. They are still “beloved for the fathers’ sakes.” The unbelieving Jews, however, are still counted as “enemies” for our sakes, and this is the sense in which the gospel will ever regard them. (Rom. 11th.)

3d. This leads us to remark, in the third place, that those of other nations who are of faith, are recognized as Israelites as definitely and as distinctly as those who are of faith of those immediate descendants of Jacob. So says the apostle: “And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, *even us*, whom he hath called, not of the Jews only, but also of the *Gentiles*. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where was said unto them, Ye are not my people; there shall they be called the children of the living God. What shall we say then? That the *Gentiles* which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.”—Rom. 9:23-30. Again he says: “Wherefore remember, that ye being in time past *Gentiles* in the flesh, &c. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and broken down the middle wall of partition between us. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.”—Eph. 2:11-22. This mystery of the gospel the apostle claims to have received by special revelation: “How that by revelation he made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the *Gentiles* should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.”—Eph. 3:1-6. These passages, it seems to us, are sufficient to prove our statement, that those of faith of other nations are recognized as Israelites,—the elect of God as well as those of faith among the descendants of Jacob. Those of faith, of all nations, are incorporated into one body, and constitute one people,—the people of God.—and are “fellow-heirs” to the same glorious promises in Christ Jesus. The apostle Paul, in his argument to the Roman church, which was made up of Jews and Gentiles, most beautifully illustrates this idea by the figure of the olive-tree. (See Rom. 11th.) This figure we understand to be this, when explained:—Abraham, Isaac, and Jacob, constitute the parent stock. The “bad branches” (the unbelieving Jews) are cut off, constituting no part of the tree. The believing Gentiles are grafted in, and partake of the root and fatness of the olive-tree; and thus the tree is preserved in its perfection. “Abraham believed God, and it was counted unto him for righteousness. And he received the sign of circumcision, a seal of the faith which he had, that he might be the father of all them that believe.”—Rom. 4:11-17. “Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the *heathen* through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed! So then they which be of faith are blessed with faithful Abraham.”—Gal. 3:6-9. Here is the tree of Israel,—the perfect “olive-tree.” It is constituted of the faithful of all nations.

II. We now are prepared to consider, briefly, the true character of the future promises relating to Israel. Much has been said of a future restoration of Is-

rael after the flesh to the favor of God, and to promised blessings made to them. But without answering directly the arguments alleged in support of such a hypothesis, or stating fully the difficulties in the way of the accomplishment of such an end, we will simply state—

1. That it must be granted, that if a restoration is effected in the future it must be under the sanction of the new covenant; for that is now in force, and has been since the death of Christ. (Heb. 9:16, 17.) But we are prepared to show that the new covenant, with the blessings attached to it, never contemplated a restoration of the Jewish nation, as a nation, nor of their peculiar national distinction, political or ecclesiastical, nor does it grant to them any peculiar privileges above that of any other nation. Where is the intimation of such an idea in the New Testament? Hence promises and prophecies given under the old covenant, which has already vanished away, must be quoted to support the Jew and the Judaizer in these carnal nations, forgetting that these promises when given to any nation, were invariably made under conditions, expressed or implied. These conditions are as follows: “At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherein I said I would benefit them.”—Jer. 18:7-10. These conditions were always implied in any covenant made with the children of Israel, or any other nation.

2. A glance at the character of the new covenant will set this matter in its true light.

The new covenant had respect to Abraham and his seed through Christ, and was made with Abraham four hundred and thirty years before the giving of the Law, he receiving for its guarantee the oath and promise of Jehovah: “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”—Gal. 3:16, 17. (See also Heb. 6:13-20.) From the exposition of the new covenant we learn that the Jew, as a Jew,—the lineal descendants of Abraham as a nation,—were not regarded; for upon this the apostle says expressly: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. 3:28, 29. Shall we, then, after eighteen hundred years, endeavor to annul this covenant by substituting the old in its stead, which regarded the Jews as a nation for distinct and peculiar purposes? We may endeavor to do it, but as in the past, all such efforts will be in vain—God’s purposes will stand.

3. The inheritance attached to the new covenant is not the land of Canaan simply, but the entire world, in a renewed state. “For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.”—Gal. 3:18. “For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith.”—Rom. 4:13-17. “We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”—2 Pet. 3:13. The inheritance belonging to, and promised under the new covenant, is the world to come—the world in its restitution—and will be inherited by *all the faithful* in the resurrection state. “As it is written, I have made thee a father of many nations before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.”—Rom. 4:17. “These all died in faith, not having received the promises, but having seen them afar off. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”—Heb. 11th. The old covenant, on the other hand, which had respect to the Jews as a nation and people, secured to them the land of Canaan,—from the river of Egypt to the great river the river Euphrates,—and was to be preserved in a probationary and mortal state. But this can never be received, because it has passed away,—the new covenant has taken its place, its privileges and blessings are to be confirmed on all believers, and the inheritance will be realized as certainly as it has for its guarantee the promise and oath of Jehovah, and has been ratified by the death of the testator.

4. This inheritance is an incorruptible one, “undefiled, and that fadeeth not away.”—2 Pet. 1:14. All that inherit it must be made alike incorruptible

in nature. “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.”—1 Cor. 15:50. This should forever banish from the mind the idea and notion entertained by some of a mortal and immortal state together at the close of the present dispensation. “Corruption cannot inherit incorruption.” “We must all be changed; this mortal must put on immortality; this corruption must put on incorruption, at the last trump.”—1 Cor. 15:50-58.

O. R. FASSETT.

THE REIGN OF CHRIST.

Some believe that after Christ has reigned a thousand years during the millennium (or age to come, as they call it), he will give up his kingdom to the Father, and then cometh the end, i. e., the end of this world and the end of time. But the Bible says (Rev. 3:21), “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” As I understand this text, Christ is now sitting on his Father’s throne. And how long will he sit there? Ans.—“And the Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool.”—Acts 2:34. This means that Christ will sit at the right hand of God until God subdues Christ’s enemies. Now if it takes a thousand years to destroy the wicked, death, and the devil, Christ must sit at the right hand of God during the millennium, or age to come. Well, says one, I believe Christ will reign a thousand years on the earth with the saints. So do I. Then the saints must be raised? Yes. What does the apostle Paul say about the resurrection? “Christ the first fruits; afterwards they that are Christ’s at his coming. Then cometh the end.”—1 Cor. 15:23. When? At the commencement or end of the one thousand years. Read v. 54 of the same chapter:—“When this mortal shall have put on immortality, then death is swallowed up in victory. V. 26—“The last enemy that shall be destroyed is death.” When is death destroyed? When the saints are made immortal. When are the saints made immortal? At the resurrection. When does the resurrection take place? At Christ’s coming. When does the end come? At Christ’s coming.—When is the kingdom delivered up to God the Father? At Christ’s coming. What is meant by the kingdom? It means that when Christ comes, he will take possession of the kingdoms of this world, and then they will be his. See Matt. 13:41—“And they (the angels) shall gather out of his kingdom all things which offend, and them which do iniquity,” &c. When is all rule and authority put down? At the coming of Christ. Who puts it down? The Father and Son together. (See Acts 2:34-35.) “For he (Christ) must reign till he hath put all enemies under his feet.”—1 Cor. 15:25. V. 28—“And when all things shall be subdued unto him (the Father), then shall the Son also himself be subject unto him who put all things under him, that God may be all in all.” That is, God in Christ, and Christ in God, both reigning together. Rev. 22:3—“But the throne of God and the Lamb shall be in it,” &c. This shows that there is but one throne, and both reign together. V. 5—“And they (the saints) shall reign for ever and ever.” Luke 1:32, 33—“And the Lord God will give unto him (Christ) the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there shall be no end.” So God, Christ, and the saints possess the kingdom, and reign forever.

The thousand years has nothing to do with the end of Christ’s reign, or kingdom, but only to tell us when the resurrection of the wicked, their judgment, doom, &c., will take place. But does not the Bible say the heaven and the earth fled away at the end of the thousand years? It being subsequently recorded thus is no proof that the event will take place subsequently: for no two events could be recorded both at one and the same time. The history of the Bible all through concerns both the righteous and the wicked. Thus you will see it on almost every page.—“And the sea gave up the dead.” When? It is recorded after that of the end of the thousand years. Then the righteous are not raised until the end of the thousand years, are they? Oh yes, they are raised at Christ’s coming. Why then may not the new heavens and new earth be created at the Lord’s coming, when both events are recorded after that of the end of the thousand years, and one we know takes place at the commencement? Or how could Satan and his army encompass the camp of the saints and the beloved city about, if the new heavens and new earth had not been created, and the new Jerusalem located in it? Now when Christ comes, the heavens must open to reveal him; for we read that the heavens departed as a scroll, or passed away with a great noise.—“The earth shall reel to and fro like a drunkard, and be removed like a cottage.”—“And every mountain, and island, were removed out of their places—every island fled away, and the mountains were not found.”—“The elements shall melt

with fervent heat, and the earth also; and the works therein shall be burned up."

Furthermore, Some say, that God created the world in six days, and rested on the seventh; therefore time must continue seven thousand years, and then day and night will end. But if the days are typical of years, and God rested on the seventh, and has been resting ever since; so the saints will not only rest and reign a thousand years, but through all eternity, in order to fulfil the type. Then again, we read of the tree of life, which yielded its fruit every month, for it must take twenty-four hours to make a day, and thirty days a month, and twelve months a year; showing that time will continue forever, and day and night will never end. "And he (the devil) must be loosed a little season;"—showing there is a little time after the thousand years expire. "And fire came down from God out of heaven and devoured them." Thus they were destroyed and annihilated before their judgment. To be consistent with the view, some have said that every event must take place in rotation, one after another, as it is recorded. "And shall be tormented day and night forever and ever." There the devil is tormented after he is annihilated; and day and night continues after time has ended. "And the books were opened, and the book of life." Here the saints have lived and reigned a thousand years before they have had their judgment. And we read the earth and heaven fled away, before any were judged at all. Here we see the folly and absurdity of their reasoning, yet they will sooner believe it than believe the new heavens and earth are created when Christ comes.

W. E. HITCHCOCK.

HOPE THOU IN GOD.

It seems easy to hope while all is peace and gladness; but there are other scenes besides scenes of gladness in the Christian's life,—other emotions besides emotions of joy in the Christian's bosom,—other conditions besides conditions of prosperity in his course through life;—and then we often find it difficult to hope in God.

There are times when we meet with *adversity*, as did Job, when the bands of the Sabaeans, the hosts of the Chaldeans, and the fire of God seem to sweep everything away, and remind us that, as we brought nothing into the world, our *acquired riches* may take to themselves wings and fly away, as an eagle towards heaven; and then, if riches have been our hope, we are left hopeless; but if our treasures are in heaven, and our affections on things above, we may hope in God.

There are times of *poverty*, when "two mites" comprehend all the "living," and when we have only a handful of meal in a barrel, and a little oil in a cruse; and all this while some one stands near begging for a morsel of that which remains;—and then, while heaven is shut, and earth seems wasting with drought, it requires grace and strength to enable us to believe that the meal shall not waste, nor the cruse be empty, till rain from heaven supply our wants, and teach us, amid famine and distress, to hope in God.

There are times of *temptation*, when the enemy comes in like a flood,—when every evil passion seems unchained, and, like the fierce tempest, comes sweeping over the mind, shipwrecking many a good resolution, and driving peace and joy to sink; like the nautilus, until the storm be past, when we can say of our spiritual foes—our doubts, and fears, and passions—"They compassed me about like bees."—And then we often find it difficult to hold fast our integrity,—to endure temptation,—to believe that all will yet be well,—to hope in God.

There are times of *bereavement*, when friend after friend departs, when the idols of our hearts are torn away and hidden from our sight, in the damp hillside—when the mourners go about the streets,—when the dust returns to dust, and the spirit to God, who gave it,—when our dwellings grow lonely, and the glad music of sweet voices is hushed, and we go forth from a home that seems home no longer, to bend in silence above them, and bedew their resting place with sparkling tear-drops and refuse to be comforted, and forget to hope in God.

There are times of *sickness* and distress, when we are chastened with pain, when all wealth could not purchase a moment's ease,—when it seems as if it had been said to Satan, "He is in thine hand, but spare his life;"—when we are wearied with our groaning,—when we at evening say, "When will the morning come? And at morning, O that it were night!" Again. When our days seem past, and our purposes are broken off,—when we are made to feel most bitterly our relationship to earth,—and when we say to corruption, Thou art my father, to the worm, Thou art my mother and my sister,—such hours we see, and in the bitterness of earthly affliction how good it is to hope in God.

There are times of *sore trial*.—Our faith must be fully proved else it shall not be found unto praise, and honor, and glory, at the appearing of Jesus Christ. There are trials like the plucking out of

right eyes, or the cutting off of right hands. Moriah must be ascended, Isaac must be offered up,—faith must nerve the trembling hand to deeds from which nature shrinks,—doubt, and anxiety, and fear must wring the heart and bow the spirit. And O! how happy is the man who can endure it all,—who can hope in God until enabled to raise his *Jehovah-jireh*, and sound it long and loud, as he returns from the mount of trial, blessed with the title of "the friend of God."

Hope thou in God. His wisdom leads you to hope in him. Men are at their wit's end; *He, never!* Men are short-sighted; but *He* seeth and declareth the end from the beginning. Men see not the existing relation between cause and effect; but the Author of that relation understands it all. He is wiser than *we*, and wiser than our *spes*, and his great and unmeasured purpose, when unfolded, will show us a hidden wisdom which has directed all our steps.

And then his *power*.—Wisdom alone may not be sufficient; but when we can hear him stand above his sleeping servant, and say, "I am the *Almighty* God," then we may be encouraged to hope in him. Men may arrogate to themselves strength and power, but are well assured that "Almighty" is no empty title when applied to him who founded the earth, and spread abroad the heavens, who divided the sea, whose waves roared,—who upholdeth all things by the word of his power. O, when we think of him who hath his way in the whirlwind and the storm, and his path in the great waters,—who hath been in every age the help and hope of his people, well may we be encouraged to hope in God!

But above all else, the *love* of God may lead us to trust in him. He is not only omniscient and almighty, but he is our almighty friend. We contemplate his power in all his works,—we behold his wisdom in each of nature's operations;—but all these wonders seem to be of little worth when we turn away our eyes from the heavens which declare the glory of the Lord, and the firmament which sheweth his handiwork, to contemplate the wondrous scenes of Calvary! God so loved the world, that he gave his Son to die for man. In such a God we well may trust. He who spared not his own Son, but delivered him up for us, how much more shall he not also with him freely give us all things!

Hope thou in God! Never shall he disappoint thy confidence,—never shall he cause thee to repent thy trust. He shall compass you as with a wall of fire,—he shall protect you under his shadowing wings,—he shall guard you in each peril, and be with you in all your woe. He shall eventually bring you forth unharmed, and prepared for his own blest presence, where there are pleasures for evermore. Hope thou in God!

H. L. H.

DAY OF PREPARATION.

When mankind consent to give up a false philosophy for the true, and emancipate themselves from the bondage of prejudice, we feel a degree of certainty that they are not far from the kingdom of heaven. If we discover a yielding in the minds of men to the dictates of sober reason, the great obstacle to a preparation is removed. Who can behold the mighty works of God in this day, and not see that the day of God's preparation has come? In the facilities for the spread of truth over the earth, distances are lost. Nations are brought into the compass of a neighborhood, and the most distant isles seem but the suburbs of the city. By the application of steam to the valve, London is now as near New York as Boston was to Albany forty years ago. Behold the steamship as she ploughs the bosom of the mighty deep, bearing aloft the news of the coming kingdom to earth's dispersed nations, so that there is hardly a tribe to be found, either among the roving red men of the forest, or the sable sons of Africa's burning soil, who have not heard the news of its approach.

Oh how vast, how sublime the preparation of God in this day! Do we discern the hand of God in these things? Has blind chance produced this? Nay; but we can discover the marked interposition of God in behalf of a lost world. A voice seems to say, in language not to be mistaken, "Earth's redemption is at hand." With what pleasing interest and awful solemnity ought we to regard the present condition of the world. Never before has God provided such means to accomplish his purpose. Never before has the world been in a condition to be reached at once. Have we dedicated ourselves to God? Never before were we urged on by such motives as now. How evident it is that he has been consummating his plans with unprecedented rapidity. Let us double our diligence, so that we may keep pace with his mighty tread. We may fear no false alarm in the movements of Providence;—the end will be far more stupendous than the preparation has been extensive. The wisdom of God forbid any vain preparation.

The almost universal peace which now prevades the earth is no accidental circumstance. When God was about to bring his Son into the world, he hushed the world in peace; the Temple of Janus was shut;

the war spirit of earth died away; and the Son of God was born. Again the world is hushed in peace; again the temple of the God of war is closed, and the clangor of battle ceased; except the distant murmur of existing dying billows. No more do we hear the thunder of the battle-field, or see garments rolled in blood, while nations fight for earth's dominion. But who has stationed his angels at the four corners of the earth, to hold in check the anger of the nations? And for what purpose, if not that the everlasting gospel should be preached? The demon of war is only restrained, not annihilated! The moment the torch is lighted, the bloody flag is thrown to the breeze. The banner of the cross is furled already in the distance. Lowering above the horizon, the dark cloud of war is lying. Almost every month, as though resting on the tempest-driven billows of some ever troubled waters, it looms up, and threatens the awful storm. Still they who are empowered, hold the winds. Again it bursts forth, and throws its lurid flame athwart the heavens, and again it dies away, and the long-suffering of God proves salvation to many more.

Oh! how careful we should be with reference to our eternal interests, and how anxious for our fellow-men. This national restraint will not long continue; and when it breaks, the banner of the cross will be furled forever; the sweet sound of pardon will be heard no more; so the voice of the watchman is heard no more. The kingdoms of this world are passing away. Oh! may we be ready to hail the glad day.

I. ADRIAN.

THY KINGDOM COME.

Thy kingdom come, we pray,
On earth as 'tis in heaven;
And every nation, far and near,
The angel's trumpet now shall hear:—
The judgment's signal's given:
The sleeping dead in their cold graves are stirred,
All kings, and subjects, bond and free, have heard.

Father, thy kingdom come,
Let Jesus come and reign;
The patriot's prayer at every breath,
Is, "Give me liberty, or death,—
Let us be free again."
His prayers are heard, and garments rolled in blood
Are his, and earth involved in fiery flood.

Hallowed be thy name;
And may thy kingdom come.
Who would the flock divide for spoil,
For gain bestow their only toil,
Shall hear their final doom:
And he with Jesuit's oath upon his heart,
Will hear the unmistakable sound, Depart!

Thy kingdom come on earth,
Thy will be done, our Lord;
A thousand years of safety—peace,
While nature and her arts increase—
Not written in thy word.
All who thy solemn truths will thus declare,
Had better for that awful day prepare.

Father, who art in heaven,
Yet, may thy kingdom come;
May He whose right it is to reign,
Make this vexed earth to smile again,
And call thy children home.
And all the praise be thine, and saints shall meet,
And crown him Lord, and worship at his feet.
D. F. EATON.

EXTRACTS FROM LETTERS.

Sister ANN MATTHEWSON writes from South Coventry (Ct.), under date of Jan. 10th, 1852:

BRO. HIMES:—It is with pleasure that I peruse the pages of the *Herald*, and as I read the letters from our brethren and sisters, my heart is made to rejoice to know that there are a few looking for Jesus at this time of waiting. When Jesus comes, we shall see him as he is, and be made like him,—yes, like our blessed Jesus. Then this mortal will put on immortality. Praise the Lord! we are almost home! A few more days of trial, and we shall be forever beyond the reach of sorrow and care. I long to be there; my soul pants for the river of life, whose streams shall make glad the city of our God.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

A welcome day to all God's dear children. We feel anxious for the return of an earthly friend; and why not for him who has done more for us than any earthly friend could do? God sent his only begotten Son into this world, to suffer and die for us poor sinners, that we might live and reign with him in glory. In that bright world there will be nothing to mar our happiness, nor tend to make our pleasures less. Surely that kingdom is worth striving to obtain. Yours in hope.

BRO. H. L. SMITH writes from Homer, N. Y.:

DEAR BRO. HIMES:—We have just had the pleasure of listening to a course of five lectures from our beloved Bro. Gross, who has recently removed to Homer. They were full of "meat in due season," pointing to the new heavens and new earth, as the "reward" soon to be given to all that fear God, small and great, and the destruction of all who corrupt the earth. The Lord bless our brother for his labor of love. Bro. Bates has recently been with us also, and helped us after a godly sort. Yours in hope.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

BOOKS FOR SALE AT THIS OFFICE,

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This is a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and private worship, which every Adventist can use without disturbance to his sermons. The "Harp" contains 434 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—50 cts. (6 oz.)

WRITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—12½ cts. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Best, His Image and Worship; also, the Relief of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.) Do do thick covers—37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—23 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever they are sent. Price, 25 cts. (6 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (3 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," by First D. Fleming; "The Word to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Moulton Brock, M. A., Chaplain to the Bath Penitentiary; "Glorification," by the same; "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Hulse on the subject of his Jubilee hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-brush, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversational lessons, each with its pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cents; \$1 per doz. (2 oz.)

THE BEREAN'S ASSISTANT—Part I.—"Questions on Bible Subjects."—This is designed for older scholars in Sabbath Schools. Price, 10 cents; \$1 per doz. (3 oz.)

THE BEREAN'S ASSISTANT—Part II.—"Questions on the Book of Daniel; designed for Bible Students, in the Sabbath School, in the Bible Class, or at the Fireside.—Price, 10 cents; \$1 per doz. (3 ounces.)

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly-celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the Distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir:—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends. I have now done with a high degree of satisfaction, in cases both of adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

Brunswick, Me., Feb. 5, 1857. PARKER CLEVELAND, M.D.

From an Overseer in the Hamilton Mills, Lowell.

Dr. J. C. Ayer:—Sir:—I have been cured of the worst cough I ever had in my life, by your Cherry Pectoral, and never fail, when I have opportunity, of recommending it to others. Yours, respectfully, Lowell, Aug. 10, 1859. S. D. EMERSON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct:

"U. S. Hotel, Saratoga Springs, July 5, 1859.
"Dr. J. C. Ayer:—Sir:—I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your Cherry Pectoral, which gave me gradual relief, and I have been steadily gaining my strength till my health is well nigh restored.

While using your medicine, I had the gratification of curing with it my reverend friend, Mr. Trueman, of Sumner District, who had been suspended from his parochial duties by a severe attack of bronchitis. I have pleasure in certifying these facts to you, and am, Sir, Yours respectfully, J. F. CALHOUN, of South Carolina.

The following was one of the worst of cases, which the physicians and friends thought to be incurable consumption:

"Chester, Pa., Aug. 22, 1856.

"J. C. Ayer:—Sir:—I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became ghastly and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly failing, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church,) brought me a bottle of your Cherry Pectoral, which I tried, more to gratify him than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours, &c. JAMES GODFREY.
Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass. (N. 1-3m.)

W. M. J. REYNOLDS & CO., Publishers and Booksellers, No. 21 Cornhill, Boston. Books and Stationery supplied at the lowest prices to those who buy to sell again.—[Jan. 3.]

THE ADVENT HERALD.

BOSTON, JANUARY 24, 1852.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private." 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

Visit to New York.

By invitation of the Advent church in Seventh Avenue, I commenced my labors in their new chapel on Friday evening, the 2d inst.

A few brethren had started the project of a new chapel but a short time previously, and with so little noise, that the first that many knew of it was the announcement of its opening. The chapel is of brick, two stories high, and stands on leased ground. The upper part is the chapel, while the lower portion forms two stores, which let for more than sufficient to pay for the rent of the ground. The chapel contains forty-five slips, and will accommodate between two and three hundred persons. It is a neat, modest, and yet beautiful place of worship. The cost of the building has been paid, except about \$700, which the brethren are making efforts to pay. The benevolent on whom they may call may be assured, that whatever they contribute towards that object will be worthily and wisely bestowed. Bro. J. J. Porter is the pastor, and though he is not able to labor as formerly, he will do all in his power to build up the church on its most holy faith. The location is good, and I see no reason why the church should not prosper.

I delivered eleven discourses during my visit, to good audiences, considering the very inclement weather. I hope to hear that the effort to do good has not been fruitless.

On Sunday, Jan. 11th, I preached before the church in Brooklyn. The attendance was good, and the meeting excellent. Bro. Kimball is laboring there to good acceptance.

In the afternoon I preached at Hester-street. There was a full attendance, and all enjoyed a most blessed season. At the close of the sermon, the Lord's Supper was administered to a large number by Bro. L. D. Mansfield, the pastor, who is well received, and is laboring with encouraging prospects.

In the evening I gave a third discourse in the chapel in Seventh Avenue, to a crowded audience. I can but hope that a good impression was made.

On the whole, the cause in New York and Brooklyn may be regarded as rising. May God grant it prosperity. *Middletown, Jan. 19th.* J. V. H.

P.S. In my note last week, the printer made me say that it snowed in Hartford on the night of the watch-meeting. I wrote that it rained; indeed it poured, as those present well know. I wish to correct, lest some should add this to their list of charges, to show that I am unworthy of their confidence. J. V. H.

An Appeal.

Bro. N. SOUTHARD, who has been in ill health for some time, the result of his excessive devotion to the cause, by writing and preaching, has gone South for his health, as far as Savannah, Ga. He is in need of assistance, which may be forwarded to Joseph T. Sanger, or to Willard Ide, 143 Norfolk-street, N. Y. Cases like this, we trust will be cheerfully responded to by those, who, having this world's goods, see their brethren in need.

Bro. C. B. TURNER is also in very feeble health, and the only hope of his restoration to health is in his immediate departure South. Arrangements have been made for his proceeding thither immediately, under the charge of one of his brothers. He has sufficient means to defray his expenses out, but we hope that the friends will bear him in mind, and help to sustain a faithful servant of God. Contributions may be sent to S. B. Turner, (his brother,) Brooklyn, N. Y.

Since the above was put in type, we have received a letter from Bro. Mansfield, who says: "Bro. C. B. TURNER sailed for Savannah, Ga., on Saturday, accompanied by his brother, in a very feeble state—not being able to speak even in a whisper. It seemed the only hope for his life. His brethren will doubtless remember him in their prayers, and also in their contributions, for Bro. Turner, like most of the Advent ministers, has but very limited means. Contributions to my address, or to the *Herald* office, would be duly sent to Bro. T., and acknowledged in the *Herald*."

Protracted Meetings.

A PROTRACTED MEETING will be commenced in Salem, Mass., by the Advent society in that place, of which Elder Osler is pastor, Sabbath, Feb. 1st, to continue several weeks. Bro. Himes will be with them on Sunday, Feb. 1st, and each evening through the week. Ministering brethren, and all others interested, are invited to attend.

The church in Hartford, Ct., under the charge of Elder Fassett, will also hold a protracted meeting, to commence on Tuesday, Feb. 3d, and continue several days. Elder Adrian will aid in the services of the meeting.

New Works.

"Peace in Believing, exemplified in the Pastor's Daughter, Clergyman's Wife, Pious Mother, and Dying Saint: being the Memoirs of Mrs. Ann East, written by her husband, the Rev. John East, A. M., author of 'My Saviour.' Fourth edition. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington." 1852.

This volume is full of devotional feeling, for which the writings of Mr. East are so distinguished. It happily illustrates how "peace in believing" may be exemplified by one filling arduous and responsible stations. It combines the confidence of the believer in the promises of Christ, without any of the self-righteousness which is often so conspicuous in writings of this character. It is a book admirably fitted for the domestic and social circle.

"Roger Miller; or Heroism in Humble Life: a Narrative by George Orme. With an introduction by James W. Alexander, D. D. New York: Robert Carter & Brothers, No. 285 Broadway. 1852."

This is the history of a good man who abounded in earnest and patient labors for the interests of piety and humanity, and was distinguished for his usefulness to both. It is a re-print of an English work which awakened much interest in Great Britain, and will probably be received with equal favor in this country.

"Man: his Religion and his World. By the Rev. Horatio Bonar. New York: Robert Carter & Brothers, No. 285 Broadway. 1851."

This is another of Mr. Bonar's books, which may be read and feasted on. It takes up contrasts in religion and counterfeits, and gives man's thought of the present, his theory of progress, his hope of the future, and the Divine verdict. We design to enrich our columns with some rich extracts from it.

Deserving of Rebuke.

There is a growing tendency in some quarters, to over-estimate the present state of society, and proportionately to undervalue the past. At the late festival of the New York Typographical Society, on the anniversary of Franklin's birth-day, the following very censurable toast was given, and was responded to by Rev. H. W. Beecher without rebuking the under-estimate of the apostolic gift of tongues. This is the more surprising, because it being one of the regular toasts, to which he was to respond, he had an opportunity to see that it exalted the press above a miraculous gift.

"The Pulpit—It finds in the illimitable dissemination of its teachings by the Press, a gift of tongues more potent than that of the Apostles on the day of Pentecost."

Rev. Henry Ward Beecher responded. He felt pleased that the Pulpit had such great dependence, with all other professions, on the Press. Connected as all pursuits and institutions of our city are together, he felt grateful in recognizing occasionally the performance of the duties which they owed to each other, and more particularly on behalf of the Pulpit he desired to recognize that which they owed to the Press. The Pulpit which stands in a community without intelligence is an utter impossibility, for it either will create a press or sink itself. There was no religion without intelligence. If the congregation be a reading one, the pastor may take a thousand things for granted—but there was one particular point on which he wished to speak, that now the Pulpit is not the voice of one speaking to one hundred or five hundred, nor is it the voice, as it sometimes was, of one speaking in the wilderness, but through the influence of the Press their sermons were heard by five thousand next day, and fifteen millions within a few days—and ministers had less influence from their pulpits than through the newspapers. If a man could stand on some high mountain and speak to the inhabitants of the country, (a feat which he never heard of being accomplished except by the man who sang bass to thunder,) he could not effect half so much as a man with an ordinary voice can through the Press. He had heard from a gentleman who preceded him, that no printer was ever found in the State's prison,—the air of that institution did not agree with them, and may their prejudice against it remain with them forever.—*N. Y. Daily Times, Jan. 17th.*

Refusing an Exchange.

The *Catholic Telegraph*, the organ of the Catholic Bishop of Cincinnati, says of the organ of Bishop Hughes of N. Y.:

"The *New York Freeman's Journal*—The bad spirit which this paper manifests on every occasion for the *Catholic Telegraph*, is so conspicuous, that we owe it to our own self-respect, and the honor due to the church in Ohio, to decline henceforth exchanging with that Journal. One of its late numbers contains an article so gross, vituperative, and vulgar, that we are compelled to warn the Catholics of Ohio against the dangerous character of the paper; and should any ecclesiastical or layman continue to patronize it, we hope that he will be able to reconcile such patronage with the respect which is due to this diocese. A paper so remarkable for the introduction of dissensions heretofore unknown to the faithful, can neither defend the cause of Catholicity nor edify a family.

This is right. As the only way to treat a quarrelsome meddling falsifying neighbor, is to let him alone; so a journal, that is not disposed to practice the common courtesies of life, should be refused an exchange by respectable journals.

The Advent Society at Worcester, formerly occupying the chapel in Thomas-street, having secured Waldo Hall, in Main-street, as a place of worship, will hereafter hold their meetings in that place. The society commenced worship there on Sunday, the 11th, when Bro. Bonham delivered two discourses to interested audiences.

American Vocalist.—This is the best book of the kind in the market. It can be had, wholesale and retail, at this office.

"BIBLE ORDER."

We give the following article on Bible order from the *Monitor and Messenger*. We commend it to the attention of our brethren.

"The gospel contemplates men and provides rules for their regulation, in three conditions: 1st, as individuals; 2d, as Christian families, parents and children, husbands and wives, brothers and sisters, neighbors and friends, and even enemies; 3d, as collective bodies, churches, or congregations of believing men and women, and it prescribes rules for them in these several conditions, which they are not at liberty to depart from in one case more than another. To speak of gospel liberty as containing the right to neglect or violate those rules, is to assume the right to be independent of God. It matters not how much those rules have been abused by others,

they contain to us the same divine authority as when they were first given. God did not give Bible names and Bible rules to be used only till they should be abused, and then be laid aside, but to remain in full force till the end. We might as well throw aside the promises, as the precepts; for both have been perverted and abused by men in every age; and we might as well dispense with the name of God, and Saviour, and institute others, because the Popes have abused them, as to discard the names of churches, ministers or preachers, because the Catholics, and many Protestants, have abused and perverted them. Nothing is gained by flying so far from Babylon as not to stop at Jerusalem. In the Bible we read of both 'bands' and 'churches,' but not as identical in their regulations. We read of the 'Assyrian bands,' 'the Italian band,' 'the Prætorian band,' 'bands of robbers,' 'bands of wickedness,' and Judas had a 'band' when he betrayed the Saviour. A humble Christian would not choose to belong to either of those 'bands,' and why should he choose the name in preference to that of churches, which God used to express congregations of believers? And why should we prefer the name of lecturer to preacher, or of committee to deacon? True, we ought not to be made an offender for a word; but then what reason has the Christian for preferring 'the words which man's wisdom teacheth, to the words which the Holy Ghost teacheth?' If the Bible be taken as a rule of faith, why should it not be equally the rule of practice? And if it is to be the rule of practice to the individual Christian, why not equally so to the Christian family, and to the congregation of believers? How can the Saviour's directions (Matt. 18:15-17) be complied with, if there is no church to report the defective to?

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

"Yet there may be a church with minister, deacons, and elders, and this injunction be disobeyed, even in the prescribed form of attending to it. Yea more, the church may be organized correctly in all its forms and individual members, and in attempting to settle a difficulty attend to this injunction in form, and yet violate its spirit, by visiting the offender in a wrong temper, calculated to exasperate rather than heal. This is unquestionably often done to satisfy the outward forms of a church trial merely, forgetting, like as in the case of Ananias and Sapphira, that God searches the heart. But if others have attended to it in a wrong manner, we ought to attend to it in a right manner. Its abuse should not supersede its use.

"When Christ 'ascended up on high, he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints.' Eph. 4:11. The unity and gifts of the church are seen in the following text: 'Now ye are the body of Christ, and members in particular. And God hath set some in the church, first, apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.'—1 Cor. 12:27, 28.

"The Bible also contains specific rules for the officers of a church. 1st, bishops, or elders, (1 Tim. 3:1-7; Acts 20:28-30; Philip. 1:1; 1 Tim. 1:6-9; Acts 14:23; 2 Tim. 2:2); 2d, deacons, (1 Tim. 3:8-13; Acts 6:2-6; 8:5). Any one who will take the trouble to read carefully the scriptures quoted above, will see that those officers were not chosen simply for the form, but because they were needed. No sight is more sickening to the heart of a true Christian, than to hear one continually contending for forms, however scriptural, while his works show that he is asleep to the interests which those forms were designed to promote. Some seem to speak of order, as if a certain set of forms would secure it. Deacons are but a solemn mockery unless they serve the church in an effective manner. So with any other officer. But if a church places her candle on a candlestick, cares for her poor, supports her preachers, and scatters abroad the good seed according to her ability, the deacons will have a plenty of labor. On the other hand, how utterly heart-sickening is it to hear men forever crying out against order, as if it were the only way to death, while their whole history shows, in the judgment of charity, that they only dread the appointment of suitable church officers, lest their present assumed power should be superseded! Such fearful depravity, it would seem impossible should be found in any professing godliness; yet instances of it are not wanting. Such men love liberty as the miser does his gold—

"All for himself, for others none."

"The history of man is a history of extremes; and coming as we did from various organizations, where many had felt the heel of tyranny, it is not surprising that we should have verged towards anarchy. Some, again, seeing this, will swing too far towards the first extreme. Several churches, however, have adopted Bible order, and are living in 'the unity of the Spirit and the bonds of peace,' while they 'build each other up on their most holy faith;' and experience is fast driving all there. If we exist as a separate people, we must adopt Bible order—that is, have both the form and power of godliness. We may exist as separate individuals without it, but as a people we cannot. The prosperity of the Advent churches in Providence, Hester-street, (New York city) Salem, Newburyport, and many other places, must satisfy all who are well acquainted with them that the God of order blesses those churches which adopt Bible order. As a steam engine is worthless without steam, so also is it without oil; and as a church is worthless without energy, whatever may be its forms, so it will soon work its own ruin without love. If all were 'kindly affectioned toward each other,' our differences of opinion would do but little harm."

BUSINESS NOTES.

T. Smith—You are right—we now mark you paid to 580. R. Osgood has not paid the \$2 received from E. H. C. for this office, and owes \$1 77 on his own paper. The things you write about have been set right.

S. Foster—Charged you \$9 09, and credit you \$25. W. E. Hitchcock—Did not have the book at the time you sent for it; have now sent it with the tracts by mail.

C. F. Stevens—Did not get the book in time to send in Bro. Davis's bundle last week; have now sent.

J. G. Hook—Sent you books last week by Cheney & Co.'s express.

H. H. Gross, \$3—It pays balance of 72 cts. due on E. Churchill's paper, and \$2 28 for S. Jordon to No. 632.

L. Dudley—Sent books to Rouse's Point on the 20th by Cheney & Co.'s express.

J. T. Dixon—Sent you books to Peace Dale the 20th by express.

A. Simpson—It was received and credited to 560.

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Jan. number, being No. 9 of Vol. 5, is now out. The following are its contents:

The Third Commandment	A Sermon for Children.
The Blue Bag	A Hero Boy.
The Way to be Brave	How to Speak to Children.
A Happy New Year	To our Readers.
The Bible—its Value	Travel Talk.
Space-Measuring	The Little Hunchback.
Are you Kind to your Mother?	Scripture Questions.
Lying	Forbidden Names.
A Pin Manufactory	The Echo.
Kindness	A Paper Devourer.
Steam and Railroad v. Horses, Puzzle, &c.	

The postage on the Children's Herald per quarter is—Under 50 miles, 12 cts.; over 50 and within 100, 25; over 100 and within 1000, 34; over 1000 and within 2000, 5 cts.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being applied to in the fact.

The Postmaster of Chester, N. J., informs us that J. L. STONE refuses his paper, owing 2 50
Total delinquencies since Jan. 1st, 1852..... 7 27

FOR THE DEFENCE.

Previous donations	82 25
A. Kenney	23
Mrs. Webb	1 50
N. Burnell	1 00

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. L. Dudley will preach at Caldwell's Manor Jan. 27th; Stanbridge, 28th; Dunham, 29th; Farham, 30th; Sheffield, 31st, and Sabbath, Feb. 1st, if the brethren wish; Lawrenceville, 2d, and at Stukely in the evening; Brompton, 5th; Hatley, 10th; Derby Line, 11th; South Troy, 13th; Johnson, 14th; Underhill Union, 16th; Essex, 17th; Burlington, 18th; Colchester, 19th; Georgy, 20th, all, except Sundays, in the evening.

Bro. Edwin Barnham will spend two weeks with the brethren in Morrisville and Veredleyville, Pa., commencing Sunday, Feb. 1st, and the remainder of the month of February in Philadelphia.

Bro. Ira Wyman will preach at Champlain Jan. 31st, at 6 P. M.; Odelton, Sunday, Feb. 1st, and at Isle La Motte, Vt., in the evening—will B. Hall meet near Odelton; Swanton Falls, 3d; Addison, 5th and 6th; Bristol, 7th, and over the Sabbath—will some brother from Addison meet me at Vergennes?

Bro. D. W. Sornberger will meet with the brethren in Stanstead, head of the bay, Jan. 23d; Hatley, 25th; Eaton, 27th and 28th; Melbourn, 30th, and over the Sabbath—each, except Sabbaths, 6 P. M.

Bro. O. D. Gibson will be at Hebron, N. Y., about Jan. 24th, and remain over Sunday; Low Hampton, N. Y., Sabbath, Feb. 1st.

Bro. T. Smith will preach in the meeting-house on London Ridge, N. H., Sunday, Jan. 25th.

Bro. N. Billings will preach at Mount Holly, Vt., Feb. 3d and 4th; Castleton, 5th and 6th—at early candlelight; Low Hampton, N. Y., Sabbath, 5th.

Bro. O. R. Fassett will preach at Warehouse Point, Ct., Jan. 23d, evening; Springfield, Mass., Sabbath, 25th; East Kent, Ct., Sabbath, Feb. 5th.

Bro. J. G. Smith will preach in Orange Sabbath, Jan. 25th; Danbury, 28th; Wilnot Flat, 29th; Sutton, (at Jesse Hazen's), 30th; Sutton Gore, Sabbath, Feb. 1st.

Bro. I. H. Shipman will preach at Derby Line, Vt., Sunday Jan. 25th.

Bro. I. Adrian will preach in Conway, Mass., Sunday, Feb. 1st.

The Advent Herald.

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 cts. per volume, or \$2 25 cts. per year. Send for six copies, \$10 for thirteen copies. Single copy, 5 cts. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

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Where we are paid in advance we can pay the postage in advance to the line—30 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 12 at the end of six months, brings the *Herald* at \$1 35 to Canada East, and \$1 65 to Canada West.

For papers to England, &c., the pre-paid postage being two cents a week, 4s. sterling will pay for six months, or 12s. per year, including the American postage.

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Receipts from Jan. 13th to the 20th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the reader will know for how far in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

G. R. Barber, 560; E. T. Welch, 580; S. B. Turner, 582; S. R. Smith, 606; S. Sutton, 585; Mrs. B. Beebe, 589; M. Clark, 590; E. S. Leomis, 597; F. Clark, 590; C. Bona, 599; S. W. Hoyt, 599; M. Gatta, 586; L. Case, 560; H. Howland, 590; S. M. Case, 580; H. Abbe, 589; M. Thayer, 585; S. Fanderson, 580; R. Bennett, 580; E. Ozley, 588; V. Streeter, 586; M. A. Frank, 580; R. P. Harriman, 589; S. Hall, (and G. H.), 589; A. Bowman, 586; L. V. Coburn, 586; A. Willard, 43 cts. for book and postage; 569; S. Mitchell, 580; S. Knight, 588; P. Sprague, 589; J. Walton, 560; M. F. How, 584; J. Woodworth, 580; R. W. Beck, 585; L. Campbell, 586; A. Labounty (some one sent it back), 580; G. W. Brown, 589; B. Cooper, 586; L. F. Allen, 612; L. Wiswell, 586; E. G. Scott, 573; S. Starr, 586—each \$1.
H. Foote, 580; A. Mores, 590; E. C. Gordon, 580; E. J. Dunbar, 612; R. Whipple, 560; T. H. Northup, 560; Martha Boyden, 586; E. Richardson, 586; M. Hill, 612; T. Chollar, 612—the post was unpaid; H. Bush, 586; M. Peck, 580; C. Bullock, 612—we send to G. unpaid; J. Roberts, 606—each \$2.
G. Glidden, 580; from Baldwinville, Mass., without any name to it—credit it to Joshua Guild, 68; M. Brooks, 603—each \$3.
Tenny, 574—77 cts. due at end of last vol.—St. J. B. Scotland, 637.
W. Lewis, 672; J. Thibon, 640; D. W. Sornberger, on acct—balanced and to 565; M. K. Chapman, to bal. acct for Hagar, without name from N. Kingston, Pa., which we credit to R. Heagy, 638—each \$5.
E. Bucklin, 580; D. White, 580; E. Lee, 554; R. Renfrew, 554; S. Hubbard, 554—each \$1 77.
L. Farley, 589; C. Bartlett, 574; P. Davis, 554; J. Kenny, 580; A. Kenny, 580; C. Tyler, 580—each 77 cts.
T. G. Stetson, 554—40 cts.—12 cts. due at 537.
S. Piper, 554—\$1 50.
T. Wells, 554—\$1 28.
Mrs. C. B. Goddard, 593—\$1 31.
J. M. McCartney, 554—25 cts.
S. Shirley, 554—62 cts.
J. Smith, 511—\$2 12.
65 due to No. 554.
J. W. Reed, 554—\$1 25.
W. Busby, on acct—\$1 23.

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY. . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, JANUARY 31, 1852.

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JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

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** For terms, &c., see last page.



A PROSPECT OF THE RESURRECTION.

BY DR. ISAAC WATTS.

How long shall death the tyrant reign,
And triumph o'er the just?
While the rich blood of martyrs slain,
Lies mingled with the dust?

When shall the tedious night be gone?
When will our Lord appear?
Our fond desires would pray him down,
Our love embrace him here.

Let faith arise and climb the hills,
And from afar obey;
How distant are his chariot wheels,
And tell how fast they fly.

Lo, I behold the scattering shades,
The dawn of heaven appears;
The sweet immortal morning spreads,
Its blushes round the spheres.

I see the Lord of glory come,
And flaming swords around;
The skies divide to make him room,
The trumpets shake the ground.

I hear the voice, "Ye dead arise!"
And in the graves obey;
And waking saints, with joyful eyes,
Salute th' expected day.

They leave the dust, and on the wing
Rise to the middle air;
In shining garments meet their King,
And to adore him there.

O may my humble spirit stand
Amongst them, clothed in white!
The greatest place at his right hand
Is infinite delight.

How will our joy and wonder rise,
When our returning King,
Shall bear us homeward through the skies,
On love's triumphant wing!

The Protestant Alliance.

(Continued from our last.)

Rev. Mr. Burgess, of Chelsea, moved the second resolution:

"That the recent movements of the Romish priesthood throughout Continental Europe, coupled with their late aggressive proceedings in England, prove the existence of a settled purpose to overthrow religious freedom; while their success in France, in prosecutions for the sale of controversial tracts, and in preventing the circulation of the Holy Scriptures, shows to what an extent that freedom may be curtailed, even under a Constitution framed to secure both civil and religious liberty. That this Meeting, therefore, approves of the purpose of the Committee of the Protestant Alliance to interpose, whenever practicable, in behalf of those suffering wrong at the hands of that priesthood; and it calls upon the Protestants of all countries, and especially upon those in the United States of America, to unite with the people of Great Britain in defence of those principles of the glorious Reformation for which our ancestors labored and suffered."

He said, in looking at the series of resolutions which were to be moved, he saw no single word in which he did not agree, and therefore he had no qualms of conscience in meeting upon this platform those who agreed with him. But he believed the principal reason why he had been called to take a prominent part in this meeting was, that he was supposed to know something from his own experience, and his own personal knowledge of the state of things on the Continent. In attempting to lay before them the results of that experience, he should pass by those countries where it was perfectly notorious that the secular power was employed to put down every spark of religious liberty; and he would occupy their attention chiefly with a country somewhat differently situated. He was perfectly well aware that he was about to touch upon very delicate ground. It was not his fault, however, if in the Popish system the

religious and the political questions were inextricably blended. Popery had two characters; it was not only a secret confederacy against the religious liberties of man, but it was also a political conspiracy against his civil liberties.—(Hear, hear.) At the present moment the condition of France presented an anomaly such as had never before perhaps been witnessed. They had there a Republic with universal suffrage; they had there the principles of civil liberty proclaimed far and wide upon the largest basis that had ever been laid down in modern Europe, and yet nowhere was the power of the Popedom and of the Romish priesthood more rampant than in that very country. How was this to be explained? He believed it was to be explained in one sentence—that the power of Rome was strongest whenever the civil power of a country was weakest. In this country during the reign of Elizabeth the civil power had been strong, and Popery had been hapless; but in the reign of Charles I. the civil power had been weak, and Popery had again assumed an air of triumph. Again, in Ireland Popery had been powerful in the days of political concessions; but now that our Government had begun to grasp somewhat vigorously the political truncheon, the crosier of Primate Cullen began to tremble in his hands. (Loud cheers.) With respect to France, there was a time, in February, 1848, when the priesthood were restrained within reasonable limits by the Government of Louis Philippe—when the priests were kept within the walls of their churches, and were never seen in processions in the streets; but within twenty-four hours what a sight did that capital present, when the priests came into the public squares to embrace the republic, which they despised in their hearts, and blasphemously assimilated the trees of liberty to that tree of Calvary where He died who died for us all. Yes, that day saw the Romish priests in their true colors—Monarchists to-day, Republicans to-morrow; provided only that they could grasp the power which would bring men in subjection to their feet. Since that period the Government of France had treated them with the utmost deference, and had paid them every possible compliment. And what was the state of things now? not a railway could be inaugurated, not a pillar could be set upon its end, not a piece of canvass could be spread for a tent, but a priest was called to bless it. (Hear, hear.) Upon a recent occasion all the civil and military authorities of the city of Toulouse had attended in solemn state the funeral of its archbishop, whose great recommendation to that distinction seemed to have been his politics during the time of Napoleon; and there could be no doubt that such a distinction would never have been conferred on any Protestant minister, however eminent. He would state a few facts for the purpose of showing the mighty power of the Romish priesthood at the present moment in France. There were eighty episcopal sees in France, each having its bishop, and forty thousand clergymen, who together received out of the public treasury, in 1850, the sum of 1,600,000*l.*, as a payment of their salaries. Besides that, there were two hundred and forty diocesan buildings that were maintained by the State as public works. Then there were thirty-eight thousand chapels, and half that number, at least, of priests' houses, all maintained at the expense of the different localities; so that religion cost the Republic three millions; some accounts made it as high as four millions sterling. Then there was the amount of surplice fees. It was difficult to get at the full amount of them in this country—(laughter)—but at Paris alone the surplice fees amounted to 200,000*l.* a-year, and from thence they might form an opinion of what they amounted to over the whole country. In addition to this there was practised what he might call a species of pious merchandize. A certain book was published in France relating the miracles that were performed by a wonderful medal. At first it was rather a small volume, but it grew more and more bulky year by year; and 130,000 copies of that volume were sold at a franc and a half each, while eighteen million copies of the

medal itself were sold in copper, and upwards of two millions in gold and silver. Now, if they had a profit of even one sou on each medal, here was a profit of 40,000*l.* on this one article. (Hear, hear.) There were also in France two thousand five hundred religious houses besides the monasteries, and all these were independent of the seminaries, the Colleges of Maynooth, whence issued the novitiates of the Romish priesthood. Now, all those immense resources were entirely under the control of the bishops, who were themselves completely at the disposal of the Pope, who thus became a generalissimo more powerful than the Minister of War, who fancied he had four hundred thousand troops under his command. From that very army there had been detached ten thousand men to guard the gorged prisons of Rome; and for that service the innumerable army marshalled under the Romish system, consisting of bishops, priests, monks, and their followers, had given the Government a partial support. But that was not all. Out of the forty thousand priests there were thirty thousand of them called the rural clergy, who had no civil or political existence, who were entirely at the will and disposal of their bishops, who might at any time dismiss these men from their cures without assigning the slightest cause, and without the right of appeal. And all this occurred in a republic which talked of equality, liberty, fraternity. (Cheers.) The priests had got possession of four of the principle strongholds of society in France—they had got possession of the schools, they had invaded the provincial judgment-seat, they had subdued the press for their own purposes, and they had got possession of the tribune in the Representative Assembly. * * * He did believe, in the terms of the resolution, that there was a settled purpose in existence to overthrow religious freedom in Europe. They had heard of it as settled and fixed in Italy; they had heard of it in Spain; but they had not yet been told of an article in the Pope's concordat with the Queen of Spain. "The Roman Catholic and apostolical religion is the religion of Spain, to the exclusion of every other." He wished to ask, whether in Spain there was not a confederacy to put down religious freedom? he would ask, if in Portugal the same was not the fact? Witness the excellent Dr. Kalley, and that poor woman who had just escaped death by the intervention of this country. He would ask if there was not such a confederacy in Italy? If Italy was not involved in the charge, why was Guicciardini exiled? Why was our brother groaning in prison while we breathed the air of liberty? He asked if Austria did not intend to restrict liberty? * *

The Rev. William Chalmers, in seconding the resolution, said:

Most reflecting men are convinced that that Church is ready to take away every vestige of freedom, civil and religious, and that her true spirit is what Mr. Warren, in his pamphlet, "The Queen or the Pope," has pithily expressed in the words—"I ought, and I will; I would, if I could; I wait till I can." (Cheers and laughter.) Surely, my Lord, it is something gained, that if we are to be engaged in a death-struggle with the Papacy, the haze which a combination of circumstances had thrown around the character of our antagonist has been dissipated, and it now stands out before us in all its naked hideousness, armed to the teeth indeed, and formidably equipped for the strife, but still devoid of everything of a political kind, that could excite the sympathy, or procure the favor of any but its immediate adherents; on the contrary, chargeable with having insulted, wantonly insulted, our religion, our nationality, the prerogatives of our Queen, and her sovereign rights over the territory, the institutions, and the civil distinctions of Englishmen. (Cheers.) We know where we are, and with whom we have to deal, when there confronts us that very Popery which our fathers grappled with, and threw loathed, degraded, and kicked out of England. (Cheers.) That was Popery,—the same in corruption, in arrogance, in bloodthirstiness,—which of old lorded it over kings, assumed the

prerogatives of Deity, crushed human liberty, and slew the saints of God. (Continued cheering.) My Lord, my motion speaks of "a settled purpose to overthrow religious freedom." Perhaps the language had not been too strong had it spoken of a conspiracy for that end—a gunpowder plot in the nineteenth century.—(Hear, hear.) For such is, and always has been, the character of Popery. It is a great, wide-spread, and implacable conspiracy against the rights, and interests, and liberties of the human race. This, all past history for a thousand years constantly testifies—(hear, hear)—and that this is its present character, recent events have rendered signally evident. The details which have been given by Dr. Burgess of the state of things on the Continent of Europe, and especially in France, sufficiently prove, that the members of the Church of Rome are everywhere imbued with fresh zeal, animated with eager hopes, and engaged with an unanimity of purpose unequalled in our day, in putting forth all their strength in one mighty and simultaneous effort for the recovery of the old ascendancy of Rome. And in this effort they are backed and supported by almost all the Governments of Europe, who in their mad attempts to restore and perpetuate a policy which cannot live in the nineteenth century—(loud cheering)—have summoned around them, as the very bodyguard of their tyranny, the Romish priesthood; and at this moment rely, and have reason to rely with more confidence upon their aid, than they can venture to do even upon their standing armies. * * * Whether this alliance between the Papacy and the Governments abroad may, or may not, lead to a crusade against the Protestantism and liberties of England, I cannot tell; but certainly the spirit which could lead France to extinguish the rising liberties of Italy for the sake of the Papacy, is quite ready, if it dared—(cheers)—to unite all the powers of Europe against ourselves.—Again and again have Romish ecclesiastics mysteriously hinted, that the Catholic powers of Europe will not suffer their Church in this country to be treated with disrespect. Lord John Russell himself has alluded in Parliament to the possibility of a Continental Popish League. My Lord, we may be called, in this respect, to stand in the Thermopylae of Europe! (Loud cheers.) But be that as it may, there is enough in the occurrences of the last twelvemonth, in our own country, to put us all on our guard. * * * It is not toleration that will content them. Their restless ambition aims at supremacy. They want to govern. (Hear, hear.) They serve a master who hopes again to be the autocrat of the civilized world, and to give laws to princes as well as to their subjects. (Cheers.) Their real design is to bring us to the same state of things as now exists on the Continent of Europe. The recent Papal aggression, therefore, is to be regarded as a part of that very conspiracy against the rights and liberties of the human race which is yielding such bitter fruits in Spain, and France, and Italy, and Germany, and Austria, and Hungary. It is vain to talk of it as a mere scheme for the better administration of the spiritual affairs of the Romish Church in England. It is the establishment, so far as they can establish it, of that very machinery by which, when the time comes, the Sovereign may be deprived of her crown—(hear, hear)—and subjects be absolved from their allegiance; the obligation of oaths be dispensed with, and the fountains of justice polluted; the peace of families invaded and their happiness destroyed—(hear, hear)—our sisters and daughters cajoled, after they have been plundered, into living tombs—(loud cries of "hear")—and the beds of the dying beset with harpies and thieves—(cheers)—the rights of conscience trampled under foot, and our churches closed, and our Bibles taken from us, and all that we value most placed under the heel of an arrogant and heartless priesthood. * *

Sir Culling E. Eardley said, that the catalogue of acts of oppression by which the last resolution might be sustained, was of a nature to make the blood of every Englishman, and of every Christian, run cold in his veins. He re-

gretted that Mr. Burgess, in referring to France, had not mentioned two facts which are within the cognizance of many of those present; that tracts of Mr. Roussel, which were circulated with perfect liberty during the time of Louis Philippe, had not only been seized, but in republican France the then printer and publisher had been seized and thrown into prison, where they were at this moment; and that one of the last acts of M. Leon Faucher, before the retirement of the late Government, was to send a circular to the prefects of different departments, ordering them not to let the Scriptures be colported by the colporteurs. In one part of the country the colporteurs, upon this, determined to go to prison rather than forego their privilege of circulating the Word of God; and the ministers in that Consistory had determined that in that case they would take their place and go to prison too. If facts like those could not be contradicted, he contended that a case had been made out for the sympathy of Englishmen to be shown for French Protestants. He had a few days ago waited on Lord Palmerston on behalf of Dr. Marriott, who had published a tract against the Jesuits, which was circulated in Carlsruhe, a Protestant town, under the government of the Protestant Duke of Baden. This tract had been seized and prevented from circulating, and Dr. Marriott having gone to Carlsruhe, for the purpose of remonstrating, had been cast into prison, where he still remained. It was only about a fortnight ago that Marshal Radetzky marched into a Protestant church at Milan, and turned out the Protestant congregation. It was said, that they had liberty to worship; but what had they done? They had not only worshipped, but had elected a committee of a dozen of their members to manage their affairs, and this, Radetzky said, was democracy and representative government, and so he turned out the congregation. A friend of his, who had lately returned from Florence, saw in prison there some persons who had been sent there for designing and intending to read the Scriptures. The facts of the case were these. Two individuals kept a boarding-house in Florence, to which a few of our brethren came, with their Bibles under their arms, intending, as was the practice of Protestants in Italy, to meet there, but to adjourn to another place, because they knew the suspiciousness of the police. Having so called then, on their way to another house to read the Bible, they, together with the owners of the house, were cast into prison, where they were now.

He concluded by moving the third resolution:

"That this Meeting desires to express its sense of the contrast afforded to this retrograde movement in France and elsewhere, by the protection recently given by the Government of Piedmont to the ancient Church of the Waldenses, and by the firmness with which that Government has withstood the arrogant pretensions of the Papal priesthood. It trusts that the House of Savoy may have the honor of carrying on to completion the work of liberty of conscience, the surest guarantee of civil freedom and national prosperity. And it desires to express its firm conviction that in maintaining the independence of the Sardinian Crown against the aggressive claims of Rome, the Piedmontese Government may rely on the warmest sympathy of the people of Great Britain."

The Rev. Francis Close remarked, that notwithstanding the valuable information that had been laid before them, and the discursive flights taken by some of the speakers, in their exposure of the atrocity of the Papacy, a wide field had yet been left wholly untouched; for the persecutions of that Church were not confined to Europe, but extended also to Africa, Asia, and the islands of the distant ocean; and amongst the instances of this, let them remember Queen Pomare and the beautiful island of Tahiti. He had in his hand a pamphlet containing the history of the conversion of two Italian priests, who were missionaries in Egypt. One of these having had his attention aroused by the remark of an English traveller that the Romish was like the Coptic Church in tampering with the commandments, went to the Jewish Rabbi to get him to read to him the 20th chapter of Exodus in Arabic, for this priest had never read the Scriptures, and the only copy of the Latin Vulgate that he knew of in Egypt was at Alexandria, in the possession of the Bishop, who he said never looked into it. As the Rabbi read, and he saw the alterations and mutilations that the Romish Church had made, he said that his blood curdled within him, and he declared that if, indeed, he had been deceived for thirty years, and that the Pope had, indeed, tampered with the commandments, he was an infidel. After some time, however, he determined to escape and join Protestantism. He durst not, however, avow his conversion, because, in that case the French Consul, he states, would have packed him off to Rome as a prisoner, and have had him placed then in the prisons of the Inquisition. That was a specimen of the manner in which Rome worked even in countries independent of her sway. Let them remember, too, that except in

West Africa, there was no part of the world where Protestant missionaries were posted, but Popish priests were sent there to endeavor to poison and corrupt, and to dash the cup of spiritual liberty from the mouth of the emancipated heathen; throughout the whole world, with the exception he had named, he had to meet the direful foe. * * * * *

The Rev. Charles Priest moved the next resolution. He said: I have to submit to this meeting a resolution, which, I am quite sure, will commend itself to all present; it is, I fear, in some danger of being carried instantly and by acclamation; but, I do think it important that certain reasons should be assigned in justification of the plan we propose to adopt and the work in which we intend to engage. The resolution is this:

"That, as the nearest and most practical duty of the British people, an earnest endeavor ought forthwith to be made to terminate that intimate connexion with Rome into which this Protestant nation was brought in 1845 by the Act which settled upon Maynooth College a permanent national endowment. And that for this purpose petitions to both Houses of Parliament be now adopted, praying for the immediate and total repeal of that enactment."

(For the Herald.)

Sketches of Travel.

No. IV.—THE BRITISH MUSEUM.

The British Museum, which is one of the wonders of the world, owes its foundation to the will of Sir Hans Sloane, a physician, who died in the year 1753. During a life of uncommon activity, prolonged to the term of ninety-one years, he had accumulated an extensive library of books and manuscripts, and the largest collection of objects of Natural History, and works of art in his time. These, which had cost him \$250,000, he directed should be offered to Parliament, after his death, for \$100,000. The offer was accepted, and the same act also directed the purchase of the Harleian Library of manuscripts, for which \$50,000 was paid, and enacted that the Cottonian Library, which had been given to the Government for public use by Sir Robert Cotton, in 1662, should, together with these, form one general collection. Montague House in Great Russell-street, one of the largest mansions in the metropolis, was bought for this purpose at an expense of \$100,000, the various collections removed into it, and opened to the public in 1759, under the name of the British Museum.

This building, however, soon proved inadequate. In 1801 a large collection of Egyptian antiquities, captured from the French by the British army at Alexandria, was added to the Museum. In 1805 the Townley marbles were purchased. In 1823 George IV. made a donation of the valuable library collected by George III. The Elgin marbles were purchased for \$175,000. Nearly \$70,000 was paid for Dr. Burnet's rare classical library. Drawings were accordingly prepared for the erection of an entirely new museum on the same site, which has been in progress for the last twenty-five years, and is now mainly completed.

It is still surrounded by the old brick wall, with a square turret at each corner, and a huge cupola over the gateway, completely obstructing the view till you have entered the spacious courtyard. The building is in the Grecian Ionic order, and occupies four sides of a quadrangle. The southern facade which fronts the gateway, consists of the great entrance portico, which is eight columns in width, and two intercolumniations in projection. On each side is an advancing wing, giving to the entire front an extent of three hundred and seventy feet, the whole of which is surrounded by a colonnade of fourteen columns, five feet in diameter and forty-five high.

Ascending a flight of twelve stone steps, one hundred and twenty-five feet in width, we pass through the doorway, twenty-four feet in height, and stand in the entrance hall of most imposing dimensions, sixty-two by fifty-one feet, and thirty high, with a magnificently trabecated ceiling ornamented in the Greek style. In the hall are three marble statues, one of Shakspeare, by Roubilliac, Sir Joseph Banks, by Chantrey, and Mrs. Damer, by Cerrachi, holding in her hand a small figure of the Genius of the Thames. We are now on the lower floor. Below is the ground floor, and above the upper floor.

To make the regular circuit we turn to the left and ascend the principal stair-case, the beautiful casing of the walls on each side, red Aberdeen granite highly polished, pass through the central saloon (which is over the entrance hall), and begin with the Ethnographical room at the right (to one facing the south.) This room, which consists of several compartments, is filled with curiosities, illustrating the various characteristics, manners, customs, arts, religions, dress, and features of different nations; shields, spears, poisoned arrows, scalp, war-horns of human jaws, dried bodies, canoes, snow-shoes, musical instruments, clothes, ornaments, cooking uten-

sils, &c., &c., from China to Peru, and from Behring's Straits to the Cape of Good Hope. The great number and variety of objects of religious worship is very remarkable; of every conceivable material and shape, the likeness of "things in heaven above, and in the earth beneath, and in the waters under the earth." I never saw so humiliating, so disgusting, so mortifying an exhibition of human depravity. It makes one ashamed of his species.

Returning to the central saloon, we commence the tour of the Zoological collections, which are contained in three galleries, or suites of rooms on the southern, eastern, and northern sides of the quadrangle.

We begin with the hoofed quadrupeds. The central saloon has twenty wall cases with glass doors, in which are arranged specimens of antelopes, goats, and sheep. Over the cases, the horns of different species of oxen. On the floor, specimens of the giraffe.

The southern gallery (which occupies the eastern portion of the south front) has thirty wall cases, in which is a continuation of the hoofed quadrupeds, as the oxen, deer, camels, horses, the various kinds of swine, armadillos, manises, and sloths. On the tops of the cases, horns of different kinds of elephants, rhinoceri, and hippopotami.

Next is the Mammalia saloon, containing the handed and rapacious beasts. The handed beasts fill twenty cases, divided into the "old world monkeys," and the "new world monkeys." Such a variety of monkeys as I never dreamed of before, though I have often since;—green monkeys, moustache monkeys, white-throated monkeys, red-eared monkeys, white-nosed monkeys, black-cheeked monkeys, white-collared monkeys of the "old world," and negro monkeys, howlers, night apes, Jew monkeys, ring-tailed and flying monkeys of the "new." The rapacious beasts fill thirty-three cases, such as the various kinds of cats, dogs, bears, &c., the insectivorous beasts, such as moles, hedgehogs, and the marsupial, or pouch-bearing animals, such as kangaroos, opossums, etc.

The eastern gallery contains the birds, in one hundred and sixty-six small cases, occupying a suite of three large rooms. A series of small table-cases along the sides of the rooms, is devoted to the eggs of birds, and a series of large table-cases in the centre (forty-five in number) to the shells of molluscos animals. These rooms are also adorned with one hundred and sixteen portraits of kings and queens and other distinguished characters.

The northern gallery consists of five rooms, filled with the reptiles, such as lizards, snakes, and turtles, the batrachian animals, such as toads, frogs, and efts, and the collection of fish. The table-cases contain sea-eggs, star-fish, corals, insects, crabs, and sponges. On the tops of the small cases, are the fish which are too large to be enclosed in the cases.

The north side of the north wing, is appropriated to minerals and fossils. Among the minerals I was struck with the great number of specimens of meteoric iron from all parts of the world, California gold, splendid crystallizations of sulphur from Sicily, magnificent sulphates of baryta and selenites from the Hartz Mountains, and from Switzerland. Conspicuous among the fossils, were the megatherium from South America, a gigantic tortoise from the hills of India, huge salamanders, iguanodons from Tilgate Forest, ichthyosauri, plesiosauri, and mastodons.

The remainder of the upper floor is devoted to the smaller Egyptian antiquities, the great vases and bronzes, and the cabinets of coins and medals.

The Egyptian room is an interminable accumulation of deities in bronze, gold, silver porcelain, wood, and stone, sacred animals, household furniture, such as chairs, tables, beds, articles of dress, and the toilet, vases, lamps, cups, spoons, instruments of writing and painting, sarcophagi, sepulchral tablets, amulets, coffins, human mummies, and mummies of bulls, and rams, and cats, and dogs, and baboons, and snakes, and fishes.

The Etruscan room contains a collection of vases discovered in Italy, and known by the name of Etruscan, Græco-Italian, or painted vases. They are of exquisite beauty of form and workmanship, with figures upon them in bas-relief, far surpassing any works of modern art.

The bronze room contains Egyptian, Greek, and Roman antiquities. Then there is the Medal room, containing ancient and modern coins and medals; and the Print-room, containing an extensive collection of prints and drawings.

The ground floor of all the buildings on the west side is devoted to the more massive Egyptian antiquities, such as colossal statues, sphinxes, sarcophagi, parts of tombs, temples, and gates, and to the Greek and Roman marbles. Room 1 has five compartments of Greek and Roman sculptures. The Nimroud room has eleven compartments of sculptures procured by Mr. Layard on the banks of the Tigris, principally slabs from the sides of apartments, representing battle scenes, sieges, triumphal processions, re-

ligious rites, and domestic employments. In the centre is a fragment of a human-headed bull. The Lycian room contains remains of ancient cities in Lycia; the Grand Central Saloon, Greek and Roman sculptures; the Phigalian Saloon, from Phigalia, in Arcadia; the Elgin Saloon, the Greek marbles of Lord Elgin, from Athens and its vicinity. When it is borne in mind that every article throughout the whole is numbered and labeled, one is utterly lost in amazement at the inconceivable amount of labor that must have been expended in merely arranging and classifying the stupendous collection.

The lower floor is occupied principally with the library of manuscripts and printed books. The rooms are lighted from above, and warmed by hot-water tubes. The floors and book-cases are of polished oak. At one place you can look through a suite of rooms opening into each other, some with glass partitions between, affording a vista of more than six hundred feet, lined with the choicest productions of literature. King George's Library is considered of very great value. It fills a large room, though only twenty-two thousand volumes, being nearly all folios; while an adjoining room, of about the same size, contains six thousand.

I cannot describe the interest with which I gazed upon the autographs (in books owned by the writers) of William Shakspeare, John Milton, Voltaire, Isaac Newton; a letter of Oliver Cromwell; one of Charles I., just before his execution, to his son; one of Richard III.; Edward VI.; one of Lady Jane Grey—the letter which brought her to the scaffold; Lady Jane Grey's prayer-book; a manuscript book penned by Queen Elizabeth; one of her letters; Pope's original draft of his *Iliad*, on the backs of old letters, collected and bound together; proof-sheets of one of Walter Scott's poems, corrected and altered by himself. I was also much interested in some books made of papyrus, narrow strips, looking like dried palm leaves, laid one upon another, and tied together; a Cingalese book, consisting of slips of bright metal engraved and laid in a pile; a book of birch bark; some very ancient Hebrew manuscripts in the form of a double roll on two sticks; the Caxton books, the first ever printed—at least in Great Britain—very distinct; the first Psalter ever printed, a fine copy, valued at 16,000 florins.

A singular coincidence occurred while standing with a friend in one of the alcoves. He had just introduced me to Mr. Watts, an eminent linguist, who speaks twenty-five languages with facility, and mention was made of a letter which I had brought from the corporation of Yale College to Walter Savage Landor, Esq., thanking him for a manuscript copy of his late poem entitled, "*A proper Lesson for King Charles' Martyrdom*." The letter contained an allusion to the monument recently erected in "the Green" in New Haven to the memory of the regicide Dixwell. At that very moment, while the "regicide" was on our lips, an attendant handed Mr. Watts a slip of paper with the name of a book on it which some one had called for, but could not find. It was "*Lives of the Judges*," a book which it was thought had never been called for before. I leave mathematicians to calculate the probabilities of such a coincidence. At the same time, I had the pleasure of an introduction to Rev. Thomas Hartwell Horne, author of "*An Introduction to the Study of the Scriptures*," a very pleasant old gentleman, with a broad-brimmed hat, and a Quaker-looking garb, and an air of literary benignity which might well mark him as the genius of the library.

No charge is made for admission to any part of the British Museum. It is open to the public on Mondays, Wednesdays, and Fridays, with the exception of the library, to which, however, access can easily be obtained by previous application.

S. J. M. M.

The Standard American Edition of the English Bible

The American Bible Society are preparing for the press under the inspection of a committee, who have for three years been engaged in the comparison of the American copy with the leading British editions, and the original issue of 1611. A necessity had arisen for a careful and thorough collation of the text, for the immense number of presses in this country, besides those in Great Britain, which are continually reprinting the Bible, have perpetuated variations in words, in spelling, in punctuation, and other matters; in a few instances marring the sense of a passage, and more frequently puzzling the reader by the awkwardness of the transposition.

About twenty years ago, it was openly charged that our Bibles now are not the English version prepared by order of King James. The Clarendon press, to refute this notion, reprinted an exact transcript of the first edition put forth under the eye of the translators in 1611. It was at once seen that there had been no variations beyond errors of the press and changes required by the progress of orthography.

A curious instance of the necessity of the

latter class of changes occurs in Judges 10:23, where a woman took a piece of millstone, "and all to brake his skull." It is thus commonly printed, conveying the idea that her design was "all to break his skull;" whereas the translators followed the Hebrew, which describes the effect of the millstone on his skull: "and all to brake his skull." "All to," being used by Milton for *altogether*, and by all earlier English writers. It is now printed in the Bible Society editions, "and all to brake his skull," being put in *italics* because it was introduced by the translators to give emphasis to the word "brake," the verb in the Hebrew standing alone.

The difference in the printing of "brake" and "brake," the infinitive for the past tense, is as old as the Assembly of divines; for the Rev. Samuel Newman, first minister of Rehoboth, Massachusetts, who prepared the Concordance for the present version of the Bible, and which was printed with the high commendations of Dr. Gouge and Dr. Featly, gives both readings.

Under "all"—Judges 9:23, and all to brake his skull.

Under "brake"—and all to brake his skull. While the Philadelphia edition of Cruden of 1846, drops the all and puts "to break." The discrepancy of the use of the infinite with the translators and the Hebrew, was first pointed out by Dr. Edward Robinson, in 1849.

In our Bibles, the words *gin* and *grins* occur five times; but according to Newman and Cruden, *gin* is found only twice—Isaiah 8:14, and Amos 3:5; while they set down *grin*, where we have *gin* in Job 18:9, and *grins* instead of *gins* in Psalm 140:5, and 141:9. The Oxford pocket edition of 1750, has *gin* in Isaiah and Amos, and *grin* in Job and the Psalms. The Geneva Bible has "greenne" in Job, and "grennes" in the Psalms; but in Isaiah has snare and net where our translators placed "a gin and a snare;" where *gin* occurs in Amos, the Geneva reads, "Can a bird fall in a snare where no fowler is?" and has this note in the margin, "Can any thing come without God's providence?"

The Rev. Joseph Hunter, in his Glossary of the Hallamshire dialect, suggests that "silly" in 2 Tim. 3:6, is "not chargeable on our old translators, neither indeed on St. Paul." The excellent old word "seely" has been supplanted by silly. Hunter adds, "that *seely women* was a remarkably happy rendering of *gunaikaria*, such as our language does not at present afford." He quotes the poet Daniels:

"To have some *seelie* home is my desire,
Still lothe to warm me by another's fire."

and gives the opening lines of Deucalion's address to Pyrrha after the Deluge, as found in Golding's Ovid:

"O sister, O my loving spouse,
O *seelie* woman left
As onlie remnant of thy sex,
That water has bereft."

Hunter's opinion is strengthened by a remarkable passage in the early church troubles of Boston. Mrs. Hutchinson was sought after for her invaluable services as a nurse, and used the opportunity while the fond, feeble mother was directing assiduous attentions to the infant, to instil her peculiar Antinomian notions. She did trouble herself "to lead captive silly women;" she aimed higher when she drew to her the *seely* women.

Hunter also regrets that in our modern Bibles, *road* is substituted for the old English *rode*, in 1 Sam. 27:10, "Whither have ye made a *rode* to-day?" i. e., a raid, a marauding expedition. He quotes the *Færie Queen*, vi., 8, 35.

"In these wild deserts, where she now abode,
There dwelt a salvage nation, which did live
Of stealth and spoil, and making nightly *rode*
Into their neighbor's borders,
But on the labors of poor men to feed,
And serve their own necessities with others need."

In preparing the standard edition, the original version of the text has not in any respect been touched, except in cases of inadvertence or inconsistency, open and manifest to all. Thus Ruth 3:15, all the present copies have "she went into the city;" but the translators and the Hebrew have "he."

Song 2:7, all the present copies read, "till he please;" while the Hebrew, the translators, and the Geneva have "he."

Song 3:5 and 8:4, the Hebrew is precisely the same, and is followed by the Geneva, but our translators and the present copies have "till he please."

In about fifty-words, the modern spelling is introduced, and in a few instances the punctuation is changed.

In Romans 4:1, a comma is placed after "father," to convey the idea of Paul, which is expressed by the Geneva thus: "What shall we say then that Abraham, our father, has found concerning the flesh?"

1 Cor. 16:22, a period is put after "Anathema." Maranatha signifying "the Lord cometh," and being a distinct clause by itself.

Heb. 13:7, a period is put after "conversation."

2 Cor. 10:8-11, a period is put after v. 8, and

a colon after v. 9, and v. 10; thus connecting v. 9 with v. 11, as it is required by the logical sequence, and as it is done by Chrysostom, and the Syriac and the Latin versions.

Rev. 13:8, a comma is placed after "slain," instead of after "Lamb."

The parenthesis, not introduced by the translators, are omitted in Rom. 5:13-17; 11:8; 2 Cor. 12:2, etc., and the brackets with the *italics* in 1 John 2:28 are dropped, as there is no question now of the genuineness of that clause.

The report of the committee of Collation is interesting. It is to be hoped that extreme accuracy will be sought after in the proof-readings of the Bible house. How awkward is the misplacing of the comma after "Spirit" in Acts 19:16, in one of their editions, and the insertion of "hundred" for "husband" in Gal. 4:27, in another. A Philadelphia reprint of the Polyglott has in Job. 30:7, "they *prayed* among the bushes;" and in Rom. 7:2, "is loosed from the *few* of her husbands." A misprint of *ye* for *we* in Acts 6:3, occurred in the Cambridge Bible in Laud's day, and again in the reign of Charles II.; out of this has grown the silly story that the Independents bribed the king's printer to make the change in the pearl Bibles, with a view of proving that the apostles conceded to the people the appointment of deacons. Bishop Chase has lately revived the charge, although it was disproved long ago. He is, however, imitated in this wilful defamation of good men by a late writer in the "Church Review;" and we suppose it will go through the land again in the track of many other pitiful but cunningly devised fables, set afloat by lovers of pomp and prelacy.

While our English version is, in every thing, the same now as in 1611, what a change in the Doway translation! What were set down as errata of the English Protestant Bible, are now a part of the text in Dunigan's edition of the Doway!

The Prophecy of Napoleon

The following, which was published many years ago, will be read with increased interest at this time, owing to the recent events in France. The following is a suppressed passage from both the French and English editions of Count Las Casas' Journal:

"Before the sun shall have revolved many periods round its orbit," said the emperor to me one day, as we stood viewing the sea from a rock which overhung the road, "the whole European system will be changed. Revolution will succeed revolution, until every nation becomes acquainted with its individual rights. Depend upon it, the people of England will not long submit to be governed by these bands of petty sovereigns—these aristocratic cabinets. I was wrong in re-establishing the order of nobles in France; but I did it to give splendor to the throne, and refinement to the manners of the people, who were fast sinking into barbarism since the revolution. The remains of the feudal system will vanish before the sun of knowledge. The people have only to know that all power emanates from themselves, in order to assert their rights to a share in their respective governments. This will be the case, even with the boors of Russia—yes, Las Casas, you may live to see the time, but I shall be cold in my grave when that colossal, but ill cemented empire will be split into as many sovereignties—perhaps republics—as there are hordes or tribes which compose it."

[After a few more reflections on the future prospects of Europe, his majesty thus continued]:

"Never was a web more artfully woven over a nation than that horrible debt which envelops the people of England. It has been the means of enriching the aristocracy beyond all former example in any country; whilst it has, at the same time, ensured as many fast and powerful friends to the government, as there are individuals who receive interest for that money so extravagantly squandered to crush liberty in other countries. But even that must have an end—some accidental spark will ignite the combustible mass, and blow the whole system to atoms. If this mighty debt were due to foreigners, these cunning islanders would not bear the burden an hour; but would, on some pretext or other, break with their creditors, and laugh at their credulity—but they owe the money to individuals among themselves, and are therefore likely to enjoy the pleasure of paying the interest for generations to come. France, too, has got a debt—these Bourbons think to maintain themselves on my throne, by borrowing largely of the present generation, in order to lay heavy taxes on the next and all future ones. But I know the French people too well to suppose that such a system can be long tolerated. I know that they have too much natural affection for their offspring to entail upon them a national debt, like that of England, however artfully incurred. No, no—my sub-

jects are too sharp-sighted to allow the property accumulated for their children to be mortgaged to pay the Russians and English for invading them, and for the restoration of the *vielle cour de imbeciles*, who now insult them. They will, after a time, make comparisons between them and me—they will recollect that the expenses of my government were defrayed by imposts during the year—that my wars cost France nothing—that I left her not one Napoleon in debt—but I enriched every corner of her territory. Such comparisons will not be favorable to the Bourbons—the French will cast them and their debts from their shoulders, as my Arabian horse would a stranger who would dare to mount him. Then if my son be in existence, he will be seated on the throne, amidst the acclamations of the people—it he be not, France will go back to a republic, for no other hand will dare to seize a sceptre which it cannot wield. The Orleans branch, though amiable, are too weak—have too much of the imbecility of the other Bourbons, and will share the same fate, if they do not choose to live as simple citizens, under whatever change takes place!"

[Here, the emperor, paused a few moments, then, waving his hand, he exclaimed, in an animated tone, his dark eye beaming with the enthusiasm of inspiration:]

"France once more a republic, other countries will follow her example—Germans, Prussians, Poles, Italians, Danes, Swedes, and Russians, will all join in the crusade of liberty. They will arm against their sovereigns, who will be glad to make concession of some of their rights, in order to preserve a minor authority over them as subjects. They will grant them *representative chambers*, and style themselves constitutional kings, possessing a limited power. Thus the feudal system will receive its death blow—like the thick mist on that ocean, it will dissipate at the first appearance of the sun of liberty. But things will not end there. The wheel of revolution will not stand still at this point—the impetus will be increased in a tenfold ratio, and the motion will be accelerated in proportion. When a people recover a part of their rights as men, they become elated with the victory they have achieved; and having tasted the sweets of freedom, they become clamorous for a larger portion. Thus will the states and principalities of Europe be in a continual state of turmoil and ferment—perhaps for some years—like the earth, heaving in all directions, previous to the occurrence of an earthquake; at length the combustible matter will have vent—a tremendous explosion will take place. The lava of England's bankruptcy will overspread the European world, overwhelming kings and aristocracies, but cementing the democratic interests as it flows. Trust me, Las Casas, that as from the vines planted in the soil which encrusts the sides of Etna and Vesuvius, the most delicious wine is obtained, so shall this lava, of which I speak, prove to be the only soil in which the tree of liberty shall take firm and permanent root. May it flourish for ages! You perhaps, consider these sentiments strange—unusual—they are mine, however. I was a republican, but fate and the opposition of Europe, made me an emperor. I am now a spectator of the future."

Wickliffe.

Wickliffe has been frequently designated as the "Morning Star" of the Reformation. He was born in 1324, more than one hundred and fifty years before the birth of Luther, at a village bearing his own name, in Yorkshire, England. His parents devoted him to the service of the Church, and he was sent to Oxford, where he became an accomplished scholar, and well versed in the Sacred Scriptures. He was first introduced to public notice by his preaching against the idleness and vices of the mendicant friars. Again in 1365, he resisted the claims of the Pope to the tributary payment of a sum of one thousand marks, annually, from the English nation. In 1370, Wickliffe was ejected from the wardenship of Canterbury Hall, to which he had been appointed by the Papal court, five years before. But, in 1373, his high standing as a scholar obtained for him the degree of Doctor of Divinity; and he was appointed Professor of Divinity at Oxford.

Wickliffe's lectures on theology made a powerful impression on all ranks of society. The clergy soon became alarmed. In 1377, he was cited to appear before an ecclesiastical council, to answer charges against his doctrines. To this council he was accompanied by the Duke of Lancaster, and the Lord Marshal of England, and by others appointed by the Duke to secure his safety. At the opening of the meeting, a dispute arose between the Lord Marshal and the Bishop of London, which ended in breaking up the council; and nothing was done to Wickliffe. But in 1383, he was again summoned before an ecclesiastical assembly at Oxford, and was then expelled from the University.

This distinguished reformer achieved, in

1383, the great labor of his life, the translation of the Bible from the Latin into the English. It was the first complete English version ever made, and it soon aroused the wrath of the Roman See. In 1390, after Wickliffe's death, the English prelates introduced into the House of Lords a bill for the suppression of this translation. The Duke of Lancaster, a warm friend of the reformer, opposed it, and the bill was rejected.

Wickliffe died calmly in his bed, in 1384, at the age of sixty. But Rome did not forget her displeasure; and thirty years after, at the Council of Constance, a formal trial was made of his writings, which were then condemned, and sentence was passed upon Wickliffe, that his bones should be dug up out of his grave and be burnt! This decree was executed by order of Pope Martin V., in 1428. His bones were dug up and burnt, and their ashes were put into a brook called the Swift, whence that memorable saying of Fuller: "The brook Swift did convey his ashes into the Avon, the Avon into the Severn, the Severn into the narrow seas, they into the Main ocean; and thus the ashes of Wickliffe are the emblem of his doctrine, which is now dispersed the world over."

Napoleon's Views of Christ.

We recently noticed an account given by one of the pastors in this city, in a public discourse of a conversation which passed between Napoleon after his banishment to St. Helena, and his faithful friend Count de Montholon. The conversation was published not long since in a foreign journal. It is so well authenticated, and so interesting in itself, that we here present that portion of it which relates to Christ, to our readers. "I know men," said Napoleon, "and I tell you that Jesus is not a man! The religion of Christ is a mystery, which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it marked individuality, which originated a train of words and actions, unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself a perfect example of his prospects. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the Spirit."

"Alexander, Cæsar, Charlemagne, and myself, founded empires; but on what foundation did we rest the creations of our genius! Upon force. Jesus Christ alone formed his empire upon love; and at this hour millions of men would die for him."

"It was not a day, or battle, that achieved the triumphs of the Christian religion in the world. No, it was a long war, a contest for three centuries, begun by the apostles, then continued by the flood of Christian generations. In this war, all the kings and potentates of the earth were on one side; on the other I see no army, but a mysterious force, some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mystery of the cross."

"I die before my time, and my body will be given back to the earth, to become food for the worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep mystery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and which is extending over the whole earth. Call you this dying! Is it not living rather! The death of Christ is the death of God."

Napoleon stopped at the last words, but Gen. Bertrand making no reply, the Emperor added—"If you do not perceive that Jesus Christ is God, then I did wrong to appoint you General."

The Beauty of the Heavens.

How delightful it is to contemplate the heavens! They are "stretched out as a curtain to dwell in!" Not only as far as the human eye can see, but beyond the remotest boundary which the highest telescopic power can reach, does the ethereal firmament extend! We can find no limit, no boundary. Millions of miles may be traversed from any given point of space, and still the heavens appear illimitable. Infinity is stamped upon them. And with what gorgeous splendor and magnificence is that curtain adorned! In every direction it is studded with worlds, suns, and systems, all harmoniously moving in perfect and undeviating obedience to the Almighty will. The soul in such a contemplation is absorbed. Earth ceases to hold us with its silver chain. The mind, set free from grovelling pursuits, mounts up, as on the wings of an eagle, and soars away through immensity of space, surveying and admiring the innumerable revolving orbs, which, like so many "crowns of glory" and "diadems of beauty," bespangle that firmament "whose antiquity is of ancient days," and which so powerfully attest that "the hand that made them is divine!"

The immense distance of the fixed stars claims our attention, and awakens the most enrapturing feelings in the mind. Reason is compelled to give the reigns to imagination, which tells us there are stars so distant that their light has been shining since the creation, and yet amazingly rapid as light travels, no ray from them has yet reached us.

"The heavens truly declare the glory of God," and, in beholding such a display of glory and beauty, we are deeply impressed with its manifestation of the power of the Creator, who sustains, upholds, and preserves such myriads of ponderous revolving bodies, each in its orbit, moving in unerring obedience to his will.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JAN. 31, 1852.

All readers of the Herald are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

PAUL'S EPISTLE TO THE HEBREWS.

(Continued from our last.)
CHAPTER I.

V. 4—"Becoming as much superior to the angels, as he hath obtained a more excellent name than they."

CHRIST is superior to any created intelligence; "For in him dwelleth all the fulness of the Godhead bodily."—Phil. 2:9. He is exalted, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:21; as Jesus himself said: "All power is given unto me in heaven and in earth."—Matt. 28:18. He was the incommunicable Name of Him who has said "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images." Isa. 42:8. And who said of the angel sent to guide Israel in the way, who went before them in a pillar of cloud by day, and a pillar of fire by night, "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."—Ex. 23:21. "And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day or night."—Ex. 13:21. "So he was their SAVIOUR. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."—Isa. 63:8, 9. No name is too sacred to apply to CHRIST. He is called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. 9:6. He says of himself, "I am Alpha and Omega, the beginning and the ending, saith the LORD, which is, and which was, and which is to come, the Almighty."—Rev. 1:8.

His name of Jesus is full of meaning. It is the same as JOSHUA, and was first applied to OSEHA, the son of NUN, of the tribe of Ephraim, the successor of MOSES. (Num. 13:8.) OSEHA was the same as HOSHEA and HOSHA in the Old Testament, and OSEE in the New—the simple meaning of which is Saviour. When MOSES sent forth the twelve spies to search the land of Canaan, he "called Oseha, the son of Nun, Jehoshua."—Num. 13:16. This change in the name was effected by adding to OSEHA one of the titles of God, JAH, the union of which, according to the usage of the Hebrew, is Jehoshua. This name in process of time was contracted to Jeshuah and Joshua, which by dropping the last letter and adding the Greek termination, became Jesus. Now as OSEHA, alone, signifies a Saviour, the addition to it of one of the names of God, makes the name of Jesus to signify a God-Saviour. JOSHUA, being the instrument by which God saved, was a God-saviour. He saved Israel not by his own power, but by the power of God through him. On the other hand, Jesus himself saves his people, being so much greater than JOSHUA, so that he is not merely a God-Saviour, but is God the Saviour. ISAIAH had predicted, "Behold, a virgin shall conceive, and bear a son, and shall call his name IMMANUEL."—7:14. This name is no where formally applied to CHRIST in the New Testament, unless it is embraced in the name of Jesus. When the angel of the LORD said to JOSEPH, "thou shalt call his name JESUS; for he shall save his people from their sins," the evangelist adds: "Now all this was done, that it might be fulfilled which was

spoken of the LORD by the prophet, saying, 'Behold, a virgin shall . . . bring forth a son, and they shall call his name IMMANUEL, which being interpreted is God with us.'—Matt. 1:21-23. Thus we have inspired evidence that his being called Jesus, fulfilled the prediction that he should be called IMMANUEL. Consequently the latter, which signifies God with us, is contained in the former by the addition of JAH, one of the names of God in JOSHUA; and as "God-with-us" was himself to save his people from their sins, CHRIST was properly God the Saviour. Thus was his birth announced to the wondering shepherds on the plains of Palestine: "Unto you is born this day, in the city of David, a SAVIOUR, which is CHRIST the LORD."—Luke 2:11. PAUL says, "Of this man's seed hath God, according to his promise, raised unto Israel a SAVIOUR, Jesus."—Acts 13:23. And in another place he calls him a "PRINCE and a SAVIOUR."—5:31. ZACHARIAS calls him "a horn of salvation."—Luke 1:69. And SIMON, the salvation of God.—Luke 2:30. Thus exalted he was not a mere angel, but had "a more excellent name than they."

V. 5—"For to which of the angels did he ever say, Thou art my Son, to-day I have begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

No angel had ever been thus addressed, and yet in the second Psalm the LORD had said, "Yet have I set my King upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Psa. 2:6-9.

His being begotten of God, is applied by PAUL to the resurrection of CHRIST, when he said, "the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee."—Acts. 13:32, 33. In another place he adds, that Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. 1:4.

The other quotation in this text is an extract from the promise of God to DAVID respecting the succession of his seed to the throne: "I will establish the throne of his kingdom forever. I will be his father, and he shall be my son."—2 Sam. 7:13, 14. The same is repeated in another place: "I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."—Psa. 89:25, 26, 34-37. By this quotation of PAUL, we have the testimony of inspiration that the seed, which God promised to DAVID, and who was to set on his throne, which was to be established for ever, was the coming MESSIAH.

V. 6—"And again, when he bringeth in the first-born unto the world he saith, And let all the angels of God worship him."

This is literally as in the margin: "when he bringeth again his first begotten into the world," &c. at his second advent, when will be fulfilled what DAVID saith, from which this is taken: "The LORD reigneth; let the earth rejoice; let the multitudes of isles be glad thereof. The hills melted like wax at the presence of the LORD of the whole earth. The heavens declare his righteousness, and all the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols; worship him, all ye gods."—Psa. 97:1, 5-7. That this refers to the judgment is also shown by the close of the preceding Psalm: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the LORD; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Psa. 96:11-13.

V. 7—"And respecting the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."

This is from Psalms 104:4, in almost the very words. They are "all ministering spirits, sent forth to minister to them who shall be heirs of salvation."—v. 14. They are servants; but CHRIST is exalted infinitely above them.

Vs. 8, 9—"But respecting the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of rectitude is the sceptre of thy kingdom; thou lovest righteousness, and hatest iniquity; for this cause, God, thy God, hath anointed thee with the oil of gladness above thy fellows."

This is said in Psalm 45:6. The eternity of CHRIST's kingdom is here affirmed, as it is elsewhere. "He shall be great, and shall be called the Son of

the Highest; and the LORD God shall give unto him the throne of his father DAVID. And he shall reign over the house of JACOB for ever; and of his kingdom there shall be no end."—Luke 1:32, 33. "Of the increase of his government and peace there shall be no end, upon the throne of DAVID, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."—Isa. 9:7. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."—Dan. 7:14.

Kings, priests and prophets, were anciently consecrated to their several offices by being anointed; and the name of CHRIST, *χριστος* signifies "the Anointed"—the same as the Hebrew MESSIAH. The apostle next, in support of CHRIST's superiority, quotes from Psalm 102:25-27.

Vs. 10-12—"And, Thou, LORD, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They will perish; but thou continuest: and they will all grow old like a garment; and like a wrapper thou wilt roll them up, and they will be changed: but thou art the same, and thy years will not fail."

The words of the Psalmist are as follows: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee."—Psa. 102:25-28.

Here CHRIST is recognized as the LORD—the JEHOVAH of the Old Testament, who is the creator of all things. His immutability is also contrasted with their mutability. The heavens referred to are doubtless these lower heavens, as in Peter, when he says, "The heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Pet. 3:5-7. They shall perish in the same sense as the antediluvian world perished—which was not annihilated, but covered with water, only instead of water, fire will be the agent used to change the aspect of the present atmosphere and earth. "But the day of the LORD will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—1b. vs. 10-13. Thus will the face of the habitable earth be changed, as one garment is made to give place to another, or as a vesture is folded up; so will it be changed to the new heavens and the new earth wherein dwelleth righteousness.

V. 13—"But to which of the angels hath he ever said, Sit on my right hand, until I make thine enemies thy footstool?"

Thus it is written in Psalm 101:1, "The LORD said unto my LORD, Sit thou at my right hand, until I make thine enemies thy footstool." Jewish writers assert that this is spoken of "the MESSIAH our righteousness."—R. Saadiah Gaon. It was with this scripture that our SAVIOUR confounded the Scribes and Pharisees when he asked them, "What think ye of CHRIST? whose son is he? They say unto him, The son of DAVID. He saith unto them, How then doth DAVID in spirit call him LORD. . . . If DAVID then call him LORD, how then is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."—Matt. 22:42-46. This seeming paradox the SAVIOUR explains in the Apocalypse by the declaration, "I am the root and offspring of David,"—Rev. 22:16. He was DAVID's LORD, being his Creator, and his son by the reception of humanity through his seed.

V. 14—"Are they not all ministering spirits, sent forth to minister for those, who will obtain salvation?"

Even angels of the highest order are employed to serve those who believe in CHRIST Jesus. They are no doubt ever active in administering to such. The righteous become heirs of salvation by virtue of their adoption into the family of God. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The

Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with CHRIST; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:14-17. "Is the law against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law."—Gal. 3:21. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12. "Wherefore ye are no more a servant, but a son; and if a son, then an heir of God through CHRIST."—Gal. 4:7. To all such all the angels are ministering spirits. But CHRIST is greater than angels inasmuch as he is the creator of all things.

NEW WORK.

"Memoir of the Rev. W. H. Hewitson, late minister of the Free Church of Scotland, at Dirlerton. By Rev. John Baillie. New York: Robert Carter & Brothers, No. 285 Broadway. 1851."

This is a very valuable memoir of a devoted servant of CHRIST, who signalized himself in what has been called "the greatest fact in modern missions"—viz., the work in the island of Madeira, which resulted in the driving by the Romanists of eight hundred exiles from their native land for the sake of CHRIST. The two great instruments in this work were Dr. KALLEY and Mr. HEWITSON, and much light is thrown on it by this volume. Mr. H. was led to the study of prophecy, and embraced the view of the pre-millennial advent, as will be seen by the following extract:

"Solitude," it has been said, "made a Cincinnatus, ripening the hero and the patriot." In a loftier sense was Mr. Hewitson again taken into solitude, to be ripened, not into a hero, but into a meek, God-trusting missionary. The process extends over a period of nearly two years. A series of touches from his own expressive pencil will bring out the more salient features.

"To A FRIEND IN EDINBURGH.—Dalmellington, December 15, 1842.—Since I came home, the time I devote to reading has been chiefly given to prayerful examination of the word of prophecy regarding the blessed hope of the glorious appearing of the great God and our Saviour. The result is, that I am fully convinced of the nearness of the time when the LORD shall come with His saints to reign over the earth. This conclusion I have reached, after having been long bound down, by prejudice and inattention to God's prophetic word, under the yoke of what I now see to be unscriptural and ill-founded opinions.—The rest of God's people is near at hand: faint not now that you are chastened of the LORD; for yet a little while, and the enemies which you see this day, you will see no more forever. Read, for consolation, Rev. 1:7; 2 Pet. 3:14; and Rev. 7:13-17."

The decision here intimated had not been arrived at hastily. Ere the doctrine of the LORD's pre-millennial appearing took its place in his creed, he had had, as he intimates, not a little to unlearn. In passing through London on his way to Bonn, he had been urged by various friends to the study of the "sure word of prophecy," specially in its bearing on the Advent. But, established in an opposite view—not indeed as the result of any careful Bible study, but rather as a mere hereditary belief—he had resented the urgency with a certain impatience and irritation. In his solitude at Bonn, however, and afterwards at Dalmellington, the "light shining in the dark place" had at length attracted his eye; and to that "light" he never again ceased to feel that he "did well" to "take heed." "How many," we find him afterwards writing, "think that prophecy unfulfilled is a dark place, instead of looking to it as to 'a light shining in a dark place!'"

The passage in the Bible which first decided his judgment, he thus expounds:—

"To Rev. J. DODDS.—Direct your attention to the argument in favor of the pre-millennial advent of the LORD afforded in the prophecy which he delivered on the Mount of Olives respecting the destruction of Jerusalem and the 'end of the age' (*τὸν αἰῶνα*.)"

"In Luke 21st there is contained a prediction (vs. 8-22) of what should happen before the destruction of Jerusalem, and (vs. 23, 24) of the vengeance which should be poured out on the Jews at the time of the destruction of Jerusalem, and afterwards during the interval that was to elapse between that event and 'the fulfilment of the times of the Gentiles.' Jerusalem is still 'trodden down of the Gentiles,' for as yet 'the times of the Gentiles' have not been fulfilled. In the two following verses (25, 26) it is predicted that the point of time fixed for the restoration of Jerusalem and the ruin of Gentile power, is to be accompanied or preceded by general 'distress of nations,' political distress, and perplexity—by 'roaring of the waves,' clamor and anarchy of famished, ungodly multitudes—by desponding fears and anxious expectations—by 'a shaking of the power of heaven,' or convulsion of civil and ecclesiastical institutions. 'AND THEN (v. 27) the Son of man shall be seen coming in a cloud with power and great glory.' These words are quoted from the language in which Daniel describes (7:13, 14) the destruction of the fourth beast or Roman monarchy, and the solemn investiture of the Messiah with the government of the world. A similar quotation or allusion is made, Matt. 26:64; Acts 1:9, 11; Rev. 1:7. It has been alleged by some interpreters—on what ground of analogy, or criticism, or sound judgment, I cannot imagine—that the coming here spoken of (I mean in Luke) means the coming of Titus to destroy Jerusalem. Against an allegation so groundless, I need only remark, that the coming of Titus to Jerusalem was before 'the great tribulation'; for it was the beginning and first cause of 'the great tribulation'; whereas the coming of the Son of man in the clouds of heaven, here spoken of, is to take place after that

tribulation, as is manifest from Matt. 24:29, 30; and Mark 13:24, 26. Thus, while the analogy of scriptural impression, and the analogy (even more to be attended to) of the degree of literality in which, not as man thinks prophecy ought to be fulfilled, but in which prophecy has hitherto actually been fulfilled, go to establish that 'the coming of the Lord in the clouds of heaven,' spoken of in the prediction referred to, is a personal coming, the subsequent context in Luke, Matthew, Mark, makes the fact, I think, indisputable; and the time of 'the coming' is 'immediately after the great tribulation' (Matt. 24:29)."

His calm and prayerful study of the word gradually evolved, we shall find, confirmatory proofs. One occurs in the next letter:

"TO WILLIAM DICKSON, Esq.—*Dalmellington, January 10, 1843.*—I should like you to consider the following scriptural facts, and to communicate to me your opinion as founded upon them. In 2 Thess. 2:1-8, the inspired apostle speaks evidently of the personal coming of our Lord. He mentions a circumstance which must precede that event (v. 3), and then a circumstance which is to accompany or happen contemporaneously with it (v. 8). The former circumstance has already, according to the prediction, taken place, and the latter circumstance—the one which must synchronize with our Lord's coming—is about to be fulfilled, at all events will, without shadow of doubt or controversy, be fulfilled before the commencement of 'the thousand years.' No one doubts, or can doubt, that 'the Man of sin' is to be destroyed before the kingdom be given to the people of the saints of the Most High. Now, according to the prophecy in question, the coming of the Lord is contemporaneous, or rather, in strict language, antecedent, for it is by the brightness (*ἐπιφανεία*) of His coming (*παρουσία*) that the man of sin is to be destroyed. I shall expect your opinion."

The "blessed hope" took its place, thenceforth, not only in his understanding, but in his heart. He not "only believed in the speedy 'appearing'—he loved it—waited for it—watched for it." "Faith," we find him saying, "looks back to the cross, and is at peace; it looks forward to the crown, and pants for glory. O to have more of the life and power of such a faith!" So mighty a motive-power did it become, that he used to speak of it ever afterwards as bringing with it a kind of second conversion. It is inwoven with the texture of his whole future life.

"Love of theory," he writes, "should have no existence in the mind of a disciple, whose single aim is to know the mind of Christ, as it is embodied in the Holy Scriptures. Nothing but this—we have the mind of Christ—can enable us to mould and regulate our thoughts as we ought; and prophecy is the only—the divinely-appointed—means of forming our hopes according to the mind of Christ. Our part, therefore, is to be ever ready to admit fresh light as it is given from above, and ever taking heed to the sure word of prophecy, that more light might be given." His attitude, intellectually and spiritually, in relation to this great theme, could not be more graphically portrayed.

(From the New York Daily Times.)

CHRONOLOGY

The Principal Events of 1851.

(Continued from our last.)

MISCELLANEOUS EVENTS IN JANUARY.

In this month—Heavy snows occur at the North and West.

—The Massachusetts Legislature is organized by a coalition of Democrats and Free-Soilers.

—A proposition for the union of New York, Brooklyn, and Williamsburg, is rejected by the Common Council of New York.

—Rev. Benjamin Wafford, of Spartanburg, S. C., bequeaths \$100,000 as a fund for the foundation of a Methodist College.

—The U. S. Government agents effect a treaty with the Texas Indians.

—The King of Naples is menaced by revolutionary plots.

—The Spanish Ministry tender their resignation.

—In Bolivia, Ballivian's plot to overthrow the Government is frustrated, and the prime mover flees the country.

—The first steamer plies on Lake Nicaragua.

—Don Jose Sacasa is chosen Director of Nicaragua. The British usurpations continue to create difficulties.

—In Prussia and Saxony, efforts are made to confine the liberty of the Press.

—Austria contracts two loans, one of forty millions from Russia, and another of one hundred millions on State obligations at 6 per cent.

—Hamburg is occupied by four thousand Austrian troops.

—In the Papal States, the official Budget shows a deficiency of two millions Roman scudi.

—The Port of Tigre in the State of Honduras, is blockaded by the English.

—War ensues between the States of San Salvador and Honduras, and Guatemala; a plot of Carrera to create a revolt in San Salvador, is defeated.

FEBRUARY.

FEB. 1.—Emigration from Ireland commences with vigor.

2.—Severe earthquake at Carthage, N. G.—several buildings destroyed.

—The Austrian Military Government in Hamburg resumes the Seigniorial rule of the King of Denmark.

3.—Gov. John A. Quitman of Mississippi, is arrested by the U. S. Marshal on a charge of participation in the invasion of Cuba. He resigns the office of Governor.

4.—Unsuccessful attempt to elect a U. S. Senator in the New York Legislature; ex-Governor Fish is chosen by the Assembly, but Mr. Beekman's course turns the scale in the Senate.

—The British Parliament is opened by the Queen.

5.—Gen. Lewis Cass is re-elected to the U. S. Senate for six years.

6.—Francis Bowen is rejected as Professor of History in Harvard University; the vote being 33 to 39.

—Troubles occur among the coal-heavers at Richmond, near Philadelphia.

7.—Jenny Lind arrives at New Orleans.

—Lord John Russell introduces into the British Parliament a bill to prevent the assumption of Ecclesiastical Titles.

8.—The Dotation Bill recommended by Louis Napoleon to the French National Assembly, to provide for an additional credit of 1,800,000 francs for 1851, is rejected by a majority of 102.

11.—The question of Free Trade is agitated in Parliament by Disraeli, Sir James Graham, Lord John Russell, and others.

—The proposed abolition of the Viceroyalty in Ireland excites opposition; public meetings adverse to it are held in Dublin.

15.—Shadrach, a fugitive slave, is arrested in Boston, and amidst great excitement is forcibly rescued.

17.—The question of the treatment of the Hungarian refugees is adjusted by Austria and Turkey. An amnesty is granted to all except eight, including Kosuth and Bathany.

22.—The Russell Ministry in England tender their resignation, which is accepted. Lord Stanley attempts the formation of a new Cabinet, but fails; and Lord John Russell is recalled.

23.—The Kaffir war continues. Col. Somerset makes an attack upon Fort Armstrong, and ninety Kaffirs are killed, and two hundred and thirty captured.

28.—A severe earthquake shock occurs throughout Asia Minor.

—The freehold qualification for voters in the State of New Jersey is abolished.

In this month, the Legislature of California ballot unsuccessfully one hundred and forty-two times for a U. S. Senator, in place of Col. Fremont; the election is postponed to January 1852.

The Crystal Palace, designed for the Exhibition of All Nations in London, is completed, and made over to the Royal Commissioners.

MARCH.

MAR. 2.—St. Thomas' Church in New York, built of stone in 1826, is destroyed by fire.

—A well known criminal, "One-Eyed Thompson," commits suicide in prison, in New York.

—Steamer Oregon bursts her boilers on the Mississippi; several lives lost.

3.—The Russell Ministry resume their functions.

4.—The XXXIst Congress of the United States ends its existence. An extra Session of the Senate is convened by the President.

—At the close of the session of Congress, a joint resolution is passed to devote a public vessel to the service of Kosuth, to convey him to the United States.

—The Cheap Postage Bill is passed by Congress.

10.—The Constitutional Convention of Ohio concludes its sitting, after a session of six months.

12.—Destructive fire at Nevada City, Cal., two hundred buildings destroyed, and loss \$1,300,000.

13.—The U. S. frigate *St. Lawrence* arrives at Southampton with the contributions of the United States to the Great Exhibition.

15.—The Minister of Justice in Hayti, Jean Baptiste Francey, is shot by order of the Emperor, with seven others concerned in a conspiracy.

17.—For three days a terrible storm rages at Boston, Mass., considerable damage is occasioned to vessels and property.

25.—The difficulties between the Hawaiian Government and France are adjusted.

APRIL.

APR. 2.—A violent earthquake is experienced in Valparaiso, more severe than any since 1822. Houses are thrown down, public edifices sustain damage, and some lives are lost. 4.—A heavy rain ensues, which continues for twelve hours.

15.—A violent gale from the East devastates the sea-coast of Massachusetts, and destroys large amounts of property on the wharves of Boston.

17.—Destruction of Minot's Ledge Light-house, near Boston; three lives lost.

—The passage of the Canal Enlargement Bill in the Legislature of New York is defeated by the withdrawal of twelve Democratic members of the Senate, and the Legislature adjourns.

20.—An insurrection occurs at Santiago, Chili, but is suppressed by the Government.

21.—An organized band of men is arrested in Jackson county, Mich., on a charge of firing the depots of the Railroad, placing obstructions upon the track, and procuring injury to passengers.

25.—President Fillmore issues a proclamation against any attempts at the invasion of Cuba.

26.—Under the President's proclamation, the steamer *Cleopatra* is seized by the U. S. authorities in New York, on suspicion of being fitted out for a descent upon the territory of Cuba. Mr. John L. O'Sullivan, and other parties interested in the vessel, are also arrested. The affair occasions considerable excitement.

MAY.

MAY 1.—The Crystal Palace at London is publicly inaugurated for the World's Fair by Queen Victoria in person. The Exhibition opens.

3.—A disastrous conflagration occurs at San Francisco, and rages for two days. Upward of two thousand buildings are destroyed, and property is lost to the value of \$2,000,000. Several lives were also lost.

5.—A Southern Rights Convention meets at Charleston, S. C., forty Associations in different States are represented by four hundred and thirty delegates.

On the 8th the Convention adjourns, resolving in favor of a Dissolution of the Union, with or without co-operation.

—The American Association for the Advancement of Science, holds a very interesting meeting at Cincinnati, continuing one week.

14.—A terrible conflagration occurs at Stockton, Cal., loss \$1,500,000.

—The New York and Erie Railroad is opened to Lake Erie, with appropriate ceremonies; the occasion induces great rejoicings in view of the union of the Hudson and the Lakes, by means of this great work.

15.—Earthquake shock at San Francisco, at 10-12 A. M.

—The General Assembly of the Presbyterian Church in the United States (New School) is commenced at Utica.

17.—Gold is discovered in vast quantities about this time, in Australia. A great excitement ensues.

20.—The General Assembly of the Old School Presbyterian Church of the United States meets at St. Louis.

23.—Mr. C. L. Brace, an American travelling in Hungary, is arrested and imprisoned by Austria, on a charge of being an emissary from the Hungarians in America. He is subsequently released.

26.—A bloody riot takes place at Hoboken, N. J., between a large party of Germans and the rowdies of New York.

29.—The Congress of New Grenada adjourns after passing a law for the Abolition of Slavery in the Republic, to take effect on the 1st January, 1852.

31.—The Hottentots attack the English Missions, but are defeated.

In this month a colossal statue of Frederick the Great is inaugurated at Berlin.

13 to 24.—President Fillmore and the members of the Cabinet make a tour in the Northern States of the Union, for the purpose of attending the opening of the New York and Erie Railroad.

—Jenny Lind returns to New York, after a Southern and Western tour of unexampled success. (To be continued.)

FOREIGN NEWS.



The American steamship *Arctic* arrived at New York on the 21st inst., with four days later news.

The foreign intelligence by the *Arctic* is of an interesting character. Louis NAPOLEON still occupies his position at the head of the government, and is carrying matters with a high hand. "It will be seen that he is no longer to be termed President of the Republic, but Emperor of France, and his effigy is to be stamped on all the gold and silver coins hereafter to be issued from the mint."

"Thou hast it now, King, Cawdor, Glamis, all, As the world women promised, and, I fear, Thou play'st most foully for't."

The French people, however, appear well satisfied with the present state of things, and will doubtless hail the elevation of Louis NAPOLEON to despotic power with as much enthusiasm as they did his illustrious uncle, when he threw aside the Consular robes, and donned the Imperial purple.

The other strong powers on the continent will greet this change of a great Republic to an Empire, with shouts of acclamation, and even Great Britain, notwithstanding her recent strong demonstrations in favor of free principles and constitutional governments, will not be the last to court the favor, and form bonds of amity with the Emperor of France.

The *Moniteur* publishes a decree ordering that all coins, in gold and silver, shall henceforth bear on the face the effigy of the President, with the words "Louis NAPOLEON."

Several charges are made against the admirals of the French navy.

Balls and fetes in honor of the President, continue to take place.

It is said that an early number of the *Moniteur* will contain the new constitution; the first article of which will be the President of the Republic takes the title of Emperor.

The Paris papers contradict upon authority, a statement that the President had received an autograph letter from the Emperor of Russia, congratulating him on the success of his *coup d'etat*.

Some more Representatives have been set at liberty, but there still remain in prison those who were prominent in the National Assembly as the personal and inveterate enemies of Louis NAPOLEON.

Gen. CASTILLANI has closed all the fraternal associations of Lyons.

A grand ball was given on Saturday night by the Prefect of the Seine, and new ministry in Council, in celebration of the renewed election of Louis NAPOLEON.

The President has invited a large party to dine at the Tuilleries on both Monday and Tuesday.

The delegates from the departments, who arrived in Paris on the occasion of the Te Deum, and the re-

ception of the first of January, have received invitations for the occasion.

The President had dined at the Hotel d'Ville with two hundred guests.

In reply to the representations of M. DE PERSIGNY, the King of the Belgians has expressed his willingness to expel from Belgium such of the French refugees as have been condemned by a legal tribunal, but none others.

The prisoners of Ham have been offered their liberty on condition that they shall exile themselves from France for one year, and not reside during that period in Belgium.

The *Genoa Gazette* of the 27th ult., states that tranquillity prevailed at Rome, and the people were more disposed to hope than fear from the result of events in France. The patrols of French troops and Pontifical gen d'armes which traverse the city of Rome, had of late been considerably reinforced, and several domiciliary searches made without any important result. Abbe CRIANI was stabbed some nights before, but it was hoped he would survive.

General BARAGUAY D'HILLIERS is about to proceed on a special mission to St. Petersburg, and General d'HAUTPOUL to Lisbon.

The office of President of the Senate has been offered to M. THORLING, and refused. It is supposed he will be appointed.

The elections of the Representatives will, it is believed, take place on the 25th of the present month. It is likely the Legislative corps will not be convened before May, and in the interval the organic laws will be prepared. The President being invested by nearly 8,000,000 votes, with the constituent right, no doubt considers that he is equally invested with the Legislative power. He therefore reserves to himself the granting of the organic laws, intended to develop the fundamental basis of the constitution.

It is thought the President will frame the laws in question, and that he will do so in virtue of the powers alluded to, and previous to the meeting of the legislative bodies.

The promulgation of the French Constitution, originally proposed for the 5th, will not take place till Thursday, the 8th.

LOUIS NAPOLEON intends to dispense with the usual official notification to foreign courts of his re-election, as a step below the dignity of France. The President intends to let the result of the election be communicated by the ordinary channels of diplomacy.

The Constitution is at this moment printing at the office of the *National*, and the strictest precautions are taken to prevent the leaking of surreptitious proofs.

The President gave a grand banquet at the Tuilleries on the 5th, to four hundred of the Delegates of the Departments.

The Minister of public works had conceded the Paris and Lyons Railway to a public company, and shares were eagerly sought for.

A decree of the Minister of the Interior erased the Republican mottoes from the public buildings, and restored the ancient names of streets and edifices.

A rumor was prevalent in Paris on the 9th that a marked coolness had arisen between the President and the British Minister, in relation to the affairs of Belgium, and *Galignani's Messenger* had announced that Lord NORMANDY would leave the following day for England, not to return. This had caused the utmost regret among all parties, and contributed to a fall of one per cent. in the fund.

It was announced that a further delay of ten days would take place in the promulgation of the new constitution. This delay was variously accounted for—one opinion averring that the President contended for liberalism, and another, for restricting the legitimate guarantees of the constitution. Considerable progress had been made in the constitution of the Senate. The President had determined to resist family influence and political intrigue, by filling up the blanks that remained with names commanding public confidence and respect.

Profound anxiety continued to be felt in regard to the new constitution, and the constitution of the Senate, and the public funds had greatly fluctuated.

Several prisoners have been liberated from St. Palagie, and it is stated that 900 of the prisoners recently arrested on political grounds, were removed on Saturday morning from the forts of Bicetre and Ivry, to be conveyed to Havre; thence they were to proceed to Cherbourg or Brest, with a view of their transportation to Cayenne.

ENGLAND.—A dissolution of the English Cabinet appeared inevitable. A Cabinet Council was held on the 8th, after which Lord John Russell proceeded to Windsor to confer with the Queen. It was admitted on all hands that the Whig Government could not hold together much longer, and many believed it would fall before the period for opening Parliament had arrived.

The West India Royal Mail steamer *Amazon*, Capt. Simons, which sailed for Southampton with mails and passengers on the 2d inst., was totally destroyed by fire at an early hour on the morning of the 4th, about 110 miles to the southwest of the Scilly Islands. The conflagration lasted about 20 minutes, when the ship was completely gutted, and having burned to the water's edge, exploded and sunk; 41 passengers and 69 of the crew perished, among whom were Capt. Simons, the four officers, and surgeon. Mr. Elliot Warburton, the celebrated author of the *Crescent and the Cross*, was also among the sufferers,—many of whom, from the appalling rapidity with which the flames spread, were either burnt or suffocated in their berths.

CORRESPONDENCE.



OUTLINE OF A SERMON

Preached Sunday, Sept. 14th, in the First Baptist Church, Newport, R. I., on the death of James H. Bonham Jr.

BY REV. S. ADLAM.

"But some man will say, how are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit."—1 Cor. 15:35-45.

The subject discussed in this chapter is the doctrine of the resurrection. It is more fully and elaborately treated than any other doctrine in this epistle. Indeed but few things are so fully dwelt upon by the apostle as this. The reason for this—his dwelling so fully on this point—was, that the resurrection of the dead was doubted or denied by some members of the Corinthian church. Among the early Christians were some who wanted a child-like faith, and rejected, or explained away what they could not comprehend. Difficulties are connected with the doctrine of the resurrection of the dead, and some in order to avoid these difficulties, taught views concerning this subject that were entirely at variance with the truth. The class referred to did immense injury to the cause of Christ. Paul felt deeply on this account, and addressing Timothy, when alluding to these persons who denied the resurrection, he says: "Shun profane and vain babblings; for they will increase into more ungodliness. And their words will eat as doth a canker: of whom is Hymeneus and Philetus, who, concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some."

Now the doctrine of the resurrection is so intimately connected both with the foundation and superstructure of the religion of Christ, that if you take away the one you undermine the other, and therefore the apostle dwelt upon it most fully. And the estimation in which the subject of the resurrection was held by the apostle, may lead us to inquire, if we give it that place in our attention which its relative importance demands?

The way in which the apostle handles this subject is by showing that the doctrine of the general resurrection (and this was the point of difficulty) depends on the resurrection of Christ. Now grant that Christ rose from the dead, and all objections to the general resurrection vanish; for his rising again, in the purposes of God, and as a part of the work of redemption, involves the resurrection of all at the last day.

The first thing to establish is that Christ rose from the dead. The fact that Christ rose from the dead is a fundamental truth, so that no one can be a true disciple of Christ who rejects it. The apostle therefore states that among the first truths he delivered to them was, that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day; and that after his resurrection he was seen of Cephas, then of the twelve—after that he was seen of above five hundred brethren at once, of whom the greater part were alive when the apostle wrote; after that he was seen of James, then of all the apostles; and last of all he was seen of Paul also. So that the evidence of Christ's resurrection was of the most satisfactory character.

The apostle does not dwell thus on the evidence of Christ's resurrection because any of the Corinthian church doubted it, but the mere mention of the fact of the Saviour's resurrection, a doctrine so dear to the apostle, and to all others; a doctrine so important that all their hopes and consolations were founded upon it, suggested to his own mind the evidence on which it rested:—the united testimony of Cephas, the twelve, five hundred brethren at once, James, and last of all, by Paul himself. All these had seen the Saviour after he rose from the dead.

No Christian could deny the resurrection of Christ; for to deny that Christ rose from the dead was to reject Christ and his religion too. But so intimately

connected is the resurrection of Christ with the general resurrection, that if you deny the resurrection of the dead, at the last day, you must, to be consistent, deny the resurrection of the Lord Jesus Christ himself.

The reason why the resurrection of the dead was denied, was not on account of any deficiency in the evidence by which the resurrection of Christ is sustained, but on account of the difficulties connected with it. It was by some thought to be impossible that the dead could rise again. They did not doubt but that the spirit would live, and live forever; but that the body, after it had gone to decay, should be raised again, and that it should come forth out of the grave perfect, refined, and glorious, appeared to them absurd. They could not even listen to it. Thus, at Athens, the philosophers heard Paul quietly till he began to treat of the resurrection of the dead; but as soon as he insisted on this doctrine, they could endure his preaching no longer; they mocked him and put a stop to his discourse.

But if the restoration of these bodies after they had turned to corruption, and the elements that compose them have been scattered to the winds is absurd, then it follows that Christ could not have been raised from the dead; for if it is absurd in one case it is absurd also in every other. This thought deeply affected the apostle. To deny the actual resurrection of the dead, of the bodies of men, is to overthrow all; it is to deny that Christ was raised from the dead; and so preaching is vain, and believing is vain, and the apostles must be false witnesses for God; for they testified that God raised his Son from the dead. And then hopeless despair, with an awful pall covers the world; and those that have fallen asleep in Christ have perished, and the entire world is lost; and Christians, in the disappointment of their hopes, are of all men most miserable—and we have only to give ourselves up to the infidel maxim—"Let us eat and drink; for to-morrow we die." Such is the result, when followed out to its true consequences, of denying the resurrection of the dead.

After these remarks upon the consequences of the resurrection, the apostle returns and discusses the doctrine itself; and commences it with meeting the objection urged against it: "But some man will say, How are the dead raised up? And with what body do they come?" The objection drawn fully out appears to be somewhat like this: "How are the dead to be raised up? how is it possible to collect the parts that once composed our bodies together? Some of these bodies have been burned, and the parts scattered over every part of the earth; some have been devoured by wild beasts, by the fowls of the air, and by the fishes of the sea; some have become parts of other bodies, it may be of plants, of beasts, and even of men. How then can these parts be collected together, so as to form the same bodies that we now inhabit? Beside, what would be the advantage of it? How frail are our bodies; how liable to deformity, to disease, to pain; how loathsome, often, and how exposed to death! And at best, what a clog to the spirit, what a prison, what an incumbrance to its freedom, its activity, and purity;—better should we be without than with these bodies. Why then, when the spirit is escaped from its prison of clay, should the body be called back from the grave, and the spirit obliged to take up in it its residence again?"

It is apparent from the course of remark by the apostle, that the burdensome load of the body,—its feeble and corrupt condition—forms the principal objection to the doctrine of the resurrection. Some think that the body would be a source of affliction to the soul, and if that, it would be a calamity to entomb it in a body drawn from the grave. In this world, and during our connexion with it, it has engrossed so much of our time, we had to labor so much to supply its wants; so much of our existence has been employed in providing food and raiment, and rest and sleep for it; we had been so often by it drawn into sin; it has so often borne down the active spirit even in devotion; it has been the source of so much and so intense pain, that instead of desiring it to be raised again from the grave, should we not rejoice that it rests there, and that the spirit is free and happy without it!—(To be continued)

"JUDGE NOT."

"Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."—Rom. 14:13.

Paul's brethren at Rome ran into the same error that some have in our day. They were not satisfied with the privilege of worshiping God according to the dictates of their own consciences, but their brethren must fall in, and adopt their peculiar notions, or receive their malediction at once. Hence, Paul endeavors to set them right by explaining to them the duty of Christians to each other: "Him that is weak in faith receive ye, but not to doubtful disputation." Again: "We that are strong ought to bear the infirmities of the weak, and not please ourselves."

Rom. 14:1. One Christian has no right to cast off another because he is not so strong in faith, or has not so many of the Christian graces as he has;—this, Paul has fully established in his Epistle to the Romans, (14th chap.) as well as elsewhere; but it is his duty rather to encourage him to go on to perfection.

Isaiah says: "Strengthen the weak hands, and confirm the feeble knees. Say to them of a fearful heart, Be strong, fear not," &c. "Who art thou," says Paul, "that judgest another man's servant? to his own master he standeth or falleth." How inconsistent it would be for me to find fault with my neighbor's servant, and condemn him for unfaithfulness. That neighbor might with propriety, tell me to attend to my own business, and not concern myself about his affairs. And how much more inconsistent for short-sighted, puny man, whose breath is in his nostrils, to pass condemnation on a servant of the Lord. Christians have a sufficient responsibility of their own to attend to, without assuming the responsibility of God. And those who take upon themselves such a work, show a want of that charity which suffereth long, and is kind, and thinketh no evil. And also display an ignorance of the plainest teachings of the Bible, or else willingly and wantonly violate the laws of God to suit their own carnal notions. Either the one or the other position they occupy. They err unwittingly, or wilfully. If the former, God may overlook it. But if they occupy the latter position, their condition is a fearful one. The true character of the Christian is, to encourage the flock of Christ to greater faithfulness. But the course pursued by some, has the opposite tendency. I hear those professing a great degree of sanctity, perhaps as much as the Pharisee who thanked God he was not as other men, denouncing as ungodly the most exemplary Christians,—those who are eminent for their piety, and are shining lights in the world. And surely it is to be deplored; not on account of the injury it may do those to whom such shots are directed, for such calumny will be likely to fall harmless at their feet. But it is more especially on their own account. It is in view of the sentence they pronounce on others falling on their own heads. "For," says Christ, "with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." and Paul's testimony is; "Therefore thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself." I can bear to have my name branded with the epithet of hypocrite, and hear those denounced who have become strong, and are not ignorant of Satan's devices, but when this wild zeal of theirs falls on the heads of the lambs of the flock, I am pained to the heart. I call to mind the words of Christ, (Matt. 18:6), "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Let those who are pursuing such an unhallowed course ponder well the words above written, and tremble in view of the judgment that awaits them. But says one, Do you believe in covering up faults? No! neither do I believe in exposing them to the world. I believe in following the rule laid down by Christ and the apostles. Paul says, "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." It would be the greatest infatuation in us, to suppose we could reclaim a man from the error of his ways by basely slandering him, or by magnifying his faults to others. Every person knows enough about human nature to know that it could not be effected in this way. But carry out the principle laid down by Paul, and it proves effectual. We must have the confidence of a person in order to benefit him. And to gain this confidence, we must make him believe we are his friends, and are ever anxious about his welfare. Evince such a disposition towards him, and it will have a tendency to cause him to consider his ways, while the opposite would only tend to harden him. But those who are so much inclined to find fault with others, and indulge so frequently in judging, apparently have but little concern about themselves. Instead of obeying Christ's command, "Take heed to yourselves," they take heed to those around them. This evidently is not the true spirit of Christianity. It is obvious from the teachings of the New Testament, that true Christians will be apt to discover their own failings before that of others. Hence, they will carry out the exhortation of Paul to the Philippians: "Let each esteem others better than himself." "Let us not, therefore, judge one another any more;" but look to ourselves, and be wise for ourselves, and then we shall have a crown for ourselves in the day of his coming. D. E. H.

THE ADVENT CAUSE IN NEW YORK CITY.

We have enjoyed a pleasant and profitable season during Bro. Himes' labors in this city, which were never more acceptable than now. The weather most of the time was unfavorable, but notwithstanding

this, the meetings were interesting and profitable, and some have been awakened from a state of impenitence and backsliding, and restored or converted.

Bro. Himes' sermons were mostly practical and interesting, and the fruits we trust will appear in the day of judgment.

The walls of the church not being perfectly dry—many persons were indisposed to attend on that account; had they been dry and the weather favorable, we think we should have seen a good revival. The meetings were continued during the week after Bro. H. left, and Bro. Kimball, Robinson, and Porter, with myself, addressed the people; and we had the happiness to see two who had been much backslidden return to their Father's house, and others deeply convicted and anxious. The meetings are now closed, but will probably be resumed again after the walls of the chapel become dry, when the brethren hope to have a course of lectures on the coming of the Lord.

The Seventh Avenue chapel is a very neat and comfortable home for the little church in that part of the city, and we hope that they will be enlarged by the addition of others, and that the faithful labors of Bro. Porter, the pastor of the church, will be abundantly blessed. The brethren abroad will be glad to hear that Bro. Porter's health is so far recovered, that he now preaches regularly.

The church at Hester-street had not the privilege of hearing Bro. Himes but once at our place of worship; but we were greatly comforted and edified under that discourse. It came from the heart, and reached the heart of others, and dissolved them, and brought again into fellowship those who had long been estranged. No one could have heard that discourse and believe that Bro. H. entertained unkindness and hatred towards his persecutors and slanderers.

We believe that Bro. Himes never had a larger place in the affections and confidence of our churches in New York than now; and we never felt more thankful to God than now, that he has been preserved in the midst of his afflictions, and enabled to rise above them.

May the Lord sanctify to him all that occurs to try and perplex and harass him, and while in the midst of the furnace, may the form of the fourth be with him! His afflictions already seem to have been a blessing, and I doubt not he can say with the poet—
"They are the rod,—the hand is thine!"

Our church at Hester-street is happily united, and a spirit of brotherly love seems to be increasing. We are looking and earnestly praying for the conversion of souls, and having seen our brethren awakened up to new interest, we confidently look for the Lord's blessing in the awakening and conversion of souls.

I never felt more desirous of being useful in the cause of Jesus than I do now; and I am happy in being placed in circumstances where, without distraction and dissension, I may give myself wholly to this work.

In view of our Lord's speedy coming, I feel like "girding up the loins of my mind," and laboring for the conversion of sinners to God. May the Lord enable the Advent brethren everywhere, to avoid all strife and keep to the great work of winning souls to Christ. Faithfully and truly yours,

L. D. MANSFIELD,
199 West 15th street, N. Y.

LETTER FROM LAWSON LONG.

DEAR BROTHER:—I like the *Herald* better than any religious papers ever read, inasmuch as it seems to give the matter of fact teaching of holy Scripture, instead of human deductions or inferences therefrom. Now it seems to me, that all the errors in the Christian world come not from matters of fact stated in the Bible, but from a disposition to infer a meaning suited to our own organization, and mental deductions. Is not this "leaning to our own understanding," instead of exercising faith in God's revealed truth? "When the Son of man cometh, shall he find faith on the earth?" What faith? Answer,—the faith of God's elect,—the faith of Abraham. And what was that? Abraham believed God, what he said, and as he said it. So did the prophets and apostles, and the sanctified in all ages, "who are sanctified by the Spirit and belief of the truth." So did Luther, and turning back the minds of men from human wisdom and inferences to faith in the word of God, constituted the reformation three hundred years ago; and every revival of pure and undefiled religion since is simply the washing out of worldly spots in faith, hope, and charity, with penitential tears, and bringing men to sit at the feet of Jesus clothed, and in their right mind, and giving heed to his word.

We have seen in the history of the church, that no doctrine of devils is too silly, or gross, for those whom the God of this world has blinded to receive. It becomes us, therefore, to be sober, to be vigilant, because our adversary the devil, as a roaring lion, goes about seeking whom he may devour, and we only can resist him by being steadfast in the faith. Now it has come to pass "in these last days, some shall de-

part from the faith, giving heed to seducing spirits, and doctrines of devils," &c. "Brethren, if any of you do err from the truth, and one convert him, let him know that he that converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." Now let me exhort, that we examine every article of our faith and hope, and see if it is the faith and hope of the gospel. Let us be sure that we have the true bill, that will compare in every particular with the word to which is attached the oath, and promise, and signature of the Eternal; for nothing counterfeited, by adding to or taking from, will be received in the great day of trial. We have seen when the great matter of fact of the coming of the Lord was preached, and a preparation for the judgment was felt, that Christians turned from the deductions of men to the law of the Lord, which was to try them; and what was the result? There was one spirit; there was one hope of their calling; there was one Lord; there was one faith; there was one baptism; there was one sanctification through the Spirit and belief of the truth. But the time was not written,—that was inferred; we were commanded to know that it was nigh, and to look for and love the appearing. But the God of this world got us to lean on our own understanding, and to commence inferring, when was introduced confusion, fanaticism, and every evil work. What shall we do? The wise man says, "Trust in the Lord with all the heart, and lean not to thine own understanding." The erring brother must be converted, or turned back to the word of God, to save his soul from death. We have no business or right to have anything in our creed but what may be expressed as plainly, and as decidedly in the language of Scripture as in any that we can use. It is not the Bible that makes Christians to differ,—it is a departure from it,—a substitution of our own inferences. A man infers according to the organization of his own brain; hence, what appears exclusive evidence of truth to one mind, appears perfect folly to another. Justifying faith, therefore, requires a man to deny himself, not only in his desires and propensities, but also in his understanding, if it is not in accordance with revealed truth. Multitudes of silly and foolish whims and notions, having no foundation in the word of God, and which make more infidels than Christians, are held and preached in the pulpits of the various denominations which might be enumerated, and astonish the honest inquirer after truth; but as judgment is to begin at the house of God, and that judgment is to be according to revealed truth, let a man examine himself by that perfect rule, and he will probably be astonished (if he be duly enlightened by the Holy Spirit) to find so much hay, wood, and stubble, mixed with the gold, and silver, and precious stones. As error never sanctifies, but tends to loss, we had better exchange it for truth at once, and consider that man our best friend who will assist us in making the exchange.

Holyoke, Jan. 6th, 1852.

LETTER FROM T. M. PREBLE

BRO. HIMES:—In justice to myself and the cause of truth, I deem it my duty to make a few remarks in relation to the late Conference in Worcester, and the report as made through the *Herald*.

I desire not to attach any blame to the Secretary, or any one else, but it appears to me that the report places me in rather an awkward position. In attempting to report what I said on Friday, A. M., I am made to use the following language: "Some brethren in New Hampshire do not understand you. I said to them I would come and see and know the state of things. I am now satisfied, and will return and correct any misunderstanding." Now this statement—standing, as it does, disconnected with other things that were stated in the Conference—I think is calculated to mislead those who were not present.

In the *Herald* of Dec. 20,—two weeks before any part of the Conference report appeared,—you make the following remarks:—"The business meeting, through mistake, was announced for New England, instead of Massachusetts. The notice was put in the paper in our absence, and we did not see it till it was too late to correct. We are sorry for the mistake, as it misled some of the brethren."

This was the point—and other things connected with it, on which I wished an explanation. It did appear to me, and others in N. H., from the doings of the Newburyport meeting, and the calling of a New England Conference immediately after, that the brethren throughout New England would be required to acquiesce in the doings of that meeting, or be disfellowshipped.

But when I learned that there was a mistake in the call of the Conference, you knew I withdrew from the committee, and the business part of the Conference soon after ceased.

This point was settled at the adjourned meeting of business on Thursday, P. M. Therefore, on Friday, A. M., when we came together, in my remarks I stated that wherein I, or any others in N. H., were misled by the mistake in the call of the Conference,

or design of it. I was satisfied with the explanation given, and would, on my return, make all proper corrections.

There is quite a revival interest around where I have recently labored, in connection with other brethren. At Lake Village, the good work still goes on. I was there a week ago last Sabbath.

At noon I baptized two. In the P. M., we had a good season in partaking of the Lord's Supper, in which a large number participated. In the evening some fourteen or fifteen came forward for prayers, resolved on giving their entire being—for the future—to the service of the Lord. On Monday, P. M., we had another meeting, at the close of which I baptized four. In the evening some seven or eight—as I was informed—of those who requested prayers the evening before, spoke for the first time. The meetings were deeply interesting. Praise the Lord. Amen. Quite a number in this place have been baptized by Bro. Knowles since the late Conference.

I understand there has been a good revival going on at Meredith Neck and Loudon Ridge since the Conferences. I was in Concord last Sabbath. There was manifested a good interest. In the meetings on the Sabbath and Monday evening, eight backsliders started to return home, and two confessed their need of salvation, who never had enjoyed religion.

To-morrow evening, (Friday,) I expect to commence a meeting at West Boscawen, and continue over the Sabbath. Some are to be baptized who were converted during the late Conference.

I believe our work is almost done,—the Lord is at hand.

East Weare, (N. H.), Jan. 14, 1852.

THE MORNING STAR.

When our souls in darkness lay,
Waiting for the glorious day,
Glittering on our lonely way,
Dawns the Morning Star!
Then our darkness disappeared,
And our mental skies were cleared,
This our spirits quickly cheered,—
Christ the Morning Star!

No bright star in yonder skies,
Can with equal lustre rise,
Nor attract our wondering eyes
Like this Morning Star!
Here we place our lasting hope,
While no more like slaves we grope,
Seeing through faith's telescope,
Christ the Morning Star!

Peace and happiness it brings
On the morning's golden wings;
Glory to the King of kings!
Hail, the Morning Star!
Earth is from the curse made free,
All shall hail the jubilee—
And with wonder they shall see
Christ the Morning Star!

St. Albans, (Ill.), Dec. 20th, 1851.

E. P. B.

EXTRACTS FROM LETTERS.

BRO. E. P. BURDETT writes from St. Albans (Ill.), under date of Jan. 20th, 1852.

BRO. HIMES:—The people of this region have of late been very much refreshed and blessed by the coming of Bro. S. Chapman among us, to proclaim the glad tidings of our Saviour's speedy "coming in his kingdom, with power and great glory." The word has taken great effect in this and adjacent neighborhoods.

The St. Albans Free-will Baptist church, consisting of upwards of forty members, have all, with the exception of two or three, come into the Advent faith, and are now rejoicing in the "hope of our fathers." We are greatly indebted to Bro. Chapman for his labor of love among us. A great deal of prejudice, which formerly existed against the Advent brethren, has been entirely swept away from the minds of all who have attended the course of lectures delivered by him, with a desire to be instructed and profited. It has been truly "a time of refreshing from the presence of the Lord." Sinners have been verted, backsliders reclaimed, and God's children greatly comforted. The Advent cause has now a host of witnesses in this region. To God be all the glory. Yours truly.

BRO. LEVI DUDLEY writes from Perry's Mills, under date of Jan. 15th, 1852.

DEAR BRO. HIMES:—For the joy and comfort of all the weary and tried saints, I would just say the Lord is still with us in this section, carrying on his great work of saving souls. There has been as near as we can ascertain about sixty converted and reclaimed, and probably twelve or fifteen old professors have received the Second Advent faith, and are rejoicing in hope of speedy redemption. We have had a truly blessed time. We have some faith that the great battle of God will be fought this year. O how thankful ought we to be for the light we have on these great and important events that are about to transpire, while the professed Church and world are fancying to themselves peace and safety and know not that sudden destruction is right upon them.

Bro. Gates is still with us, and the Lord is still with him, in giving him strength of body and mind to labor, and in giving him souls for his labor. We expect as many as twenty will be immersed in the lake to-morrow, the 16th. Praise God for ever.—Amen.

BRO. W. INGMIRE writes from Newark (N. Y.), under date of Jan. 15th, 1852.

DEAR BRO. HIMES:—I have been down sick ever since I saw you. My wife is confined to her room now. I wanted to have seen you before you left New York. I wish you to notice the death of my dear son, WILLIAM R. INGMIRE, who died Jan. 6th. His funeral took place on the 8th, which was his birthday, when he would have been twenty-two years of age. I hope, dear brother, that soon I shall be able to visit some of the places you mentioned. Write to me. Please notice in the *Herald* two or three weeks, that my P. O. address is henceforth New York city, as we expect to remove there in a few days. Yours in tribulation.

BRO. H. H. GROSS writes from Homer, N. Y.

Since you was here in October last, I have continued with the church regularly except three Sabbaths, endeavoring to feed this precious flock with that bread which endureth unto eternal life,—and have finally, after much hesitation, accepted their invitation to become their pastor—Elder L. E. Bates having resigned his pastoral charge, and entered the field as an evangelist. The church in Homer, as you well know, is in a very prosperous state, and has been watched over and guided by men who are firm and faithful "pillars,"—having the fear of God to move them to trembling solicitude for the honor of God and his truth, and to forward the cause of Christ in saving souls. Yours truly.

BRO. ERASTUS PARKER writes from Waterbury (Vt.), under date of Jan. 12th, 1852.

DEAR BRO. HIMES:—Bro. I. E. Jones has been with us two Sabbaths, and has had a good hearing. Prejudice has been removed, and sinners awakened. A better state of things in every respect is enjoyed by the church in this place, than has been realized since we passed through the last severe trial. Yours waiting for the blessed hope.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

Died, in Holderness, N. H., Nov. 19th, 1851, JAMES SHAW, aged sixty-three years. He has left a wife and four children, who have reason to mourn the loss of a good father and husband. His afflicted widow is strong in faith that the time is near when the dead in Christ will awake and sing, and her companion among the rest.

Died, in Lowell, Jan. 11th, MARY ELIZA WILLARD, aged twenty-six years and six months. She was born in Barnstead, Stanstead county, Canada East, and lived the life of a consistent Christian.

Died, in Truro, Jan. 19th, 1852, DELIA L., daughter of DAVID and MARTHA RICH, aged nineteen months.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wishes of our correspondents.

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WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will ensure the earliest possible delivery of the character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

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NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those desiring books to be sent to their place, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

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IN offering to the community this justly-celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many proofs are given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the Distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and all the pulmonary diseases. Brunswick, Me., Feb. 5, 1857. PAKKER CLEVELAND, M. D.

From an Overseer in the Hamilton Mills, Lowell.

Dr. J. C. Ayer—I have been cured of the worst cough I ever had in my life, by your Cherry Pectoral, and never fail, when I have opportunity, of recommending it to others. Yours, respectfully, Lowell, Aug. 10, 1859. S. D. EMERSON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct.

"U. S. Hotel, Saratoga Springs, July 5, 1859. "Dr. J. C. Ayer:—Sir—I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your Cherry Pectoral, which gave me gradual relief, and I have been steadily gaining my strength till my health is well nigh restored.

While using your medicine, I had the gratification of curing with it my revered friend, Mr. Truman, of Sumpter District, who had been suspended from his parochial duties by a severe attack of bronchitis. I have pleasure in certifying these facts to you, and am, sir, Yours respectfully, J. F. CALHOUN, of South Carolina.

The following was one of the worst of cases, which the physicians and friends thought to be incurable consumption: "Chester, Pa., Aug. 22, 1856.

"J. C. Ayer:—Sir—I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became exhausted and feeble, my eyes were sunken and watery, and I breathed very short. Indeed, I was rapidly failing, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church,) brought me a bottle of your Cherry Pectoral, which I tried more to gratify him than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours, &c. JAMES GODFREY." Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass. [n. 1-3m.]

WM. J. REYNOLDS & CO., Publishers and Booksellers, No. 24 Cornhill, Boston. Books and Stationery supplied at the lowest prices to those who buy to sell again.—[Jan. 3.]

THE ADVENT HERALD.

BOSTON, JANUARY 31, 1852.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly." "The second voice is past; and behold the third voice cometh quickly"—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their annunciations.

FIVE SUNDAYS IN FEBRUARY.—The present year February has five Sundays—a thing which ordinarily occurs every seventh Bissextile—28th year. This order is only varied by the common year at the end of centuries. In New Style, while the last years of centuries which can be divided by 400 without a remainder are reckoned as Bissextile or "leap year;" the last year of other centuries are common years—when a period of eight years, instead of four, intervenes between two Bissextiles. In such cases, forty years intervene before a succeeding February will contain five Sundays. This occurred in 1784; then in forty years in 1824; then in twenty-eight years, in 1852. It would occur again in twenty-eight years, in 1880; and then in forty years, in 1920; and then once in twenty-eight years till 2088, when forty years would again intervene.

THE PANORAMA OF THE CRYSTAL PALACE.—The far-famed wonder of the 19th century, the Crystal Palace, has been brought to our own doors, by the indefatigable BARON, in the form of a Panorama. On witnessing its exhibition we went away much gratified, feeling that we had obtained a very good idea of both the internal and external appearance of the "World's Fair." It is singular that the building was 1851 feet long, corresponding to the ordinal of the year in which it was erected. The arrangement of the goods by the artists of different nations, the decorations &c., and the graphic description of the various parts as given by the exhibitor, convey a very vivid impression.

To Correspondents.

E. Shepherd.—We understand the sign of the Son of man, in Matt. 24:30, to be simply the evidence that he has come—the nature of which is given in the 27th verse.

J. M. O.—We could not now give an exposition of those chapters, which would be fully satisfactory to yourself.

F. M. Cummings.—Your questions had reference to the same as the above.

REQUESTS.—H. J. Sweetland, in behalf of the brethren in Springfield, Mass., requests those making appointments to preach there, either to fulfil them, or to give seasonable notice of their inability to do so.

W. Busby, of Rochester, N. Y., wishes to know from Bro. R. Hutchinson and J. M. Oreck, if they have received communications which he has sent them, in behalf of the church there?

Recipe for Tomato Figs.—Pour boiling water over the tomatoes, in order to remove the skin; then weigh them and place them in a stone jar, with as much sugar as you have tomatoes, and let them stand two days; then pour off the syrup, and boil and skim it until no scum rises. Then pour it over the tomatoes, and let them stand two days, as before; then boil and skin again. After the third time they are fit to dry, if the weather is good; if not, let them stand in the syrup until drying weather. Then place on large earthen plates or dishes, and put them in the sun to dry, which will take about a week, after which pack them down in small wooden boxes, with fine white sugar between every layer. Tomatoes prepared in this manner will keep for years. A few apples cut up and boiled in the remainder of this syrup make a very nice sauce.—*Mrs. Eliza Marsh.*

Kossuth's Views on the Present Condition of Europe.

The following extract from one of Kossuth's speeches at Harrisburg, Pa., gives his views of the present condition of Europe.

"Royalty has lost its prestige in France, Germany, Italy, Austria, and Hungary. Both parties equally recognize that the time has come when the struggle of principles must be decided. Absolutism or Republicanism—the Czar or the principles of America—there is no more transaction, no more truce possible. The two antagonist principles meet upon the narrow bridge of a knife-edge, breadth, cast across the deep gulf, ready to swallow him who falls. There is no giving way—there is no turning round possible. He who would give way to his enemy, would fall into the yawning gulf himself. He who would turn round, would be pushed down by his enemy pressing on his rear. It is a struggle for life and death! That is the condition of the European continent in general. A great, terrible, bloody revolution is unavoidable. That is known and felt by every one. And every sound man knows equally well, that the temporary success of Louis Napoleon's usurpation made but the terrible crisis more unavoidable yet.

"Ye men of 'peace at any price,' do not shut willingly your eyes before the finger of God pointing to the 'MENE TEKEL UPHARSIN,' written with gigantic letters upon the sky of Europe. Despotism never yield to justice; and mankind, inspired with the love of freedom, will not yield to annihilation cowardly. Peace is impossible. Nobody can stop the wheels of destiny. It would be a mistake, terrible in its consequences, to believe that if I should fail in my mission here, and if the United States should remain indifferent, then no revolution would break out on the European continent. That is an unavoidable necessity, which no power on earth can avert. Should even the United States not only remain indifferent, but with all their immense power even side with the despots of the world, that the church-yard peace of Europe may not be disturbed, (which the United States, of course, would never do,) even that could not prevent a revolution in Europe. Hungary, Austria, Italy, Germany, would fight, be it against the combined power of the world. They would fight, even with the certainty of death; because there is a condition in the life of nations when oppression is more hated than death is feared.

"No, gentlemen, the success of my mission here can insure the victory of freedom—can prevent currents of martyrs' blood—can shorten the earthquake of impending war, and bring nearer the restoration to solid peace. But be sure, the certainty of the European revolution is not in the slightest manner depending upon my good luck here, and your Government's support; as also my failure here would not for a single week retard the outbreak of that hurricane, the scent of which is already perceived in the very air."

Defences of England.

The *Naval and Military Gazette*—a recognized organ of the officers of the army and navy of England—is engaged in discussing the threatening aspect of the affairs of Europe, especially of France; and, in anticipation of a war at no remote date, they are vehement in their calls upon the Government to prepare for the emergency. Some of the statements and arguments are not without interest on this side of the Atlantic:

"France with civil war is distracted, and England, with prosperous peace, is infatuated. France knows and feels her danger from within; England disregards or braves her danger from without. There is one thing, we all know, which would unite France as one man; but we also know that no man—not even the Duke of Wellington himself—can rouse England from her dreamy and false sense of security. France can at any moment be united by a war-cry of a proposed invasion of England; to her, war with 'false England' would be peace within her own borders. Lest it should soon become the necessity, rather than the free will, of the ruler of France to appease the internal feuds of France by engaging the whole nation in carrying out a project never absent from its thoughts, the invasion of Albion, we ought to weigh and consider what means, as well as what chances we possess, or can calculate on, for saving, not only our shores, but our national honor, from insult, from injury, and from disgrace. All, and more than has even yet been said on the danger of a French invasion, at this moment ought to press the Government on, to redeem the lost time, and forthwith to take counsel with the Duke of Wellington for the defence of the nation. France may, for some brief space, find occupation for her army in the cause of society against Socialism; but he has read history to no profit who cannot foresee that the French army must be rewarded for its service to the State in some way. That mode which would be popular with all is probably the one which would be suggested, and a *casus belli* with England could be found as quickly as railroads would convey an invading army and embark it for our shores."

Worship among the Moslems.

The mosques, or temples for religious worship among the Mohammedans, are exceedingly numerous and of various sizes—some of them being capable of accommodating only one hundred and twenty persons, while others—especially the Mosque of Omar, in Jerusalem—cover an area much larger than the largest cathedral in Europe. The architecture of these buildings is the Saracenic. In Mohammedan countries, the people are very particular in attending places of worship, and appear very devout and sincere—everything is conducted with the greatest solemnity and propriety. The interior of the mosques is without ornament or furniture of any description. There is neither desk, pulpit, stool, nor chair,—nothing but the bare walls. The pavement is generally of marble, of different colors, forming a beautiful mosaic. On Friday (the Sabbath of the Mohammedans) three sermons are delivered in the mosques by the mullis, or priests. These sermons are sometimes founded on a text from the Koran, and sometimes originate in some local or historical incident, but never relate to doctrinal points—hence religious controversies are almost unknown among the Turks. Bells are not used to summon the people to public worship, but persons are chosen for the capacity and melody of their voices, called

moezzin, or criers, who ascend the balconies in the minarets of the mosques, and proclaim with a loud voice the hour of prayer, producing an interesting and solemn effect. On entering the mosque, the slippers are left at the door, and no pomp or pageantry is witnessed in the interior of the building—not even if the Sultan himself is among the worshippers. Their worship is unattended with any music, being simplicity itself.

Five Hundred Lives Lost by a Water-spout.—Intelligence from Malta, dated Dec. 8th, has been received, detailing a most awful occurrence at the Island of Sicily, which had been swept by two enormous water-spouts, accompanied by a terrible hurricane. Those who witnessed the phenomena, described the water-spouts as two immense spherical bodies of water, reaching from the clouds, their cones nearly touching the earth, and, as far as could be judged, at a quarter of a mile apart, travelling with immense velocity. They passed over the Island near Marsala. In their progress, houses were unroofed, trees uprooted, men and women, horses, cattle, and sheep, were raised up, drawn into their vortex, and borne on to destruction. During their passage, rain descended in cataracts, accompanied with hail-stones of enormous size, and masses of ice. Going over Castellamarre, near Stabia, it destroyed half the town, and washed two hundred of the inhabitants into the sea, who all perished. Upwards of five hundred persons have been destroyed by this terrible visitation, and an immense amount of property, the country being laid waste for miles. The shipping in the harbor suffered severely, many vessels being destroyed, and their crews drowned. After the occurrence, numbers of dead bodies were picked up, all frightfully swollen and mutilated.

Extraordinary Trial.—A singular trial in the Irish Court of Exchequer, of six days' duration, has lately engrossed the public attention. The plaintiff was a young man named Matthew, and the defendant a physician named Harty. Two years since Matthew obtained a scholarship in Trinity College, and graduated there with much distinction. He was brought up by the defendant, a highly respectable medical practitioner in Dublin; but he had never learnt who his parents were. He complained that Dr. Harty had subjected him to a long course of cruel usage, and had ultimately confined him in Swift's lunatic hospital during a considerable time, for no reason but to subdue his spirit, and to break down his health. He suspected that Dr. Harty was his guardian, and had property left for his use by his real parents. The details of the case were interesting, but they were all thrown into the shade when Dr. Harty himself came into the witness-box and confessed, "with shame and grief," that the plaintiff was his own son, by one who "might fairly be denominated a lady," who had given birth to him in Monmouthshire, and had died at Dublin while he was still an infant. Almost every one in the Court was moved to tears by the circumstances of the revelation. The jury gave a verdict in favor of the plaintiff, with £1000 damages.

Indian Superstition.—On our return to camp, I found there a fine specimen of those holy mendicants called Fakirs; although, by the by, I apply the epithet of mendicant undeservedly to him (as I also do, most probably, the term holy), as he would not take from me the money I offered. He was a pitiable object, although he had a handsome and—in spite of his downcast eyes—rather a roguish countenance. One arm was raised aloft, and having been in that position for twelve years, the power of lowering it was lost; it was withered to one-fourth of the size of its fellow, and the nails were two inches long. He was about to undertake a further penance of standing on one leg for twelve more years; after which he had some thoughts of measuring his length to Cape Comorin! Poor misguided enthusiast!—"in hope to merit heaven by making earth a hell!"—*Mundy's Pen and Pencil Sketches in India.*

An Extraordinary Cave has been discovered in Calaveras county, Texas, about six miles from San Antonio, which has been entered and partially explored to a distance of over fourteen hundred feet. It is described by those who have seen it, as being divided into countless chambers and apartments, all of easy access, and adorned with curiously-shaped figures of stone, making them resemble well-furnished rooms; and from the ceilings, hanging pendant in huge masses, bright crystals, flashing in the light of torches, give the appearance of gorgeous chandeliers suspended from a richly-furnished dome, to shed lustre upon the magnificence that lies scattered around, while in some of the apartments, the floors, walls, and ceilings, reflect back such a flood of light, from innumerable stalactites, as to be almost blinding. There is a gentle and regular descent to the cave of about thirty-five degrees.

Great Snow Storm.—A despatch dated Buffalo, Jan. 13th, says:—"We are in the midst of the most violent snow storm ever known. No mails have arrived, and business is at a stand still. The snow is drifting in huge hills, and the air is quite blinding. It covered windows, doors, and the sides of houses, till whole blocks look like masses of snow. The storm has raged nearly twenty-four hours, and is still unabated."

A correspondent of the New York *Evening Post*, writing from Balize, Honduras, Dec. 6th, states that the islands of Bonaca, Utilla, Ruatan, and the coast of Honduras, have been visited with a tremendous gale or hurricane, which has done much damage to the plantations, blowing down houses, trees, &c.; and destroying all kinds of property wherever it fell. Two or three British vessels went ashore, and there were rumors of other disasters.

Christian Parlor Magazine, published by George Pratt, 116 Nassau-street, N. Y. The January No. of this established journal appears as the first of a new volume—giving promise of sustaining its well-merited reputation.

BUSINESS NOTES.

J. G. White, \$1—48 cts. paid what was due at M. Tenn. when stopped by P. M. there, and the balance at L. P. to 574. Have credited E. T. to 580, and sent balance of \$1 10 to her in C. H. Have none of the book you want.

J. Croffut, \$2—Credit both to 584, and sent tracts.

J. B. Spalding—It was received and credited to 573.

M. M. Denmore—It was received and credited to 586.

S. W. Adams—It was received and credited to 580.

A. A. Gage—The account sent to S. F. (\$3 77) is correct. When we sent to Canada subscribers for 75 cts. it was to those who had to pay a heavy Canada postage. It did not extend to those who could save the Canada postage, by taking the paper at the line. When the Canada postage was lessened, then we charged our subscribers there in full. And now that we have to pre-pay the American postage to such, we charge them for the same in addition. If you are not able to pay the sum due, send what you are able and we will credit you in full.

G. H. Childs—P. Stone is credited \$2 to 612. Have sent your request to S. M. B.

S. W. Hoyt—Have sent as you wished, as directed in the paper. Had you sent directly to them, it would have saved one postage.

T. M. Preble—Sent you books the 27th by express.

S. Chapman—Your letter of Nov. 25th came safe. The sums you sent in this you will see credited. Our terms are as you supposed where the papers are sent to one person, who is responsible for them all; but as those you sent paid in advance we have credited them \$2 each. The suit will not come on till April. There is little question but that they mean to continue to perplex us with it, and thereby to divert us from our work. There is some satisfaction in knowing that there will be an end to the wrath of man.

S. Foster—Have credited you \$10, and charged you \$6 77 per order of J. M. O. of the 19th inst.

A letter, dated Jan. 5th, enclosing \$1, post marked Hudson, Mich., and predicting what was to take place on the 19th inst.—but which did not—was received on the 21st, with no signature except "your sister L. B." As we can find no name with those initials we are at a loss to know what to do with the money.

I. C. Wellcome—The \$2 for C. Hooker was received, and pays him to 580—the acknowledgment was inadvertently omitted.

E. Parker—We have sent to Edward Scribner to both places, for the last four years. The one at W. was charged to you and marked up. We now stop it and credit the one at M. (which has not been discontinued, although there was marked due \$2 77) to 554, and put on your list. Is this right?

L. Tuttle—The \$2 was received and credited.

C. M. Chandler, 50 cts.—In full.

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Feb. number, being No. 10 of Vol. 5, is now out. The following are its contents:

Children's Morning Hymn.	Henry Bell and the Sail Boat.
Only a Trifle.	Little Bessie.
The Little Stranger.	The Broken Arm.
Be Kind.	Two Pictures.
Love in Chastisement.	The Flower Girl.
The Sleigh Ride.	Good Day.
Seen in all his works.	Playfulness of Animals.
Amos and the Nails.	Playing Truant.
Caution to Boys.	Puzzles, &c.

The postage on the Children's Herald per quarter is—Under 50 miles, 12 cts.; over 50 and within 100, 25 cts.; over 100 and within 200, 50 cts.; over 200 and within 300, 75 cts.

FOR THE DEFENCE.

Previous donations	\$4 48
J. Sister	50
L. H. B.	25
S. R. Gilman	1 00

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. Ira Wyman will preach at Champlain Jan. 21st, at 6 P.M.; Odelltown, Sunday, Feb. 1st, and at Isle La Motte, Vt., in the evening—will be met at Odelltown; Swanton Falls, 3d; Addison, 5th, and 6th; Bristol, 7th, and over the Sabbath—will see brother from Addison meet me at Vergennes.

Bro. L. Dudley will preach at Bromfield Feb. 9th; Hatley, 10th; Derby Line, 11th; South Troy, 13th; Johnson, 14th; Underhill Union, 15th; Essex, 17th; Burlington, 18th; Colchester, 19th; George, 20th—all, except Sundays, in the evening.

Bro. S. W. Thurbur will preach at the Outlet, C. E., Feb. 4th and 5th, at 8 P.M.; Waterloo, Saturday evening, 7th, and Sunday, 8th; Melbourne, 11th, and over the Sabbath; Danville, 15th, and over the Sabbath.

Bro. Wm. Sutherland will preach in Granby, Mass., Jan. 30th; Northfield Farms, Sabbath, Feb. 1st; Vernon, 3d; Houghtonville, 4th; Hartland, (Denmore Hill,) Sabbath, 5th.

Bro. N. Billings will preach at Grantham, N. H., Sabbath, Feb. 1st and 5th, and at Claremont, Sabbath, 13th and 2d. His appointed meetings at Mount Holly, Castleton, and Low Hampton, are recalled.

Bro. E. L. Clark will preach at Montgomery, Vt., Sabbath, Feb. 5th; Richmond, 10th; Troy, Sunday, 15th.

Bro. D. Churchill will attend a Conference at Corrairie, Me., to commence Feb. 14th.

Bro. H. Plummer will preach at Salisbury Point Sabbath, Feb. 1st.

Bro. I. Adrian will preach in Conway, Mass., Sunday, Feb. 1st.

Bro. O. R. Fassett will preach at East Kent, Ct., Sabbath, Feb. 8.

The Advent Herald.

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 cts. per volume, or \$2 25 cts. per year. \$3 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 24 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 at the end of six months, brings the Herald at \$1 38 to Canada East, and \$1 63 to Canada West.

For papers to England, &c., the pre-paid postage being two cents a week, 65, sterling will pay for six months, or 12s. per year, including the American postage.

Receipts from Jan. 20th to the 27th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the reader will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 560 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

S. G. Mathewson, 550; A. Curtis, 554; J. H. South, 556; L. C. Neal, 558; H. G. Emerson, 560; S. Hall, 560; J. Belding, 612; D. Churchill, 565; S. York, 560; S. M. Whiting, 565; R. W. Middaugh, 554; G. H. Swazy, (and C. H.), 553; E. Rowell, 565; S. Rogers, 560; R. Flint, 550; W. W. White, 560; W. W. Sherman, 565; J. E. Evans, (and C. H.), 602; W. March, 578; G. H. Hamilton, 604; Sarah Packard, 580; O. Rockwell, 550; W. Brooks, 560; E. W. Hicks, 612; G. Russell, 612; B. Morris, 560; S. Whitcomb, 560—from Jan. 1st; S. Shook, 560; B. Dennis, 565; E. H. Adams, 560; W. Batchelder, 564; R. Willis, 565; S. Gilman, Jr., 573; E. Mitchell, 565; E. Pike, 564; R. S. Reynolds, 558; J. Eastman, 564—each \$1.
G. G. Smith, 560; J. R. Wilcox, 603; E. Rahr, 560; R. Woodworth, 565; Mrs. O. Root, 612; C. H. Knight, 565; E. E. Vanusen, 560; H. Morse, 556; A. Baldwin, 565; W. S. Moore, 603; John W. Fry, 606; P. S. Fry, 606; H. Simons, 603; M. Downs, 606; J. Smith, 560; Dr. C. A. Arms, 565; E. Colby, 514—in full; J. Smith, (W. L. Church, and C. H.), 565; T. Rodgers, 422—\$3 due; E. A. Clark, 561; J. Copland, 560; D. Brown, 560; C. Chase, 425—25 cts. due; Geo. H. 560; S. M. Robinson, 560; N. H. Harkness, 566; S. Chick, 534; S. M. Wooten, 565; Dr. E. Wright, 560; L. Rice, 591; C. R. Williams, 612; J. Eckley, 542; S. Palmer, 606—each \$2.
Mrs. Mary Tolman, 622; C. Scofield, 560—your last credit was \$2 in July; N. Clark, 565; H. P. Hill, 565; L. H. Blackman, 606; A. B. Harwood, 560; L. (for G. H.) Calkins, 554—each \$3. A. B. Lundblad, on acct. J. Hutchinson, 560—each \$5.
S. Knapp, 557—50 cts. A. Grew, 563—\$1 10. J. W. Heath, 580—\$3 27. Mrs. Cobb—25 cts. A. G. says old acct. and three papers we now send. J. C. Merrick, 580—\$1 75. D. Worris, 554—25 cts. J. Brown, 554; T. Woodward, 554—each 77 cts.

ADVENT



HERALD

Look 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, FEBRUARY 7, 1852.

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JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

* For terms, &c., see last page.



TRUST IN GOD.

To thee I turn,
When sorrow droops the wing,
And winter has no spring,
And every stream is dry,
That ran in gladness by:
To thee I turn.

To thee I turn,
When friends I love forsake,
And bends the heart to break,
And on each face I see
The smile of treachery:
To thee I turn.

To thee I turn
In every hour of pain,
When help from man is vain,
And find a sweet relief,
While joy gives place to grief:
To thee I turn.

To thee I turn,
My Father, turn to thee,
And love and kindness see,
When glory fills the skies—
When every pleasure dies—
To thee I turn.

(For the Herald.)

Sketches of Travel.

No. V.—WESTMINSTER ABBEY.

This was originally an Abbey or Monastery. The principal buildings were the "Cloisters," containing the cells of the monks, and the "Minster," or church attached to the Monastery, called "Westminster," or "Minster of the West," from its situation west of the city of London. The first church on this site is said to have been built A. D. 616, to the honor of God and St. Peter, by King Sebert of the East Saxons. It is described by an ancient chronicler as "in a terrible place," on Thorney Island, "overgrown with thorns and environed with water." It was rebuilt by Edward the Confessor in 1050, and endowed piously with relics. Henry III. enlarged it, and added a chapel to the Blessed Virgin. Henry VII. built the magnificent chapel, known by his name, in 1502. Henry VIII. stripped it of many of its ornaments, to convert them into money; and in Cromwell's time it was occupied by the soldiers of the Commonwealth, its chapels turned into barracks, and many of its images and ornaments defaced and mutilated. In William and Mary's time a large sum was expended in repairs, under the direction of Sir Christopher Wren, who erected the two towers on the western front. During the present century, Henry the Seventh's chapel was repaired at an expense of \$210,000. The work of restoration and repair is still carried on.

The Minster is in the form of a Latin cross, the foot of which is the western front. Adjoining the foot of the cross, on the southern side, is a range of buildings, formerly occupied by the Abbot. The first apartment is the "Jerusalem Chamber," to which Henry IV. was carried, from the Confessor's shrine in the Abbey, in a fit of apoplexy, in order that the prediction, concerning the place of his death, might in some sort be verified.

"It hath been prophesied to me many years,
I should not die but in Jerusalem;
Which vainly I supposed the Holy Land;
But bear me to that chamber, there I'll lie;
In that Jerusalem shall Harry die."

Close at hand are the Dining Hall, Buttery, Pantry, and Kitchen, now used by the Westminster School, an institution founded by Queen Elizabeth in 1560. The Dining Hall is still heated in the ancient mode, at the dinner hour, by a fire of blazing fagots, in a circular stone hearth in the centre. The smoke finds egress through the chimney in the roof.

East of these buildings, under the right arm of the cross, are "the cloisters," on the four sides of a grassy area. On the pavement in the south cloister is the punning inscription over the ashes of one of the earliest Abbots, who died in 1085, Vitalis:—"A vita nomen qui traxit, morte vocante Abbas Vitalis transiit hic jacet."

Adjoining the east cloister, directly opposite the end of the right arm of the cross, is an ancient building, now called the Chamber of the Pix, where is kept "the Pix," a box containing the standard of gold and silver coin, which is brought out but once in every reign. A little further east is the Chapter House, an octagonal building, originally of great magnificence, where the Chapter of the Abbey held their sittings. By consent of the Abbots in 1377, the Commons of Great Britain first held their Parliaments in this place. It is now filled with the public records, among which is the original Doomsday Book, over seven hundred years old, and in fine preservation.

Let us now enter the Abbey by the little door in the east side of the south transept, or arm of the cross, close by the Chapter House. We are in the "Poet's Corner." Look up on the wall at your left, just as you enter, and you will see the monumental tablet, and medallion likeness of the great dramatist Ben Jonson, with the inscription, "O rare Ben Jonson;" next, Butler, author of Hudibras, then Edmund Spenser, John Milton, Thomas Gray, Matthew Prior, Dryden, Cowley, Chaucer, Drayton, Shakspeare, Thomson, John Gay the satirist, whose epitaph illy accords with the genius of the place;

"Life is a jest, and all things show it;
I thought so once, and now I know it."

Goldsmith, Addison, Handel, Dr. Barrow, Caubaon, Camden the antiquarian, Garrick, Dr. South, Sheridan, Dr. Johnson, &c., &c.

Many of the monuments are in the sacella, or sepulchral chapels, which are separate rooms, or recesses in the sides, or additions on the outside. On the south end of the south transept is St. Blaize's chapel. Walking on from Poet's Corner north, the first at your right is St. Benedict's chapel. Near the entrance is the monument of Simon de Langham, Monk, Prior, and Abbot of Westminster, and afterwards Archbishop of Canterbury and a Cardinal, who died in 1376. The effigy standing on an altar, robed and mitered, is exceedingly well sculptured.

Next is St. Edmund's chapel, full of monuments of Earls, and Bishops, and titled ladies, some with the figures of the deceased erect, others kneeling, others reclining on their elbows, and others recumbent. One tomb is surmounted by kneeling figures of a knight and his two wives, and surrounded by kneeling figures of their four daughters, all sculptured in full dress of the Elizabethan style.

Next is St. Nicholas' chapel, crowded with the tombs of the most gorgeous magnificence, composed of alabaster, touchstone, porphyry, and variegated marbles, adorned with brass and gilding; Gothic canopies, supported by Corinthian pillars; pyramids, supported by kneeling figures, &c., &c. One of the most beautiful is that of Sir George Villiers and his wife, statues said to be good likenesses. One of the most gorgeous is that erected by Lord Burleigh, to his wife Mildred.

We now come to the eastern extremity of the Abbey, which is occupied by Henry VII.'s chapel, a magnificent building of itself, one hundred and fifteen feet in length, seventy-nine in breadth, with a ceiling sixty feet high, and consisting of a nave, two aisles, and five chapels. It was built as a burying-place for Henry VII. and his successors, and none but those of blood-royal are ever admitted. You ascend a broad flight of steps of black marble, pass through a dark vestibule and emerge into the brilliant light of the chapel. The floor is of black and white marble; the gates of brass most curiously wrought; the stalls on the sides, of oak beautifully carved, studded with portcullises, falcons perched on fetter-locks, dragons, &c., covered with strange devices. The side-walls

are in sunk panels with feathered mouldings, and abound in niches with statues, angels, es-cutcheons, and the royal heraldic devices, tudor roses and the fleur-de-lis under crowns. As you look up to the fretted roof,

"Equally poised and scooped into ten thousand cells,
Where light and shade reposes"—

with its light and airy pendants, graceful and delicate as the foliage of the forests, blossoming with roses and knots of flowers, you can hardly believe what you are told, that it is all solid stone.

In the centre is the tomb of Henry VII. and Elizabeth his queen, surrounded by a brass enclosure of open work in the richest Gothic style, itself a magnificent palace in miniature. Over the arched entrance is a projecting branch supporting a crown, a sign of the rank of the guests within. On the tomb are the effigy of Henry and his queen, with hands raised to heaven for mercy.

The installation of the Knights of the Bath is performed in this chapel. The stalls are ranged on each side of the nave. Each stall has a brass plate, engraved with the arms of the knight, three seats lower down for his esquires, with brass plates for their arms, and above, his sword, helmet, and banner. The sight of these banners, suspended from projecting lances, was truly affecting; vainly striving to keep up the heraldic pomp and pride of noble lineage, their splendor faded, their lustre tarnished, their armorial bearings almost defaced, their very texture dissolving; some hanging in tattered shreds, and a few entirely gone, naught but the lance remaining. Most of the crowned heads of Europe are here represented. The last installation was that of Louis Philippe in 1812.

Among the royal personages buried in this chapel, are Edward VI., Mary Queen of Scots, Charles II., William III., Queen Mary, Queen Anne, James I., and George II. Some of these have no monument, nor even an inscription over the place of their burial.

Leaving Henry VII.'s chapel, and proceeding west, the next chapel on your right is St. Paul's, full of tombs in the "cinque-cento" (or "five orders") style, a mixture of all orders, obelisks, arches, scrolls, variegated marbles, gilding, and colors. Among the finest are Sir Thomas Bromley, Queen Elizabeth's Chancellor, Sir James Fullerton and lady, of the time of Charles I., Sir John Puckering, Queen Elizabeth's Keeper of the Great Seal, and the altar tomb of Sir Giles Daubeny in the centre. Strangely incongruous with these relics of chivalry, is the colossal statue of James Watts, the inventor of the steam-engine.

The next chapel is St. John the Baptist, containing the monuments of Lord Hunsdon, of Queen Elizabeth's time, Col. Edward Popham, one of "the Parliament's generals at sea." In the centre the tomb of Thomas Cecil, Earl of Exeter, and with his effigy on the top, and his first wife lying on his right side. His second wife refused to be placed on his left, and so the place is vacant. All three, however, rest under the monument "cum firma spe resurrectionis."

Next is the elegant little chapel of St. Erasmus, or Abbot Islip, adorned with niches and statues on pedestals and under canopies, most delicately and richly chiseled. In the ambulatory close by is the tomb of Gen. Wolfe, having a bas-relief in the base, of the taking of Quebec.

We now leave the side, cross the aisle, ascend a few steps and reach the floor of Edward the Confessor's chapel, regarded as the holiest spot in the Abbey. It stands just before the site of the High Altar, in the middle of the top of the cross. Here is the mosaic shrine of Edward the Confessor in the centre, on the sides the plain tomb of Edward I., next the mosaic tomb and canopy of Henry III., Queen Eleanor, the chantry of Henry V. with its canopies and niches filled with statues of kings, bishops, abbots, and saints, Queen Philippa, Edward III., Richard II. But an air of neglect and desolation pervades the place. Its recesses have been robbed of their jeweled images. The mosaic

work of gold and colored glass has been picked out of the cement wherever it could be reached. The silver head of the effigy of Henry V. is gone, and naught remains but the oaken trunk once "covered with fine embroidery and gilded plates of brass."

In this chapel are the ancient coronation chairs. One made by Edward I. to hold the famous Scotch stone (said to be Jacob's pillow, brought from the Holy Land), on which a long line of Scottish kings had been crowned, and which, together with the regalia, was brought from Scone, in Scotland, in 1297. In this chair all the English monarchs since that time have been crowned, Victoria the last. It is a rudely carved oaken chair, with a very hard seat, as I can testify from experience. The other chair was made for Mary, the consort of William III. Behind the coronation chair is a magnificent stone screen, which forms the west end of the chapel, with fourteen sculptures upon the frieze, illustrative of the life and visions of the Confessor. In front of the chapel is Abbot Wau's mosaic pavement, of curious workmanship, but greatly dilapidated.

The north transept had formerly three chapels on its east side (viz., St. John the Evangelist, St. Michael, and St. Andrew), separated by carved screens of wood; but the screens are now entirely gone. Among the monuments here are Admiral Kempenfelt, Sir Humphrey Davy, a fine one of Sir Francis Vere, recumbent on a couch, a canopy overhead, resting on the shoulders of four half-kneeling knights; one of Lady Nightingale, by Roubilliac, representing Death issuing from the tomb, about to launch his dart at his beautiful victim, while she sinks back into the arms of her agonized husband, who vainly strives to ward off the blow. Also, monuments of Canning, Lord Mansfield, Kemble, Charles James Fox, Warren Hastings, &c.

At the head of the nave is "the Choir," an enclosure for the performance of service, separated from the nave by an elegant stone screen in the Gothic style.

We have now explored all but "the nave," the lower part of the stem of the cross. Among the monuments which line its sides may be mentioned Dr. Watts, Major Andre, Lord Howe, Congreve, William Pitt, Sir Godfrey Kneller, William Wilberforce, Sir Isaac Newton. Perhaps this description may serve to convey some idea of the multitude of objects in the Abbey, to attract and engross the visitor. But it is impossible to describe the effect of the whole, as, at the end of your tour, you stand at the foot of the cross, cast your eyes along the Gothic arches which separate the nave from the aisles, supported by pillars of gray marble, look up at the lofty roof, and then permit your eyes to roam over the wilderness of chapels and monuments in the distance. What scenes have been witnessed by these old gray walls, that seem heavy with the dust of ages! Eight centuries ago they were gay with pictures and hangings of tapestry, statues of "king and martyr, and sainted eremite," resplendent with gold and silver and precious stones. They looked down upon altars illumined with perpetual fires, censers smoking with fragrant perfumes, processions of Benedictine monks in their black vests, incense-bearers in their snow-white robes, officiating priests in their jeweled and gold-braided garments, crowds of kneeling worshippers, and the swelling voices of the choir chanting the "Kyrie Eleison," rose and fell upon the air continually. Hither have all the monarchs of succeeding reigns come to receive their regal investiture, and hither have they been borne in state to moulder along with kindred dust. Here sleep the heroes, the statesmen, the philosophers, the philanthropists, of England. I can well understand the sentiment of Lord Nelson, at the battle of the Nile—"Victory, or Westminster Abbey." While there is much here to remind one of the folly and vanity of earthly pride and grandeur, there is more to remind one of those "longings after immortality" which stamp the seal of divinity upon our nature.

S. J. M. M.

Connexions in which the Name "Jehovah" occurs.

This is not the place to show that *Jehovah* is a Covenant name, but it is so, and let this be remembered. There are seven connexions in which this special name of Godhead is found. Was it accidental that there should be only seven? That number is the usual number in the sacred writings for marking fulness, and was it not observed here, as in other cases, for this reason? Let us try to help the reader of Scripture to see the Lord, developing something of himself by means of the names that stand connected with this his peculiar and special designation, "*Jehovah*."

1. JEHOVAH GOD; OR, JEHOVAH ELOHIM.

This occurs first of all in Gen. 2:4, when telling us of earth and heaven completed by the Creator's hand; and the same appellation is repeated vers. 5, 7, 8, 9, 15, 16, 18, 19, 21, 22, and so forth. The term "*Elohim*," or *God*, expresses the *Godhead*; whether, as some do, we understand the Hebrew plural form of the word to be chosen because of there being *plurality* of persons in the Godhead, or in order to convey the idea of *powers and perfections* all found there in their source and fountain-head. On the other hand, *Jehovah*, "I am that I am," (Ex. 3:14.) expresses to us the fact that this Godhead, this *Elohim*, has assumed a relation toward us his creatures, the relationship of *being*. He is to us the source of our existence, and fountain of all we seek or need for our being; from whom come gushing forth the waters of life, and the streams that make our souls green. God called himself by that name for our sakes.

Jehovah, then, connected with "*God*" (*Jehovah Elohim*), intimates that he who is to his creatures the source and spring of being and well-being, is no other than *Elohim*, God, one who has all perfections and all powers, all qualities, all excellences, in himself. View him thus. Stand a little at the foot of this our Lebanon, and gaze with awe, and yet with adoring joy.

2. JEHOVAH JIREH.

This occurs in Gen. 22:14. Abraham had chosen to show forth God's name, at a time when men were trying broken cisterns, idols, instead of *Elohim*. The guilt of man was great, as well as his folly. To Abraham was revealed in a peculiar way God's purpose to redeem men by the dying of his Son, Isaac offered on Moriah being the type. It was then that *Jehovah* got among men the name "*Jireh*" ("shall provide"); a name that proclaimed him to be God who, in his wondrous providence, does continually show how he can save in cases of extremity and despair, and, above all, how he meant to interpose in man's behalf when no hope remained to man the sinner, who had forgotten his God and provoked vengeance.

Our God's first revelation of himself was as *full of perfection*; the second is, as intending to interpose in behalf of the perishing, *providing the Lamb for the sacrifice*.

3. JEHOVAH ROPHI.

Going onward in the history, we come to this name of our God revealed to man. It is in Ex. 15:26, "*The Lord that healeth thee*." He who is already known as providing the Lamb, that we might go free,—free as Isaac returning home to Beersheba,—is now revealed in the Desert as *the Healer of diseases*. The people were murmuring, and were in danger of provoking God to punish them with Egypt's plagues; but *Jehovah* stops their murmurings and arrests the plagues. Is he not Healer of soul and body? If as "*Jireh*" he forgiveth sin, now as "*Rophi*" he healeth diseases; and did not the Psalmist refer to these names in Psa. 103:3?

Our God, full of perfection, as *Elohim*, and providing redemption for the fallen, as *Jireh*, is he who here appears as sanctifying man, and freeing him from the sorrowful effects of sin.

4. JEHOVAH NISSI.

In the same wilderness, where his Church is in peril, *Jehovah* reveals himself by this name (Ex. 17:15), "*My Banner*." Many a time do his redeemed, whose sin is forgiven, and whose diseases are a-healing, think that they shall one day perish by the hand of foes. Amalek is strong and bitterly hostile. But in all ages, the Lord is our Banner; on his Banner over us we may read "Love" inscribed,—love which cared for us when we were sinners in the pit of corruption, and which, therefore, has no reason for not caring for us as much still. The gates of hell shall not prevail against God's redeemed, though they may fear and tremble, and though few may exult in prospect of victory. We must arrive in the promised kingdom; the Lord is our Banner, to lead us on to victory over every foe in our way. And if God be for us, who can be against us?

5. JEHOVAH SHALOM.

Our God, full of all perfections, providing redemption for sinners, and freeing them from the sorrowful effects of sin, is engaged to see us safe home in spite of foes.

"*The Lord our Peace*." (Judg. 6:24.) Mid-

anites may arise and desolate our earthly prospects, and leave our homes empty; but this does not prove that God has changed his heart towards us. We may get such views of God in his majesty and glory as make us see ourselves utterly vile, so that we cry, "Alas! O Lord!" But the Lord even then, and just then, comes forward with a fresh and full view of himself at the altar, and his voice from the altar's horns distinctly sounds in our ear, "Fear not, peace be unto thee." He will continue to speak peace to his people, but always from the altar, always from Christ the sacrifice.

Thus we have rest. It is our God himself who is our rest. The Church must be kept reminded of this, that all her prosperity, all her real peace, is to proceed from *the Lord*. The vessel is not to sail over smooth seas, but the Lord in the vessel is to bring it safe to the harbor. The God of peace himself give you peace always by all means.

And is there not here also the intimation of the sound of war yet to be for ever hushed? Soon no more diseases to heal, no more Amalekites to be overcome? The Lord being at peace with us, soon shall all else be subdued under us. Even as Gideon was sent forth with this assurance, that his God was "Peace" to him,—and if so, soon would all his foes be still as a stone,—so are we sent forth now.

Our God, full of perfections, providing redemption, healing diseases, unfurling his own banner over us, he is the God whose favor assures us of eternal peace soon to begin, as well as of peace unbroken now.

6. JEHOVAH ZIDKENU.

"*The Lord our Righteousness*." (Jer. 23:6, and 33:16.) What depth of love in all this manifestation of God to his own! But has his name not lost something of its glory? Is there no winking at man's sin? Is there no obscuration of the law, and justice, and truth? No; for the Lord, who does these things, does all in the way of *righteousness*. Righteousness is as prominent as love.

The God who provides the Lamb, heals diseases, is our Banner and our Peace, makes those with whom he so deals righteous in his own righteousness. Coming in the flesh, he did obey and satisfy the law by suffering unto death. The time of his *First Coming* might be specially called the time when he took the name, "*Our Righteousness*." Our God, full of all perfections, who had promised to provide the Lamb, heal diseases, be our Banner and our Peace, advanced to the great work of accomplishing all this in a way worthy of his name. By coming in the flesh and magnifying the law, he cast light on all the past, and vindicated *Jehovah's* ways towards sinners. And so we glory in the Lord's coming, as our righteousness. It rivets and secures every one of the foregoing blessings; and fully possessed of right and title to privileges which there is no fear of any one disputing, we look forward to the day of judgment. (1 John 4:17.)

7. JEHOVAH SHAMMAH.

Ezekiel 48:35 shows us the end;—the Lord in his glory has returned to a once-forsaken earth, as well as to long-forsaken Israel. He has made Jerusalem the royal seat, his rainbow-compassed throne resting over it. His name is now, "*The Lord is there*," *Jehovah Shammah*. Some render this name, "*The Lord is thitherward*," that is, the Lord bends his gracious regards thither, and shoots down his rays of glory towards that beloved city. We see the Lord come back to his fallen world; He dwells with men. In the person of the Lord Jesus, visible on that throne, men see how thoroughly the fall is repaired, God reconciled, earth relinked to heaven.

And thus our God, full of all perfection, who promised redemption to the fallen world, who healed our diseases, who waved his banner over us, who was our Peace, and who his own self furnished righteousness that there might never be one reason why our blessedness should be marred, finds his way to our earth again, effacing all the traces of the fall. *Jehovah Elohim*, "*Lord God*," who found scope for his perfections in his new-made heaven and earth (Gen. 2:4), finds yet more ample scope for every attribute in man redeemed and earth restored.

London "Quarterly Journal of Prophecy."

The Law of the Sabbath.

(See Herald of January 17th.)

In our last it was taken for granted that we have no law recorded in the New Testament, abrogating the Jewish, or seventh-day Sabbath. This point, however, is not so certain as to allow of its being taken for granted. In Col. 2:16 the apostle, after declaring that Christ had blotted out the hand writing of ordinances that was against us, and nailed them to his cross, adds, "Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days." The word *days*, which in the common version, is marked as if not in the original, is unquestionably included in the original word *Sabbath*, which is in the plural, and without the article. Dr. Robinson's Lexicon is far from being inspiration; nevertheless, a philological opinion of his is entitled to more than common consideration. His remark upon *Sabbaton* (*Sabbaton*) in this text is, "*Plural, with a plural signification*." If so, the apostle must have referred exclusively to the Jewish, or seventh-day Sabbath. It was successive Sabbath days, such as could be classed with Jewish fast and feast days; which could only be the seventh day, and could by no means apply to the general principle of the Sabbath. The original word for *Sabbath* occurs in the Greek Testament twenty-two times without the article, and in each instance designates the Jewish Sabbath. It is never used without the article, so as to admit of its application to a Sabbath kept upon any other day than the seventh. It is used several times with the article, to designate the general principle of the Sabbath; as "The Sabbath was made for man, and not man for the Sabbath." There are then strong reasons to conclude that this text is a direct abrogation of that part of the fourth commandment which requires the observance of the seventh day, while it leaves untouched the general law of the Sabbath.

Having considered these evidences of the abrogation of the Jewish Sabbath, we will now inquire what evidence appears of the divine institution of the first day or Christian Sabbath, holding the same relation to the law, "Remember the Sabbath day to keep it holy," which the seventh day did in the Mosaic dispensation. And here the remark is obvious, that such an observance, pertaining as it does, to the form rather than to the substance of worship, would be much more likely to be introduced under the direction of the apostles, than by the Saviour himself. They were endowed with the Spirit of inspiration for just such a purpose. And though we find no law expressly instituting it, still, that they gave such directions to the churches, cannot reasonably be doubted. The first day of the week was religiously observed by the apostolical churches; and it could not have obtained so general currency as we know it did, without apostolical sanction. From the fact, we may well infer the law.

The Sabbath was observed by the Jews as a day of public and social worship. The people assembled in the synagogues to attend to the reading and expounding of the law. See Neh. 8 and 9; Luke 4:16-20; Acts 13:14-44; 15:21. Precisely thus the early church observed the first day of the week. From the very resurrection morning of the Redeemer, we may observe events tending to this. In three several instances before his ascension, he met the disciples assembled on the first day of the week. The first demonstration of the power of the gospel dispensation—the baptism of the infant church in the Holy Ghost, and the conversion of three thousand, was on the first day of the week. A few years later we find Paul (Acts 20:7,) preaching the gospel in an assembly of Christian disciples, met on the first day of the week for Christian worship. The fact that a part of this worship was the breaking of bread, or the Lord's Supper, is a proof that this was a stated custom. Not far from this time, Paul incidentally alludes to the first day of the week, (1 Cor. 16:1, 2,) in a way which shows that this was a day of special observance among the churches of that time, not only in Europe, to which he was writing, but also in Asia, of which he wrote. And near the close of the first century, the apostle John designates the day in a manner, and by an epithet, which shows at once the universality of its observance, and the high estimation in which it was held. He would not, in addressing the churches, have spoken of the Christian Sabbath as the "*Lord's day*," if it had not been generally known by that epithet. That he alluded to the first day of the week, cannot reasonably be doubted. The original expression occurs nowhere else in the New Testament. The expression, "*Day of the Lord*," (a different form in the original) occurs several times in reference to the day of judgment. As the apostle could not have referred to this, he must have mentioned some commemorative day held sacred by Christians. Of such a day we have no trace in the New Testament, except the weekly Christian Sabbath. The import of the expression, "*Lord's day*," is, however, put beyond all doubt by the earliest Christian writings. Ignatius, of Antioch, probably within ten years of the time when the apostle used this term, expressly mentions the first day of the week as the "*Lord's day*." "Let us no more keep the seventh day, but let us keep the Lord's day." "Let every one that loves Christ, keep holy the Lord's day, the queen of days, the resurrection day," &c. Theophilus, Irenæus, Dyonisius, Clemens Alexandrinus, Tertullian, all in the first century after the apostles, speak of the first day of the week as the "*Lord's day*." Irenæus calls it *the Sabbath*. These facts show beyond all doubt, what is to be understood by this term in Rev. 1:10.

Barnabas, companion of Paul, testifies of the

observance of the first day of the week by Christians, under the name of the "*eighth day*," on which Jesus rose from the dead.

Within ten years of the death of the apostle John, Pliny, the younger, Roman governor of Pontus and Bithynia, in a letter to the Emperor Trajan, still extant, describing the Christians of his province, expressly mentions their custom of assembling on a "*stated day*," "to repeat hymns to Christ, as to a God," and to join in a "*promiscuous and harmless meal*." (Compare this with Acts 20:7.) If there were room to doubt what day of the week is referred to by this expression, "*a stated day*," we have, besides the testimony already given, that of Justin Martyr, less than half a century later, who, in his first apology, addressed to the Emperor Antoninus, particularly describes the Christian worship of his time, and expressly states that it was held on "*Sunday*." Indeed, no fact of ecclesiastical history admits of clearer proof, than the general observance of this day in the Church, from the time of the apostles. We find it in the earliest Christian writers after the apostles, a century before any trace appears of infant baptism, or any other important error, by which Christianity has since been corrupted. Here we have Ignatius, a Christian, and Pliny, a heathen, whose testimony carries us back almost to the death-bed of the only apostle who died in his bed. Were the New Testament totally silent in relation to this subject, we could not resist the conclusion that the observance of this day was introduced in the time of the apostles. And when we join to the testimony of early ecclesiastical history, the brief references to it in the New Testament, there is no room left to doubt that the first day of the week is, by their direction and sanction, the Christian Sabbath. And their direction and sanction is a Divine sanction, since they spoke and acted under the inspiration of the Holy Ghost.

To conclude: Our course of argument may be indicated in the four following propositions:

1. The Sabbath was instituted at the beginning of the world, and has its foundation in the physical, and the moral and spiritual nature of man.

2. The fourth commandment in the Decalogue is a solemn re-enactment of it. It consists of two distinct requirements; the first a moral precept, establishing the general principle for all men in all time, that one day in seven is to be kept holy; the second a positive law, fixing the seventh day of the week as the one to be so kept, but which is limited in its duration by the reason assigned for it.

3. The resurrection of Christ on the first day of the week, destroys the force of the reason assigned for the observance of the seventh day, abrogates the law contained in the second part of the fourth commandment, and places the first day of the week in the same relation to the law contained in the first part of the commandment which the seventh day had previously held.—To the abrogation of the seventh-day Sabbath, the apostle gives no doubtful testimony in Col. 2:16.

4. The evidence from the New Testament, and from the history of the Church the first century after the apostles, is conclusive as to the fact that the first day of the week was observed by the primitive and apostolical Church as the Christian Sabbath; and the nature of the subject renders the conclusion an irresistible one, that it was introduced by the apostles, in the form of definite and positive law, though such a law is not recorded in express terms.

Watchman and Reflector.

Geology and Religion.

In a preceding number, [see Herald of Jan. 24,] the state of the question concerning the conflict between the prevalent geological theory and the literal announcements of the holy Scriptures, is presented so far as concerns the main point, namely, the date of the creation. According to the geological theory, the earth must have been created myriads of ages prior to the creation of man. According to the Scriptures, the earth and the originals of all the races of plants and animals, were created at one and the same date with man, as narrated by Moses. At present, geologists generally hold that the earth existed in an elementary, chaotic, or very imperfect state, long before any plants or animals whatever were brought into existence; that as the condition of the planet was improved by geological changes, successive creations of plants and animals took place at long intervals, the earlier less, and the later more perfect in their organizations, in conformity with the assumed progress of improvement; that the races comprised in each successive creation, like a dynasty of kings, reigned during a great geologic period; in the course of which, as the sedimentary formations and improvements of the earth went on, they declined and died out, and were gradually buried up and fossilized; and that the presiding races having thus become extinct, new races, including man, were brought into existence at the period of the "*six days*," recorded by Moses.

From the details of this view, however, some of the most distinguished geologists dissent; and hold, on the contrary, that the fossil relics of plants and animals in the successive sedimentary beds, afford no positive, or even probable evidence, either that there ever was any improvement in successive races, or that all the orders and species of animals and vegetables, past and present, did not exist contemporaneously with the earliest fossilized remains, and during the entire period and course of sedimentary formations, and geological changes.

These latter, however, by no means fall behind the other class in respect to the notion of an indefinite antiquity of the earth; though they reject the hypothesis of successive creations. In some respects, therefore, the theory of the class first above mentioned, conflicts with Scripture in more particulars than that of the latter. But in respect to one or the other, or both of the theories, the following observations are applicable.

1. They set aside the Mosaic account of the creation, considered as inspired and of divine authority, by constructing its literal terms figuratively, and imposing on it a meaning foreign to its import as read in conformity with the established laws and usages of language. No statements can be made in language more strictly literal in their terms and import, or more perfectly free from all tropical or figurative use of terms, than these of Moses: "In the beginning, God created the heavens and the earth. In six days the Lord made heaven and earth, the sea, and all that in them is. And God saw every thing that he had made, and behold it was very good: and the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

There is no figure in these statements. No one of the words is used metaphorically, or by way of simile, or comparison. Either the whole is a fable, or the meaning is as literal and apparent as that of the assertion, that two and two make four. If they are not mere fable, their literal is their real meaning; and if they are inspired, they attest on the divine authority, that the heavens, the earth, and the originals of all creatures, were created at one epoch in the space of six days, and all very good,—that is, perfect in their several natures.

Now, some geologists seek to evade this conclusion, by supposing that the first verse of Genesis may be a distinct sentence, unconnected with the succeeding narrative of the six days; and they seem to feel themselves necessitated to make this supposition, by what they have assumed, or been led to adopt as an unavoidable inference from the facts of geology, as to the pre-existence of the earth. They assume that the vast changes which have taken place in the crust of the earth, were effected by the ordinary operation of natural causes, and therefore, in view of their nature and magnitude, they infer that they must have occupied incalculable periods of duration. And though they cannot prove, or exhibit any positive evidence to show that those changes were effected in the assumed manner, and that they were not effected wholly or for the most part, by the Deluge and other supernatural interpositions, they still cling to the inference, and persuade themselves that the first verse of Genesis cannot be a part of the narrative of the six days.

But supposing that verse simply to announce the fact of the creation, disconnected from the narrative which follows, it would in no degree remove the difficulty. The fact that the heavens, the earth, the sea, and all creatures were made in the space of six days, is explicitly asserted in subsequent passages; and in commemoration and attestation of that fact, the seventh day was set apart to be remembered. The attempt of some to treat as a figure the word *made*, as though it meant something different from the word *created*, is refuted by the use in the same sentence of the two words in relation to the same acts. "These,"—the things specified in the preceding narrative of the six days—"are the generations of the heavens, and of the earth when they were created in the day," at the period—"when the Lord God made the earth and the heavens, and every plant of the field," &c. The two words are used interchangeably elsewhere in the narrative.—"God created the heavens and the earth,—made two great lights—created great whales, and every living creature that moveth in the waters—made the beasts of the earth after his kind—created man in his own image—saw everything that he had made—rested on the seventh day from all his work which he had created and made." From all which it is manifest, that the two words are used to signify precisely the same thing; and that the whole doctrine of the creation as set forth

in Scripture must be abandoned, if the geologic doctrine of the pre-adamite existence of the earth is adopted.—(To be continued.) N. Y. Observer.

Dancing.

HEAR THE ANCIENTS.

"Dancing," says Cicero, "is the last of all vices. One must have run the career of all others; he must have delivered himself up to all other excesses, before he can yield to this."—Dancing cannot exist, save among those whose hearts are already possessed of every other vice; "for no one," says the great orator, "no one dances, whether in private or convivial assemblies, unless he be either intoxicated or a fool." The pagans were so convinced of this, that to render the followers of Philip of Macedon odious, it was enough for Demosthenes to accuse them of having danced. At Rome, when they desired to paint the portrait of a prostitute, it was enough to say she danced more elegant than was becoming a modest woman. Ovid, the poet, so voluptuous and so regardless of morality, styled dancing-houses places of shipwreck for modesty, and the dance itself the seed of vice. But if such was the opinion of Pagans concerning dancing, that of people of the world, of a modern age, is not more favorable. "The dance," says Petrarch, "is a frivolous spectacle, unworthy of man, held in detestation by chaste eyes, a prelude to the exercise of the passions, the source of numberless infamies, from which nothing issues save irregularity and impurity." Bayle, the impious philosopher, who even professes to disbelieve the existence of a God—Bayle says, "The dance can only serve to spoil the heart, and wage a war dangerous to chastity." But it is not among Pagans, nor among the impious, that a Christian should go to learn the knowledge of his duties.

HEAR THE FATHERS OF THE CHURCH.

"Fly from feasts and dances, accompanied by music," says St. Gaudentius. "The houses in which such disorders are found present all the dangers of the theatre. Let all which relates to the pomps of the devil be banished from the houses of Christians." "She dances," says St. Ambrose, speaking of the daughter of Herodias, "she dances, but it is the daughter of an adulteress. Let mothers, then, who love chastity and modesty, give to their daughters lessons of religion, and not lessons of dancing. And you, O! men, who pride yourselves upon your gravity and prudence, learn to detest those abominable places of resort, and to avoid those who frequent them." The same holy father calls the dance "the choir of iniquities, the ruin of innocence, and the grave of modesty." Tertullian pictures to us the places of worldly dances as "the temples of Venus, and the sinks of impurity." St. Basil paints them to us as "the high schools of impure passions." St. Augustine says, that it is better to till the earth on Sundays than to dance.

HEAR THE N. O. "PICAYUNE"

Dancing is commonly considered an "accomplishment," but we never heard it called an intellectual one. It is solely confined to the feet and limbs. Music, painting, and drawing, on the contrary, refine the feelings, and afford high, intellectual enjoyment. Nothing ought to be considered as a part of a complete education, which is not calculated to improve the head and heart. Physical exercises, *calisthenics*, do really contribute to secure a healthy tone of the body and mind. Good manners and a graceful demeanor, are preferable to awkwardness and bashfulness, and clownishness. Children should be taught to be refined in all the movements of the person. But it does not appear that dancing is the best way of securing these desirable and pleasing results; nor, in fact, that it is calculated to produce them. A clownish or awkward person may learn to "trip the light fantastic toe," but natural grace receives no assistance from the art. A young lady taught the free use of her limbs under the constant, unobserved guidance of her mother, will enter a room and move among company with a grace, naturalness, and ease, that can never be gained in a dancing-school—and which ball-room accomplishments can never eclipse. Bad habits are frequently the result of the dancing-master's art; so that, upon comparison, admiration often rests upon the child of nature than upon the child of fashion.

The tendency of the practice of dancing is decidedly averse to artlessness. The system begets vanity. What can be the pleasure in a parent's eye, in witnessing the loss of simplicity and naturalness in his child? The whole thing is based upon a false notion—that notion is, that children must be sent away from home to learn manners—to be taught how to stand, and walk, and act—by some person whose only qualification is, that he is a teacher of postures to the music of the fiddle. This personage has generally no standing in society; is not welcome to the homes of his or her scholars as a guest; has a transient residence in the place—whose language to boys is often contaminating, and to

girls shocking, on account of its profanity. There may be exceptions; but, generally, dancing-masters and mistresses are classed with theatricals, whose morals, though they should be unexceptionable, do not gain them an introduction into cultivated society, because their manners are bad or unpolished. Yet these are the persons to teach children manners, and these are sought out for companions to them!

In our opinion, there never was a more useless art; and it would not be saying too much to add, that the evils flowing from dancing and from inspiring children with a dancing mania, may be summed up in pride, folly, irreligion, and excessive love of pleasure, often to the ruin of the soul. Parents, God has committed priceless jewels to your keeping—do not spoil them, these "bright glad creatures springing up in your path," with vanity; do not send them upon folly's errand; above all, do not thrust them upon dangerous paths, where their feet may slide into the broad road which leads to destruction. The refinements of home may be blessed to them; the folly and art of dancing schools will be sure to make them less lovely and less virtuous in the end. Save the heavy expenditure for some truly pleasing and profitable schemes, which will gladden your fireside—the memory of which will always be sweet, because they will have improved the heart and manners of your children.

Louis Napoleon.

Charles Louis Napoleon, now President of France, is the son of Louis Bonaparte, (a brother of the Emperor,) and of Hortense Beuharnias, who subsequently became wife of Napoleon and Empress of France. It will be seen, therefore, how intimately he is allied with that period which all Frenchmen still revert to as the best days of their greatness and glory. He was born at Paris on the 20th of April, 1808, and is consequently now nearly forty-four years of age. He was a special favorite of his uncle, the Emperor, who while fondling him on his knee, used to charge him that his first duty was to him, and his second to France. He spent a great portion of his youth among the mountains of Switzerland, with his unfortunate mother. Having obtained a general and military education in these romantic valleys, with military comrades, the exciting news of revolution awakened his youthful ambition. Escaping from Austrian clutches in the brief Italian movement of 1831, he returned to his studies until his restless ambition drove him from private life to scenes of insurrection and revolution. On the 30th of October, 1831, he raised the standard of unsuccessful revolt before the walls of the French frontier town of Strasbourg. For this act of insubordination the government banished him to America. He was brought to our shores by a French ship of war; but immediately on his arrival here he took passage to England. He resided alternately at London and with his mother in Switzerland.

In 1840 France was again under the influence of one of those popular frenzies which seem to seize upon it periodically, the cause of the excitement being the expected arrival of the remains of the Emperor from St. Helena. Availing himself of the Napoleonic fever thus originated, Louis Napoleon resolved to land in France, effect a revolution, and drive out the Orleans family. On Sunday, the 14th of August, 1840, the steamer "City of Edinburgh," a small chartered vessel, dropped down the Thames from London, with what seemed a pleasure party of foreigners on board. It was the party of the Quixotic adventurers of Louis Napoleon. On the 16th they landed near Boulogne. This act of folly soon terminated in their capture; and being brought to trial before the Chamber of Peers, they were found guilty, and condemned to various terms of imprisonment. Prince Louis was sentenced for life, and with the Count Montholon, was sent to the fortress of Ham. From this prison he escaped in the guise of a common laborer, on the 25th of May, 1846. Soon after the escaping of the Prince, the other prisoners were liberated and their offence soon forgotten.

Scarcely had the Revolution of February, 1848 occurred, when rising from their haunts in all parts of Europe, the various members of the Bonaparte family, hurried to the scene of action. France received them with open arms. The result of the general election of France, on the 10th of December, 1848, is well known. The Strasbourg and Boulogne adventurer, the former prisoner of Ham, was raised by the suffrages of five millions of people to the Presidency of the French Republic.

Eventful as his history has thus far been, recent occurrences indicate that another and a still more eventful chapter is yet to follow.

Cincinnati Atlas.

Expository Preaching.

It cannot be denied that many advantages are peculiar to the expository mode of preaching.

This was certainly the most ancient, and it is, probably, the most effectual method of imparting religious instruction. Wherever a passage of Scripture is simply explained, and practically applied, it never fails to create a deep interest in those who hear. It encourages our people to search the Scriptures for themselves. It shows them how the Scriptures are to be read profitably. It gives a more enlarged view of divine truth. And, in addition to this, it brings out from time to time, in an easy and natural manner, many minute but important matters, both of faith and practice, which might for long, under another mode of preaching, have been left untouched.—Rev. Charles Overton.

In these few sentences there is much important truth. Beyond controversy, by far the most instructive, and therefore the most edifying and important mode of public tuition, is that which is based on the Scriptures. It was the maxim of Leighton himself, the very prince of commentators, as his exposition of the epistle of Peter demonstrates, that long texts and short sermons were best. Bishop Burnet was of the same opinion, and so was the immortal Martin himself. Such was the importance he attached to this exercise, that he expounded to his flock the epistle of the Galatians three several times. His luminous writings are largely expository, and three-fourths of the mighty mass which bears the honored name of Calvin is of the same description. Our Puritan fathers, though somewhat withdrawn, occasionally, excelled in this exercise, and unquestionably it has conducted more than anything else to originate Scotch acquaintance with the word of God, and Scotch attachment to it. To a large extent still the practice of what is called "Lecturing," obtains in Scotland; multitudes of ministers expound every Lord's day morning, and would hold themselves guilty of a dereliction of duty if they did not. As it is often managed it is rather a dull process; but, notwithstanding, it is an instructive one, and it might be rendered lively, affectionate, and impressive. As managed by the late Doctor Thompson, of Edinburgh, it had much of the power of the topical sermon. Always important, this exercise becomes now more so than ever, from the Popish spirit which is getting in among us. The extent of Biblical knowledge among Christian families will always depend more or less on the cast of the teaching to which they are accustomed.

British Banner.

Rechabites of the Present Day.

The promise of God to the Rechabites has been literally fulfilled, as appears by the Missionary Journal of the Rev. Joseph Wolfe, who relates the following anecdote:

"On my arrival at Mesopotamia, some Jews that I saw there pointed me to one of the ancient Rechabites; he stood before me, wild like an Arab, holding the bridle of his horse in his hand. I showed him the Bible in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages, but had no knowledge of the New Testament.

"After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him, 'Whose descendant are you, Mousa?' Said he, 'Boistero Sly is my name, and I will show you who were my ancestors;' on which he read from the 5th to the 11th verse of the 35th chap. of Jeremiah. 'Where do you reside?' said I. Turning to Genesis 10th chap. 27th verse, he replied, 'At Hadoram, now called Samar by the Arabs; at Usal, now called Savaa by the Arabs; and again referring to the same chapter, 30th verse, he continued, 'at Mesha, now called Mecca, in the deserts around those places, we drink no wine, and plant no vineyard, and sow no seed; and live in tents, as Jonadab our father commanded us. Hobab was our father, too. Come to us, and you will find us sixty thousand in number, and you see the prophecy has been fulfilled—'Therefore, thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever;' and saying this, Mousa, the Rechabite, mounted his horse, and fled away; and left behind host of evidence in favor of sacred wit. 'The grass withereth, the flower fadeth, but the word of God shall stand forever.'—Isaiah 40:8.

Bishop Heber.

ISAIAH THE PROPHET.

It is a tradition that the prophet Isaiah suffered martyrdom with a saw. The ancient book entitled the "Ascension of Isaiah the Prophet," accords with this tradition. It says—"Then they seized and sawed Isaiah, the son of Amos, with a wooden saw. And Manasseh, Melakisa, the false prophets, the princes, and the people, all stood looking on. But he said to the prophets who were with him before he was sawn, 'Go ye to the country of Tyre and Sidon; for the Lord has mixed the cup for me alone.' Neither while they were sawing him did he cry out or weep; but he continued ad-

dressing himself to the Holy Spirit, until he was sawn asunder."

The book called the "Ascension of Isaiah" had been known to exist in former ages, but had disappeared after the fifth century, until Dr. Richard Laurence, Regius Professor of Hebrew at Oxford, and since Archbishop of Cashel, accidentally met with an Ethiopic MS., at a shop in Drury Lane, which proved to be this apocryphal book. Dr. Laurence printed the Ethiopic text with a Latin translation, and another in English, with an appendix of general remarks. That a work should be thus discovered after being lost upwards of a thousand years, is quite remarkable.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEB. 7, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

PAUL'S EPISTLE TO THE HEBREWS.

CHAPTER II.

V. 1—"For this cause, we ought more earnestly to regard the words, which we have heard, lest we should let them glide away."

"Therefore,"—because the words spoken in these last days were spoken by the Son, who had been shown in the previous chapter to be so much better than the angels, by the disposition of whom God had before spoken—they were to give more earnest heed to them, lest they slip away, as water runs out from a leaking vessel: from which the metaphor is taken. For "when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dasheth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful."—Matt. 13:19-22.

The necessity of giving so much the more earnest heed to the words of CHRIST is shown by,

Vs. 2-4—"For if the word spoken through messengers was found to be firm, and every transgression and disobedience received a just retribution; how shall we escape, if we neglect such a great salvation; which at the beginning was spoken through the Lord, and was confirmed to us by those, who heard him; God also testifying both with signs and wonders, and with various miracles, and imparted gifts of the Holy Spirit, according to his own will!"

It was the opinion of the Jewish fathers that God performed all his works by the agency of ministering spirits. STEPHEN accused the Jews of not keeping the law which they received "by the disposition of angels," (Acts 7:53); and PAUL says the law "was ordained by angels in the hand of a mediator."—Gal. 2:19. The LORD is sometimes represented as acting in connection with the angels. Thus Moses said: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them."—Deut. 33:2. And DAVID said: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place."—Psa. 68:17.

The law thus given would admit of no evasion, and every violation of it was followed by a righteous retribution. Such a transgressor was cut off from among the LORD's people; "because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him."—Num. 15:31. It was said, "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."—Deut. 27:26. And thus "he that despised Moses' law, died without mercy under two or three witnesses."—Heb. 10:28.

If they were thus sorely punished, how shall those who neglect the words spoken by the Son escape? "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

—Heb. 10:29. "See that ye refuse not him that speaketh. For if they escaped not who refused him who spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."—Heb. 12:25. "Who will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil: of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God."—Rom. 2:6-11.

"So great salvation." The salvation spoken of by CHRIST, was not a rest in the goodly land of Canaan to which Israel was led by the disposition of angels, for CHRIST "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which is given us in CHRIST JESUS before the world began; but is now made manifest by the appearing of our SAVIOUR JESUS CHRIST, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1:9, 10. He taught a coming time "in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28, 29.

This first began to be spoken by the LORD, soon after his baptism by JOHN, when, "coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. Now after JOHN was put in prison, JESUS came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—Mark 1:10, 11, 14, 15. "And JESUS himself began to be about thirty years of age."—Luke 3:23.

This epoch must mark the fulfilment of some definite period, or it would not be said "the time is fulfilled;" and that fulfilled can be none other than that given in Dan. 9:25: "Unto MESSIAH THE PRINCE, shall be seven weeks and three score and two weeks"—four hundred and eighty-three years, beginning with the decree of ARTAXERXES (Ezra 7:11) B. C. four hundred and fifty-seven, and ending in A. D. twenty-seven. In A. D. thirty-one, the SAVIOUR was crucified,—the great sacrifice which was foreshadowed by the ceremonials of the Mosaic ritual—and which caused "the sacrifice and the oblation to cease" to be of any further efficacy (Dan. 9:27) "in the midst of the week" of seven years, during which the "covenant was to be confirmed with many."

Being thus "first spoken by the LORD," after his crucifixion, it "was confirmed" unto the many who from among the Jews believed, "by them that heard him"—"which from the beginning were eye witnesses and ministers of the word."—Luke 1:2. Of these one was LUKE, who says: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent THEOPHILUS, that thou mightest know the certainty of those things wherein thou hast been instructed."—Luke 1:3, 4. Those who had thus journeyed up and down with CHRIST were his chosen witnesses, to whom he said: "Ye also shall bear witness, because ye have been with me from the beginning."—John 15:27. And thus JOHN testifies: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son JESUS CHRIST."—1 John 1:1-3. Peter also says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our LORD JESUS CHRIST, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Pet. 1:16-18. He also calls himself "a witness of the sufferings of CHRIST."—1 Pet. 5:1.

Those who were appointed to confirm the words of the covenant with many, were told: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

—Mark 16:17, 18. In confirmation of this, PAUL here affirms that God did bear "them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost."

1st. They cast out devils and healed the sick: The people "brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of PETER passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one."—Acts 5:15, 16. "For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed."—Ib. 8:7. "And God wrought special miracles by the hands of PAUL: so that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them."—Ib. 19:11, 12.

2d. They spoke with new tongues: "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2:1-4.

3d. They took up serpents uninjured, as the SAVIOUR had said: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."—Luke 10:19. "When PAUL had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god."—Acts 28:3-6.

V. 5—"For to the angels, he hath not subjected the world to come, concerning which we speak."

Both the Jews and early Christians held that previous to the coming of the MESSIAH, God dealt with his people by the ministry of his angels. MOSES said, "When we cried unto the Lord, he heard our voice, and sent an angel, and brought us forth out of Egypt."—Num. 20:16. God himself had said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off."—Ex. 23:20-23. "And I will send an angel before thee, and will drive out the Canaanite, and the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way."—Ib. 33:2, 3. WHITBY says that "in the judgment of the Jews, and of the primitive fathers, all the whole heathen world were subject to the government of angels;" and he translates from the Septuagint, (Deut. 32:8): "When the Almighty divided the nations, he set the borders of them according to the number of the angels of God." The son of SIRACH says, "In the divisions of the whole earth, he set a ruler over every people."—Ecclus. 17:17. EUSEBIUS says that "all the nations of the earth were formerly, by lot, divided to many angels." We know that the angels minister to the saints: "Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation?"—Heb. 1:14. And they will be commissioned to save the elect, and destroy the wicked: "He shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other."—Matt. 24:31. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Ib. 13:40-43.

This being the belief of those to whom PAUL was writing, there was point in the declaration, that "unto the angels hath he not put in subjection the world to come;" which must be understood antithetically in

contrast with "this world." It must also be subsequence to the end of this world, and when the righteous are to shine as the sun in the kingdom of their Father. The distinctive features of the two worlds, are shown by Christ when he said: "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20:34-36. As "the heavens and the earth which are now... are kept in store reserved unto fire against the day of judgment and perdition of ungodly men," when they "being on fire shall be dissolved, and the elements shall melt with fervent heat (2 Pet. 3:10, 12); the world to come must be, subsequent to the conflagration; notwithstanding which, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" or "righteous persons."—Ib. v. 13. This will be when "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:3, 4. This future world is not to be subjected to the angels; but when the seventh angel shall sound then will be heard "great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his CHRIST, and he shall reign for ever and ever."—Rev. 11:15.—(To be continued.)

THE METHODIST CHURCH.

It will be seen by the following communication, which we copy from the *New York Evening Post*, that a movement is on foot to effect a change in the organization of the Methodist Episcopal Church:

"It is well known that many of the lay members of the Methodist Episcopal Church in this country have for some time past been discontented with that feature in its constitution which excludes them from any considerable participation in its government. This discontent, after having led to one or two secessions of members from that numerous body of Christians, and the formation of separate denominations different from those they left in no point of doctrine, has at length found a public expression in another form.

"On the 20th of November a delegation of five members, from each of the Methodist churches in Philadelphia assembled at Trinity Church in that city, and adopted a series of resolutions, in which they insisted on the necessity of a change, making a more equal distribution of the powers between the clergy and the laity. A committee was appointed to call a general meeting of the lay members of the Methodist churches in Philadelphia, and take other proper steps for carrying the design of the meeting into effect. This led to the calling of a meeting in Union Church on the 11th of December, at which a large concourse was present; the positions laid down at the first meeting were affirmed, and arrangements made for holding a general convention at Philadelphia on the 3d of March next, consisting of delegates from the various stations and districts within the bounds of the Church—by which is meant, we suppose, the Methodist Episcopal Church North. This convention is to consider the propriety of petitioning the General Conference of the Church, to be held at Boston in May next, for a modification of the church government now in force among the Methodists.

"The principal change desired, is the creation of a lay representation in the Conferences, as is the practice with most other religious denominations, in constituting the public councils of their respective churches. An address to the Ministry and Laity of the Methodist Episcopal Church in the United States, signed by the Committee of nine, has been issued, in which the nature of the change asked for, and its grounds, are stated and argued.

"One of the arguments made, use of in favor of the change is, that the present government of the Church, being simply an ecclesiastical hierarchy, is not in harmony with the nature of our institutions, and with the principles of civil freedom which are acknowledged in this country. The address speaks with respect of the founder of the Methodist Church, but observes that when Mr. Wesley dictated the form of church polity now in force, the right of the people to govern themselves was not so well understood as at present; that he might naturally, living in a monarchy, consider a more popular form of government as a doubtful experiment, and therefore avoid making it—but that a new condition of things has arisen, in which the safety of popular governments has been demonstrated. A change to suit the progress of ideas is, therefore, called for.

"One of the arguments in favor of the modification proposed, has somewhat surprised us. The resolu-

tions passed at the meeting in November, state that the Minutes of the Philadelphia Annual Conference, for the last six or eight years, show that the Methodist Church in Philadelphia, we presume, is at least at a stand, if not in a decline. The address also speaks of "an alarming diminution in the membership of the Northern Church."

"The power of making a change in the government of the Methodist Church, so as to allow lay delegates to speak, act, and vote in the Conferences, rests solely with the clergy."

THE FUGITIVE SLAVE LAW.

The following letter, by the Rev. J. S. C. Abbott, exhibits the effects of the Fugitive Slave Law in a most vivid light. We cannot conceive how it is that there should be two opinions of this odious law, or how that its apologist can be found among Christians.

"I have recently become acquainted with some facts in reference to the operation of the Fugitive Slave Law, which are sufficiently interesting and important to be made public. For obvious reasons I must omit the names of places. The facts may be relied upon.

"In one of the cities of New England, there is a small Baptist church of colored people. It consists of 120 members. Of these 60 had escaped from Southern bondage, and were consequently on the list of the proscribed by the Fugitive Slave Law. The old law had become a dead letter. Unconscious of danger they were pursuing, industriously and cheerfully, their several avocations, when this dreadful edict was announced. The panic was terrible. Fathers were in danger of being torn from their wives and their children. Mothers were liable, at any moment, to be hurried away from their families. As it is the law of slavery, that the child is to follow the womb which bore it, the children of these mothers, born of free fathers, baptized in free churches, and educated in free schools, were liable at any time to be manacled and sold to Southern taskmasters. In consternation the little church met, and with prayers and tears implored the aid of God.

"The slave-hunter was immediately after them. Writs were out for their arrest. They trembled by day and by night. They dared not appear in the street. They dared not enter the shop. They dared not go forth to labor. They hid in garrets and cellars. Affectionate daughters conveyed food to the father, whom the slave-hunter, like a blood-hound, was tracking out. The Church, poor and feeble as it was, raised \$500 to aid their brethren in their helplessness and terror. The alternative before the victims was terrible. They must either be dragged back into slavery; or abandoning their families, exile themselves alone, in poverty and friendlessness, in Canada; or selling out, at any sacrifice, all their little concerns, trudge their weary way, with their wives and their little ones, to the cold North, where there was no home to receive them, no friends to greet them, and where perhaps starvation was to be their lot. But any doom was preferable to the doom of slavery.

"Nearly all these persons, whose only crime is that they love liberty, have fled from the stars and stripes of our free republic, to find protection beneath the banner of monarchical England. Some escaped in vessels to Nova Scotia and New Brunswick. Some have toiled along on foot through the drifting snows to Canada. Some selling their little all, and aided by the contribution of their Christian friends, have taken the rail-cars with their children, and escaped to the free soil of Queen Victoria. Some yet remain. They hope that the opposition which has been manifested towards the law, that the warm denunciation which it has encountered from so many generous hearts, may dissuade the slave-hunter from attempting to molest them. But they live in constant terror. Every now and then there is a rumor, that their dreaded foe has been seen prowling about their dwellings, looking with evil eye upon their children. The announcement sends the blood rushing back upon their fainting hearts.

"No pen can describe the sufferings which have been and still are endured. They feel that in the darkest night of despotism, a more tyrannical edict never crushed human hearts. Those who have escaped into Siberian exile, have encountered a fate almost as deplorable as that of those who are left behind. The friends they love, and whose sympathies they prize, they have lost forever. The church where they loved to meet, to sing and to pray, finding solace for the woes of life in the anticipation of immortal blessedness, they can never enter more. Those warm homes, where they enjoyed that social companionship which the affectionate race love so well, they have exchanged for loneliness, poverty, and suffering.

"Is not a law, of which this is not its exaggerated, but natural operation, a disgrace to the age, and a tenfold disgrace to the country which tolerates it? Is it expecting too much, even of fallen human nature, to think that Christians and patriots can con-

template it with silent complacency! There is a God of justice! He will cause even the wrath of man to praise him. But his ear will not forever be closed to the cry of the oppressed. J. S. C. ABBOTT.

"Brunswick, Me., Jan. 1852."

(From the New York Daily Times.)

CHRONOLOGY

The Principal Events of 1851.

(Continued from our last.)

JUNE.

JUNE 4.—Democratic State Convention of Pennsylvania meets at Reading.

9.—Democratic State Convention of New Hampshire meets at Concord.

10.—An extra session of the Legislature of New York is convened; J. B. Varnum is chosen Speaker of the House, *pro tem*.

—A case of Lynch law occurs in San Francisco, a returned Sydney convict, named Jenkins, being arrested in the act of purloining, and hung by the populace. The merchants of San Francisco form a Committee of Vigilance for the prevention of further outrages.

—Terence Bellew McManus, one of the banished Irish patriots, arrives at San Francisco, having escaped from Sydney.

16.—A State Rights Convention is held at Jackson, Miss.

17.—The Mexican Government issues a decree forbidding scientific examinations of the Isthmus of Tehuantepec, and orders all Americans engaged in the work to desist.

20.—The Nicaraguan Government revokes the grant of an exclusive privilege to the American Atlantic and Pacific Ship-Canal Company, for the navigation of the interior waters of the Republic.

22.—A sixth conflagration since the foundation of the city takes place in San Francisco; five hundred houses and \$3,000,000 in property are consumed. The business portion of the city is reduced to ashes.

23.—Insurrectionary movements in the provinces of China, excite the alarm of the Imperial Court.

24.—The forces of Russia are defeated by the Turkomans of the Steppes, in the harbor of Acharbad; five Russian vessels are destroyed.

—Whig State Convention of Pennsylvania is held at Lancaster.

25.—Whig State Convention at Bellows Falls, Vt., strong resolutions against slavery are adopted.

30.—A riot occurs at Liverpool, between the police and the soldiers of the 91st regiment.

—Treaties are concluded with various tribes of Indians in Oregon, by the U. S. Commissioners.

—In this month the Circassians achieve important victories over the Russians; the fort of Haidar is attacked by the Naib Mohammed Emir; and the Russian garrison of two thousand men surrenders.

—Brigandage prevails to a great extent in Greece. The village of Velitza, in Attalania, is pillaged, and the peasantry murdered.

JULY.

JULY 3.—The Jewish Abjuration bill is passed in the British House of Commons.

—Whig State Convention of Ohio meets at Columbus.

4.—Revolution in Cuba. The Cuban patriots issue a Declaration of Independence. Conflicts take place between the Revolutionists and the Government troops, in which the latter are defeated. July 15: Col. Caille is attacked near Puerto Principe, and three hundred of his men killed. A portion of the Government troops join the insurrection.

—The Fourth of July is celebrated with the customary rejoicings. Hon. Daniel Webster delivers an Oration at Washington, upon the occasion of laying the corner-stone of the Capitol Extension.

—Mr. Peabody, a distinguished American banker, residing in London, gives a splendid entertainment in honor of the day, at "Willis's Rooms," at which the Duke of Wellington, and others of the English nobility are present.

5.—Steamship *Union* lost on the passage from San Francisco to Panama; the passengers and gold are saved.

8.—An American steamer is refused a clearance by the Mexican Consul at New Orleans.

11.—The Vigilance Committee of San Francisco hang another man found guilty of crimes; the second one executed by the mob.

—Brev. Brig. Gen. Tallcott, Chief of the Ordnance Department U. S. A., is cashiered by an Army Court Martial at Washington, for illegal practices.

—Extra Session New York Legislature adjourns *sine die*.

—Prosecutions are brought in Maine against the new liquor law; but the law is sustained.

12.—The Royal and Foreign Commissioners of the Great Exhibition are entertained with a Banquet by Mr. William Brown, M. P., on board the steamer *Atlantic*, at Liverpool.

13.—Battle between the Haytiens and Dominicans, in which the latter are victorious; nine hundred of the Haytien troops are slain, and large quantities of spoil taken.

14.—A severe earthquake destroys the city of Melfi in Italy, one hundred miles S. E. of Naples, and damages property in the neighboring towns. Seven shocks occur within twenty-four hours. Large numbers of persons perish in the ruins.

15.—M. de Tocqueville reports at the French National Assembly in favor of a Revision of the Constitution.

—French and Spanish Commissioners are appointed to determine the boundary between France and Spain along the Pyrenean frontier.

17.—Terrible freshet in Pennsylvania; several lives and great amount of property are lost.

—The House of Lords refuse the Jewish Abjuration bill a second reading by a majority of thirty-six.

—The German Diet replies to Lord Palmerston's protest against the annexation of the non German provinces of Austria, and declines to recognize the right of interference.

—The President of Ecuador, Gen. Diego Novoa, is seized and conveyed on board a Government vessel, by order of Gen. Urbina, who assumes the reins of Government.

—The first overland emigrants of the season arrive at Placerville, in California.

18.—The Jewish question again recurs in the British Parliament. Alderman Salomons, elected member for Greenwich, refuses to take the oath in the prescribed form, and is finally expelled the House of Commons.

—The Count de Bocarme is executed at Mons, (Bel.) for the murder of a brother-in-law under peculiar circumstances.

19.—Fatal affray at Manchester (Eng.), between the Trades-Unionists and the master-workmen.

—The great line of Railway from Dublin to Galway is completed.

—The vote is taken in the French Assembly on the Revision of the Constitution; the proposition is defeated, a majority of three-fourths being required, but not given. The whole number of votes was 446 in favor of Revision, and 278 against it; wanting ninety-seven votes of the required number.

—Marshal Radezky proclaims a state of siege in the Lombardo-Venetian kingdom.

—A Banquet is given in New York to Archbishop Hughes on the occasion of his return from Rome.

20.—Terrible catastrophe at Moscow; one hundred and fifty-eight monks, proceeding from the convent of Wladimir to a neighboring village, are drowned by the breaking of a wooden bridge over the moat of the convent, the water being forty-five feet deep.

21.—The Governor of California pronounces against the Vigilance Committees, and calls upon all good citizens to assist the Executive in upholding the laws.

28.—Great eclipse of the sun, total in Northern Europe.

—A destructive conflagration occurs at Kensington, Phila., loss \$100,000.

30.—A treaty is concluded between the United States and the Sioux Indians, in Minnesota.

FOREIGN NEWS.



FRANCE.—Count Torgot has addressed a circular to the ministers representing the French Republic at foreign courts. After dwelling upon the strength given to the Government by the enormous number of votes polled in the President's favor, and the consternation and defeat of the party of disorder, the Minister of Foreign Affairs speaks of the services rendered to the whole of Europe by the triumph of Louis Napoleon. It is added that the note contains assurances that the present Government has no intention of deviating from the principle of foreign policy observed by France hitherto, but I believe, says the correspondent of the "Times," that these assurances are vague, and bear no positive construction.

It is stated that the Generals at present confined at Ham will be soon placed at liberty, and "allowed to travel" for a year or so. It appears that General Lamoriciere is suffering from an attack of rheumatism, occasioned by the dampness of the fortress where he is confined.

A serious difference has broken out between the President and his Minister of Finance, M. Achille Fould. The main ground of disagreement, is a diametrical opposition of opinion on the conversion of the Five per Cents, which is supported by M. Fould with much warmth.

On the morning of the 8th, numbers of workmen were seen on ladders, in front of all the public buildings of Paris, effecting the words *Liberte, Egalite, Fraternite*. The Orleanist "*Journal des Debats*," and the Legitimist "*Assemblée Nationale*," each "sing a song of triumph" on the occasion.

At the visit of the President to the Opera on the 7th, the etiquette of the Imperial Court was rigidly observed.

Several medals have been struck to commemorate the election of the President.

A conspiracy to liberate the galley slaves at Rochefort has been discovered.

AUSTRIA.—A story circulates about an altercation at the Diet between the plenipotentiaries of Austria and Prussia, who grew so violent and loud that their voices were heard by passers in the street.

Considerable attention has been attracted by an article published in a Vienna paper, and reprinted by the organ of the Frankfort Diet, plainly stating that in case the shadow of an Emperor should make its appearance in France, a real Emperor of Germany would issue from Vienna, "for it is obvious that the

rightful heir of Charlemagne's accidental empire is to be sought, not on the Seine or the Spree, but on the Danube; and Austria cannot be expected to protect Germany from a warlike French Emperor for the paltry reward of a contested Presidency in a cavilling diet."

The whole of Hungary has been placed under martial law.

GERMANY.—The "*Cologne Gazette*" has the following from Berlin, 2d inst.:—"Our Government has, in a circular to the members of the Zollverein, expressed its opinions on the invitation given by the Austrian Cabinet to send plenipotentiaries to the Congress of Vienna. It declares that in the approaching deliberations of the members of the Zollverein on the admission of the Stenerverein, no attention would be paid to any engagement which might be come to at Vienna, and that it should be in no way influenced by the resolutions of the Congress. The convocation of the Council of State, which will have to deliberate on the irregular position of the provisional states with regard to the Chambers, is every day looked for."

The Thuringian States have declined sending deputies to the Vienna Custom conferences.

ITALY.—The Austrian troops in Italy are, it is said, to be reinforced; the troops stationed near the River Po have already been augmented. Larger garrisons are to be stationed in Tuscany, at Florence, and Leghorn; and the *corps d'armee* at Bologna, under the command of Count Nobili, is likewise to be strengthened. The accounts from Lombardy, as usual contain a military sentence for concealment of prohibited arms, but are otherwise devoid of interest.

Two Roman gentlemen, of highly respectable families and of literary and artistic acquirements, were captured on the 27th ult. in Rome, by *shirri*, and dragged off to prison just as they were going to join a social dinner party at the house of the British Consul. Political offenders, of course.

AFRICA.—The following particulars are given of the fatal affair with the negroes at Lagos:

An attack upon the slave traders was made by the combined crews of a squadron of cruisers, the force consisting of twenty-three boats with two hundred and sixty officers and men. The command was given to Commander F. G. Forbes, of the *Philomel*. The King of Lagos, Corcioes, had forbidden the passage of men-of-war boats up the river to Lagos; but they were taken up under a flag of truce, directed by Mr. Beecroft, Consul at Fernando Po. The boats were six in number, the leading one being armed with a twelve pound carronade.

As the force crossed the bar, and about four miles distant from the point, a heavy fire of musketry was directed towards it. No notice, however, was taken of this ineffectual show of opposition to the progress of the boats, and the flags of truce were kept flying. One of the boats grounded, and the fire from the shore grew brisker. After exchanging a continuous fire for nearly an hour with a beach lined for nearly a mile with bodies of men, the boats dashed at the shore and effected a landing simultaneously at one spot, and then, leaving a sufficient guard at the boats, about one hundred and sixty officers and men fought their way into the town. They were met, however, with the most determined resistance on the part of the natives, who disputed every inch of the narrow streets, intersecting each other, and when beat out of one street, ran round the backways, and showed front again at the end of the other streets. After some gallant fighting in this way against an increasing enemy, who amounted to at least 5,000, and having two officers killed and six men wounded, Capt. Forbes fired the houses in the neighborhood and retreated in good order.

The American steamer *Humboldt*, with four days' later news, put into Halifax for coal on the 2nd. The following is the substance of the principal intelligence she brings.

The London "*Times*" announces that the next session of the Parliament will be opened on the 3d of February, by the Queen in person; and that the present Cabinet, without any further modification, is resolved to face the difficulties of the session of 1852. The "*Times*," however, gives no hope that Lord John Russell's Government will survive the session, but plainly hints that it will speedily fall before the accumulating difficulties and opposition which it must experience. All the overtures of the Russell administration to the leaders of the Peel party for the formation of a coalition Government have been declined by the latter.

The London "*Daily News*," of the 12th inst., states in reference to the Prometheus affair, that the British Government will express to the Cabinet of Washington, in frank and manly terms, their regret at what has occurred, and testify in a marked manner their disapprobation of the aggressor's conduct. There is no doubt, therefore, that the matter will be amicably arranged.

The President of the French Republic has issued a decree dissolving the National Guards throughout France, but it is to be re-organized when the Government may deem it necessary for the maintenance of public order. In such cases the President will appoint the commandant, colonels, and lieutenant colonels.

Arrests continue to be made in all parts, and there was a virtual reign of terror. The French funds had fallen considerably.

It was daily expected that Louis Napoleon would declare himself Emperor; but it was felt that such a step would not add to the despotic power he at present exercises.

Decrees had also been issued, banishing Victor Hugo, Charras, Bac, DeFlotte, and 630 Representatives of the Mountain from the territory of France, Algeria, and the Colonies.

The same decree likewise ordered the removal of Generals Changarnier, Lamoriciere, and Bedeau, and MM. Thiers, Girardin, and twelve others temporarily, from France and Algeria, for reason of public security.

CORRESPONDENCE.



OUTLINE OF A SERMON

Preached Sunday, Sept. 14th, in the First Baptist Church, Newport, R.I., on the death of James W. Bonham, Jr.

BY REV. S. ADLAY.

(Concluded from our last.)

It is in allusion to views like these, and which had often been repeated, that the apostle replies with warmth, but with beauty unsurpassed, "Thou fool! that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain; it may be wheat, or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

It would be impossible in the time allotted to a discourse like this, to go through every part of the deeply interesting passage I have read, and which forms the foundation of my discourse. Suffice it to say, that the force of the entire passage, and indeed of the whole chapter, rests on the declaration, "It is sown a natural body, it is raised a spiritual body."

The objector looks at the body in its present condition, and supposes that the body to be raised from the grave will be like it, and exactly in every respect the same; and on this all objections to the resurrection rest. No, says the apostle, though it will be as to its essence, it is not in every respect the same body that we now have. "It is sown a natural body, it is raised a spiritual body."

It has with great propriety been remarked, that the term translated "natural," means animal; and the meaning of the apostle is, that our present bodies have mere animal organs, perform mere animal functions, and have mere animal wants, as all that connected with food and raiment, and other things that we have in common with animals show. But though it be sown thus a natural or animal body, it will not be raised with animal wants, or with animal propensities: it will be a spiritual body; refined, pure, and adapted to the necessities of a free, happy, and glorious spirit. The way in which he introduces this is by showing that there are even in nature something bearing an analogy to the resurrection of the body. The renovation of spring has often been compared to this; still more striking is the example of the butterfly: at first an unsightly worm crawling on the ground; then it is changed into a still more unsightly grub; but from this emerges, and with wings of beauty flies rejoicing through the air. What a change is here; and how difficult to be believed did we not see it take place before our eyes. But the apostle takes the simplest thing, it is a grain of wheat—that wheat, a mere grain, without stalk or leaf, or anything else, is sown in the earth; and what does it produce? Not only wheat like itself, but the green blade, the stalk, the ear, and the perfect wheat. Let us look also at the process. That wheat before it can do this—before it can send forth the green blade, and stalk, and ear, and the perfect wheat, has to die. It could do nothing till it is itself dissolved. Here then is life, renewed, perfect life, produced by death. So it is at the resurrection; not that the resurrection will take place by reason of any inherent virtue in our present bodies, as the wheat produces wheat; but by the power of God; and so each body shall rise again, and all shall come forth from their graves where they have lain—and in such a way that each will be "his own body."

It is of the bodies of the saints that the apostle is speaking, and so we must confine our remarks to them. He is not here dwelling on the distinction between the resurrection of the wicked and the resurrection of the good. He shows that out of the same original materials the Creator at first formed an almost infinite variety of things, and that some of these far exceed others in dignity and glory. Even all flesh, though formed from the same materials, is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. Look also at the variety of bodies: there are celestial bodies, and bodies terrestrial; but how

different the glory; the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another.—"So also is the resurrection of the dead." From the materials out of which our present bodies are formed will God, at the resurrection, form more glorious bodies than these. The body "is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Thus glorious will the resurrection of the saints be.

Our present bodies, how perfect and beautiful they may be, are weak, liable to accidents, to sickness, to suffering, to death, to putrefaction and decay. See them in their prime, when youth its pride of beauty shows; and how soon does it fade; how soon are elasticity and beauty gone. How weak these bodies are,—how loathsome often. There are times when we turn away with loathing from our race; when nothing but the strong sense of duty or ties of affection would induce us to be with them,—when even in this life they seem to be corrupt. And when death comes, the loveliest object who can endure? we say, let us bury our dead out of our sight.

To this the resurrection bodies of the saints will not be exposed. Decay, and sickness, and disease, and death, will waste them no more. They shall hunger no more, nor thirst any more; neither shall sickness nor death seize them any more. Incorruptible, glorious, powerful, and spiritual; the bodies of the saints will be freed from imperfection, and will be suitable companions of our glorified spirits, employed in the best of services, and in the best of places for ever and ever. The resurrection body of the saints will be like unto Christ's glorious body, and of its glory we can have no conception: all that is beautiful centres there.

The first remark that I make is, we see how complete is the work of redemption. But few, perhaps no created mind, can grasp redemption in all its amplitude and grandeur. Its object is to restore order to a universe that sin has disorganized, and to restore back to God those who have revolted from him, or to bring them under the justice of God. Its first great object is the resurrection of the soul to the divine image which it had lost. But this is not all. Sin has corrupted the body as well as the soul, and redemption extends to that. And Christ must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death; and what a work that will be when Christ shall come and knock at every grave, and the dead shall come forth in beauty, and glory, and immortality. "Behold, I shew you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound: and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15:51-53.

The doctrine of the resurrection was much insisted upon in the early days of Christianity. The reason thereof was, that it lay at the foundation of the religion of Christ. It was the great evidence of the heavenly origin of the religion of Christ, the evidence of God's having accepted the sacrifice of Christ as an atonement for our sins. The resurrection of Christ is the pledge of our resurrection at the last day.

This doctrine was exposed to great opposition. At first some said that the resurrection was past; others objected to it as pressed with great difficulties, as at Athens, and in the Corinthian church.

It was the great object of desire, on which Christians dwelt with great delight. Paul speaks of his having this as the object of his earnest pursuits. (Phil. 3:11.) With what delight does he dwell on it in the epistle to the Corinthians. He speaks of Christians being sealed to the day of redemption; all will be incomplete till then.

The resurrection will be of the body. Some have supposed that it will not be a material body, some that it will be altogether spiritual. But the apostle says that it will be a body, and by a spiritual body he means one peculiarly refined and exalted; but it will be a body. If it were a mere spiritual existence, it would have presented no difficulties to men; for the heathen believed in the spirit being immortal, so that there would be nothing incredible in this; nor would it have presented any difficulties to the apostle; it is the raising of a material body that gives force to all the apostle says.

There is no reason to believe that matter need be any detriment to an immortal spirit. It is a part of the Creator's work, and we have no reason to doubt but this may be a superiority to what angels possess. Christ went to heaven in it, and he will come at last to raise the bodies of the saints. (1 Thess. 4:16.) Now we may be the same as the angels without the body, and this may constitute our superiority over them.

There is to be a new heaven as well as a new earth. (2 Pet. 3:13; Rev. 21:1.) But at all events, the raising of the body is the sole ground of all those difficulties which the apostle had to meet with; and as he does not say that those who objected to the resurrection on account of these views were incorrect, it is fair to presume that he admits their views to be correct, though he supposes their objections are unfounded. The apostle's illustration shows the same thing.

2. We see that the common remark, that "it matters not what becomes of the body," must be taken with some qualification. Compared with the soul it is so; when we look at the resurrection it is so, as it will certainly rise in one place as in another,—sea, or dry land; and as pure and glorious in one place as in another. But in another sense it is of consequence. The whole history of our race shows that they have attached some importance to the place. The best saints when dying feel an interest often in this. We feel an interest in the spot where they lie, consider them sacred spots, delight to plant flowers and dress the sod; nor is there any thing wrong in this. It is suitable that the body should be preserved and held as precious: God so regards it, and angels guard it. It shall rise again, and that body is the most glorious form of matter that can be a help to the spirit. How strongly was this illustrated in Jacob.

The resurrection of the body gives us some conception of the future glory of saints—a state of blessedness to the soul we cannot comprehend, and glory beyond our conception of things. But we can have some conception of the glory of saints when we consider that it will arise in greater beauty and glory than any one in the world ever had. If all heaven and earth were clothed in the beauty of spring, it would be a faint emblem of the glorified body.

3. We see with what calmness we may meet death in view of the Saviour's return, and the resurrection of the body, when death shall be swallowed up in victory!

4. What a motive is this to submission when our friends are taken away. We feel, however, attached to the body even when we know the jewel is safe. And how precious the thought, that that form will again rise, but far more beautiful, only in its own type of beauty. We shall know our friends; but each blemish and imperfection will be removed, and the whole modelled into a form of loveliness such as the eye has never seen, nor even the heart conceived. Yes their eyes shall yet see, their ears shall yet hear, their lips shall yet be vocal in the praise of heaven. It will be our own friends, those that we knew and loved on earth.

5. While we see that the soul is happy immediately at death, there is still a sufficient reason for the resurrection. Some have supposed that the only value to the resurrection is on the supposition, that the soul sleeps till the resurrection of the body. But this is not the teaching of the Bible. That teaches that the spirit is distinct from the body, and can exist in a state of consciousness separate from the body—and that it does so exist—and the Christian feelings accord to this. God teaches some truths, or rather brings them to us with the power of Providence. Robert Hall said that he buried those views in his father's grave. Now the soul, though happy, is not so happy as it can be, and as it will be when the body is resuscitated. A king may be happy, but he is not in his state of honor without his robes, his sceptre, and his crown. He may be still a king, though in a shattered and fallen hut; but would he be in his proper state then? No, he must have his palace. It is so with us; we must have the body as well as the spirit, before either our happiness or bliss can be complete.

The sermon of which the above is an imperfect sketch, was closed by some particulars in reference to the death of James W. Bonham, Jr., aged seven years and seven months.

"That star went down in beauty, yet it shineth richly now
In the bright and dazzling coronet that decks the Saviour's brow;
He bowed to the destroyer, whose shafts none may repel,
But we know, for God had told us, "He doeth all things well."

LETTER FROM J. MERRIAM.

The doctrines of the Bible in relation to the coming kingdom have been gaining ground in this vicinity for a number of years past. Within a few weeks, the labors of Bro. E. Burnham and F. H. Berick in Hallowell, Whitefield, Augusta, Windsor, &c., have been attended with good. Whatever remained of prejudice and traditions of men seemed to be scattered like chaff before the whirlwind. The number in attendance and the interest increased to the last. The saints were refreshed in spirit, comforted in the Holy Ghost, and edified together in love. Some of the impenitent were aroused to a preparation for the great day. We desire to render thanksgiv-

ing and praise for the "feast of fat things full of marrow, of wines on the lees well refined," which we have enjoyed.

The present is an era of unparalleled sublimity and momentous concern. Long have we anticipated the final rush of earth's embattled hosts; and now that our ears hear the tocsin of universal war, and our eyes see the standard of the world's revolution unfurled to the breeze; now that we witness the gathering and marshalling of belligerent powers, we look with a placid and heavenly serenity on the commotion of the elements. With joyful hope we listen to the rumbling of those mighty wheels, through whose approximation the pillars of the earth begin to shake. On the brow of the impending storm, we see emblazoned the bow of promise to the saints. That which is to the world a harbinger of death, is to the church the Iris of immortality; and while "men's hearts are failing them for fear, and for looking after those things that are coming on the earth," the children of light may "lift up their heads, knowing that their redemption draweth nigh." That all may know, if they will, the nature of that catastrophe which is now to overwhelm the earth, the Lord announces, through the actors themselves, that it is the closing scene in the drama of war, for they denominate it the last in the history of man. Thus while they "proclaim among the Gentiles, Prepare for war, wake up the mighty men, let all the men of war draw near,"—"the battle of Armageddon," those burning words of inspiration, is inscribed on their banners; and thus the world is warned of the impending crisis.

Who does not rejoice in the rising, spreading glory of the Advent faith? Is not that heart adamant that can be insensible to such clear demonstrations from the word of truth? Is not that mind cased in "triple steel," into which such piercing, blazing sunbeams can never enter? Will a man reject golden ore, and trample under foot rubies that outshine the sun? Certainly not those who search for wisdom as for hid treasures.

Windsor (Me.), Jan. 15th, 1852.

THE BETTER WORLD.

This earth is very beautiful, although the curse of sin is resting still upon it, yet much there is to win Our hearts away from Jesus, and make us wish to stay, And walk a little longer the broad and downward way.

This world is very beautiful, O! much there is to please,

The sunshine is delightful, and balmy is the breeze; And little birds are singing so sweetly all around, While flowers so fresh are springing, and overspread the ground.

This earth is very beautiful, kind friends our path surround;

But soon these earthly pleasures will forever pass away,

The blasts of chill adversity destroy hope's brightest ray.

The hand of death may sever the dearest earthly tie, And leave us sad and desolate, with no kind helper nigh;

O then, as earthly pleasures and prospects are so frail, We'll seek for brighter glories beyond this gloomy vale.

For O! there is a better, a brighter world than this, Where all is joy and gladness, a land of perfect bliss: There sunshine is eternal, and flowers immortal bloom, Soft breezes there are blowing, and waft a rich perfume.

No death can ever enter this glorious world of light, No sickness there nor sorrow, but all is fair and bright; The tears from off all faces will there be wiped away By the soft hand of Jesus, to an eternal day.

O! who would wish to linger away from heaven our home,

Where life's pure stream is flowing, and Jesus bids us come!

We long to join the army of all the blood-washed throng,

And sing his praise forever in an eternal song.

Newburyport, Jan. 14th, 1852.

C. M. S.

Resolutions concerning Debts.

BRO. HIMES:—As much evil has arisen, and may yet arise, from the practice of contracting debts, without the ability to pay when they become due; and as the strong should bear the infirmities of the weak, and not please themselves, (Rom. 15:1,) I have thought that the following resolutions might be advantageous to all Christians, and especially to those who are looking for the speedy coming of our Lord Jesus Christ.

Resolved, That we, believers in the speedy coming of the Lord, do hereby pledge ourselves from this time forward to contract no debts, and as soon as possible pay all that we now owe; and if we have not personal property enough to discharge all our lawful debts, we pledge ourselves in the fear of the Lord, and for the honor of his name, to dispose enough of our real estate to pay all our indebtedness. (See Rom. 13:7, 8, Matt. 22:21, and 17:25-27. Read also the 12th chapter.)

Resolved, That if any brother have not the means to pay his dues, we who have will aid him, in pro-

portion to our ability. (See Acts 2:44-47, 4:30-37, and Rom. 12:9-14.)

Resolved, That if any brother or sister be destitute of daily food, clothing, or anything else that is essential, the officers of the church devise plans that such wants may be supplied. (See James 2:15-26, Isa. 58:7-10.)

Resolved, That as God hath decreed that man shall obtain his bread by the sweat of his face, every brother and sister should be diligent in business, to procure an honest livelihood, so that they may have need of nothing, and also be able to give to him that needeth. (James 4:17, 1 Thess. 4:11, 12, 2 Thess. 3:7-16, and Rom. 12:11-14.)

ISRAEL RICE.

Hillsburgh (N. S.), Jan. 9th, 1852.

EXTRACTS FROM LETTERS.

Bro. I. ADRIAN writes from Truro (Mass.), under date of Jan. 15th, 1852.

DEAR BRO. HIMES:—I left my family at Hartford on the 25th ult. I was rejoiced to find that the friends there, after passing through so many trials, are doing so well, under the judicious labors of Bro. Fassett.

I left H. for Winstead, where I found a thriving church, of which Bro. Grant is pastor. Much good is being done in this region by the preaching of the Advent doctrine; the field is white, ready for the harvest.

I left W. Jan. 2d, and found myself among the sand hills of Cape Cod. The night was dark, the winds howled, and utter desolation seemed to reign around me. Everything was strange, and for the first time in my life I felt as if I were alone. After much trouble and inquiry, I was informed that there were friends of our faith some four or five miles distant; but my informant told me that they were very bad men, which, however, rather encouraged me, as it led me to expect to find pious souls in that place. In this I was not disappointed. I commenced my labors with them the second week in January, and God was with his truth. Some have been converted, a large number convicted of sin, whom I trust will soon come to a knowledge of the truth, and many professors of religion have been revived. The friends are about building a house of worship, which I think will be finished about the first of August next; should time continue. The people on the Cape obtain their living principally by fishing, but have little employment during winter. They are a kind and generous people, ready to entertain strangers. I left them with reluctance, but hope, with the blessing of God, to visit them again.

Bro. JOHN SLATER writes from St. Albans (Vt.), under date of Jan. 2d, 1852.

I trust that Adventists, as a body, will let the enemy know that he has not joined issue with yourself alone, but that he has a host to contend with. We must and will do our best to sustain you, so long as you are devoting your whole energies to defend and propagate the glorious gospel of our soon coming Saviour.

I have good news to write respecting the interest felt in this vicinity on the subject of the immediate coming of our Lord. Elder S. Chapman, of N. Y., has been with us for the last two months, during which time he has preached, in this and the adjoining township of Bear Creek, about fifty discourses to crowded assemblies. Without wishing to flatter Bro. C. (for flattery, I am aware, is Satan's work, and he knows too well the effect of it,) I must in justice say that he has labored here with a zeal and energy worthy of the cause in which he has been engaged. He has not only preached to the congregation, but at the fireside, by the way, and wherever Providence has thrown him into the company of any one who would listen to his message. The effect produced by his labors has been the hopeful conversion to the Advent faith of about one hundred professors of religion. The most of these, by following Bro. C. from one neighborhood to another, have had an opportunity of hearing him repeatedly on the same subject, and the consequence is, they are fully convinced that he has been preaching to them "the faith once delivered to the saints," and are able to give to any one a scriptural reason for their joyful hope, that the Redeemer will soon come to end the controversy of Zion.

Bro. W. F. HILL writes from Geneseo, (N. Y.), under date of Jan. 17th, 1852.

I know something how to sympathize with you in your trials. It is six years since I felt the darts of the same enemy—subtle, cunning, crafty, with a smooth outside. It is over four years since some who should have been the friends of the *Herald*, and were by profession, but privately they were working against it. But all this shall eventually be for the good of the cause. I trust you and the true friends of the blessed hope will come out of the furnace unharmed. Truly yours in the best of bonds.

[NOTE.—An enemy clothed with sanctity is one of the worst we have to meet with. Nothing can save

us from the effects of their "darts," but a full and fair view of their "cloven foot." When this is discovered, we have nothing more to do. All notice of such afterwards is a waste of time and paper. It is for this reason we have not noticed the many public slanders against us. When a conductor of a paper is known to publish what he knows to be false, and refuses to publish the refutation when put into his hands, he should receive the countenance of no honest man. Good men have nothing to fear from such in the end. They will be execrated by all right thinking men. We hope to be guilty of nothing to call forth the praise of such.—Ed.]

Bro. J. B. MITCHELL writes from Warren, under date of Jan. 20th, 1852.

I am still here as isolated as ever, but am thankful to God that although I hear nothing but the syren song of peace and safety, and sectarian warfare, still I hold on, and love the cheering gospel truth of a personal coming King soon to establish a kingdom. Whatever the noise, confusion, and distractions of European governments, now going on, shall bring about, it seems to me there has already enough transpired by way of fulfilling prophecy, to strengthen hope in the very near approach of the great battle—the final crisis—to wind up the affairs of earth, by the personal manifestation of the everlasting kingdom. God grant us all grace to withstand these evil times, and be ready for an everlasting entrance. In love, I remain your brother.

Bro. L. R. GILMAN writes from Shrewsbury, (Vt.), under date of Jan. 20th, 1852.

DEAR BROTHER.—Let us be faithful, and our "light afflictions, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory." There are many precious promises contained in the word of God. "They that will live godly in Christ Jesus shall suffer persecution." May the Lord help us to possess a spirit to bless those that curse us, and pray for those that despitefully use us, that we may be called the children of our Father which is in heaven. May we who profess to be the children of God, and are looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, stay up the hands and support our Bro. H. especially, in this time of trial. And may the Lord save us from the confusion and distraction that have come amongst us. O how often I think of our beloved Father Miller; his troubles are ended, his trials are all done, he is where the wicked have ceased to trouble; the weary, aching head and heart are at rest. May we, who have so often been comforted by his sweet counsels and exhortations, be prepared to meet him in the kingdom of God.

Bro. JAMES E. SEBRING writes from Columbus, (O.), under date of Jan. 4th, 1852.

Although I am not prepared to approve the course of the *Herald* in all things, yet my opinion of its influence is favorable. I peruse its pages with pleasure, and hope it will continue to be sustained. May it prove the means of arousing many sleeping virgins to trim their lamps, and prepare for the speedy return of the Bridegroom. I dearly love the doctrine of the speedy return of Zion's King to establish his glorious everlasting kingdom. It has a fast hold of my affections, and I feel well satisfied, that the finally faithful will soon inherit the promises. O, what a blessed hope! it cheers and animates its possessor, amid the trials and sufferings of this inconstant life. Heaven help you and me to live fit subjects for the kingdom. Yours in hope of life.

Bro. JOHN CRAIG writes from Clinton, (Mass.), under date of Jan. 20th, 1852.

Our meetings are quite interesting. We are dwelling in love and harmony, united in the earnest cry, "Thy kingdom come." We feel more than ever (God helping us) to persevere in this blessed, good old way, which brings glory to our souls. We have a creed, thank the Lord,—the good, old-fashioned Bible is the Alpha and Omega of it, it strengthens and settles our minds on the truth;—it gives us a sure foundation upon which to build our hopes, and we are not ashamed to give a reason of the hope that is in us. We intend through grace, to be Bible Christians until Jesus comes. Yours, waiting.

Bro. D. T. TAYLOR writes from Rouses Point, (N. Y.), under date of Jan. 22d, 1852.

A great work has been wrought in Odeltown (C. E.) and vicinity during the past fall and present winter, commenced under the labors of Bro. I. R. Gates. Many members of the churches have embraced the doctrine of the pre-millennial and speedy coming of the Lord. The brethren in Champlain and vicinity are much comforted and revived. About seventy have been converted, and still the good work is going on.

Bro. H. BUCKLEY writes from Hampton, (N. H.), under date of Jan. 25th, 1852.

DEAR BRO. HIMES:—We still prize the *Herald* very highly. I meet the friends, frequently at the north part of the town. The little church is stead-

fast. Bro. D. Bosworth is our pastor. I am not able to preach yet. My general health is pretty good, but throat not well. Yours with continued confidence and affection.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Lincolnville, Me., Jan. 14th, 1852, Bro. JOSEPH R. YOUNG, aged about 42 years. His death was sudden and unexpected. On Sunday he was at meeting, and on Monday was at work with his team; but on Tuesday night, or early Wednesday morning, he was cold in death. His body was committed to the grave on Thursday, there, to rest till the trumpet of God shall awaken it,—when mortality shall put on immortality, and death and corruption be known no more. He left a widow and nine children to mourn a kind husband and an affectionate parent. May he who is the widow's God, and a Father to the fatherless, sustain the afflicted family! I hope that Sister Young and her children will be remembered in the prayers of God's dear children.

DIED, in Whitefield, N. H., Jan. 18th, 1852, LYDIA A. ATWOOD, wife of J. K. Atwood, and only daughter of Bro. Anson Harris, aged 21 years. She experienced religion in 1842. Her life was exemplary and Christian-like. She always manifested a relish for religious meetings, and seemed at home in the society of the people of God. During her sickness, (which was very distressing, occasionally depriving her of her reason,) she manifested much penitency of heart, and in conversation with her intimate friends, gave them to understand, that she hoped in the mercy of God. May grace sanctify this bereavement to the present and future good of all the mourning relatives and friends. W. H. EASTMAN.

DIED, near Milesburg, Pa., Oct. 19th, 1851, MICHAEL OMAR, aged about 62 years. He was a resident of this county (Centre) for some years; and being without the association of kindred friends, he was deprived of their assistance during his illness; but his wants were administered to under the hospitable roof of Father Watson, by his kind family, who are ever ready to exemplify the Christian religion, by showing kindness to those in need. The family of the late Mr. Lipton also manifested benevolence towards him. He often felt the influence of God's Spirit and word upon his heart; but yielding to temptation, it usually wore away, in a degree. During his last sickness (a few months,) he applied all his thoughts to obtain the "one thing needful," and ere he passed away, obtained some evidence, we trust, that his peace was made with God. The funeral sermon was preached by the writer, from Prov. 14:32.

DIED, near Milesburg, Pa., Oct. 20th, 1851, MARGERY, daughter of GEO. and LOUISA WATSON, aged five years, three months, and twenty-four days.

"So blooms the human face divine,
When youth its pride of beauty shows;
Fairer than spring the colors shine,
And sweeter than the virgin rose."

"But worn by slowly rolling years,
Or broke by sickness in a day,
The fading glory disappears,
The short-lived beauties die away."

"Yet these, new rising from the tomb,
With lustre brighter far shall shine,
Revive with ever-during bloom,
Safe from diseases and decline."

Bro. and Sister Watson have been called to deposit the remains of a beloved one in the dust; but the "blessed hope" sustains them. Thy sorrow not as those destitute of hope, but believe that Jesus died and rose again, and that those who sleep in Jesus God will bring with him. I would say to you, little children, who may read this notice, that if you imitate little Margery, it will be well with you if called to die, or should you live to see the Lord come. She prayed to God. In this you are to imitate her. By request, the writer preached the funeral sermon, from 1 Thess. 4:13, 14.

DIED, in Panton, Vt., Sept. 18th, 1851, Bro. TRUMAN GRANDY. He died of bowel complaint, called by his physician the cholera. He had been unwell for several days, but had not been supposed to be dangerously sick till a short time before his death. The exact state of his mind at the time of his death is not known, from the fact, that his disease rendered him stupid, so that he held no conversation, not even with his family. His companion writes, that he died without a struggle or a groan. I think we have reason to believe, that a crown of righteousness awaits him at the coming of the Lord, for he loved his appearing. He was one of the first converts to the Advent faith in that section. He was very intelligent, and being apt to teach, and doing much to enlighten the minds of others, he was, at the request of the brethren assembled in Conference at Addison, Vt., in 1844, with the writer, ordained to the work of the ministry. He felt it his duty to provide for the wants of his numerous family, and therefore devoted most of his time to secular pursuits; but when opportunity offered, he was ready to present the evidences of our glorious hope. In benevolence and hospitality, he was an example to others. He was kind and affectionate as a companion and a parent. He has left an interesting family of a wife and eight children, and a large circle of friends, to mourn his loss.

H. BUCKLEY.

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Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and all pulmonary disorders.

Brunswick, Me., Feb. 5, 1847. PARKER CLEVELAND, M.D.

From an Overseer in the Hamilton Mills, Lowell.

Dr. J. C. Ayer—I have been cured of the worst cough I ever had in my life, by your Cherry Pectoral, and never felt, where there was opportunity, of recommending it to others. Yours, respectfully,

Lowell, Aug. 10, 1849. S. D. EMERSON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct.

"U. S. Hotel, Saratoga Springs, July 5, 1849.

"Dr. J. C. Ayer:—Sir—I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your Cherry Pectoral, which gave me gradual relief, and I have been steadily gaining my strength till my health is well nigh restored."

While using your medicine, I had the gratification of caring with it my reverend friend, Mr. Truman, of Sumpter District, who had been suspended from his parochial duties by a severe attack of bronchitis. I have pleasure in certifying these facts to you, and, sir, yours respectfully,

J. P. CALHOUN, of South Carolina.

The following was one of the worst cases, which the physicians and friends thought to be incurable consumption:

"Chester, Pa., Aug. 22, 1846.

"J. C. Ayer:—Sir—I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became thin and pale, my eyes, my ears, my nose, my throat, and my breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church,) brought me a bottle of your Cherry Pectoral, which I tried more to gratify him than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure only to your great medicine."

"With the deepest gratitude, yours, &c. JAMES GODFREY."

Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass.

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THE ADVENT HERALD.

BOSTON, FEBRUARY 7, 1852.

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The following subjects are set forth and discussed in a clear and interesting light:

1. Rejoicings over the Destruction of Babylon.
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6. The Cleansing of the Earth.
7. The Kingdom given to the Saints at the Resurrection of the Just.
8. The Wicked raised and Satan loosed.
9. The New Creation.
10. The Tabernacle of God with Men.
11. The New Jerusalem.
12. Final Admonitions to the Church to be ready for the coming King.

This work should be circulated extensively, not only among Adventists, but among Christians of other denominations. It has been prepared with great care and labor, and will be found to be such a work as the present time demands of us as watchmen on the walls of Zion. It will require several weeks to get it through the press; but it will be got out as soon as possible.

We cannot yet state what the price will be; but we suppose it will be somewhere about 12½ cents in paper covers, and 18½ cents bound in cloth—perhaps less. To those who wish to distribute them they will be furnished at the wholesale price. Orders are solicited. None will be sent unless ordered. It is hoped that those who can, will send the pay on receipt of the books. J. V. HIMES.

Visit to Connecticut.

On Sunday, Jan. 18th, I preached three times in Middletown, in the old place of worship. The day being very cold and stormy, there were but few in attendance; yet we had a full share of those who went out that day. The meetings were cheering to the tried and faithful church, and the communion season was a rich, spiritual feast. The remembrance of past movements by religious teachers among them, fills them with sadness. The desolation effected among them they feel cannot be repaired; but notwithstanding this, there is a precious remnant left, who stand fast in the faith.

The 19th and 20th I delivered two lectures in Meriden. There are a number of excellent brethren and sisters in M. They have kept up a weekly prayer-meeting, which has been of great service to them, and occasionally they have been favored with preaching. A good reception and hearing were afforded me, and I trust some good was done.

The 21st and 22d I gave two lectures in New Britain,—the first in the Advent chapel, and the second (by invitation) in the Methodist house. There was a good attendance on each occasion, and the best of attention accorded.

On the 23d I preached at Bro. Tuttle's house in Bristol. The congregation was good, and a deep interest manifested in the evidence presented of the speedy coming of the Saviour. I was happy to meet here Bro. and Sister Mathewson and Bro. Howell. The interview was heart-cheering.

I came to Hartford on the 24th, on the evening of which day a meeting had been appointed. Though quite unwell, I rallied sufficient strength to enable me to meet a crowded audience, though not to preach. A glorious revival was in progress; six or eight had been converted, and as many more in the meeting were under deep conviction. Bro. Fassett and K. S. Hastings were present, and the time was taken up in exhortations and prayers, making one of the best meetings of the kind I ever attended. Five were converted, and several reclaimed. I was informed that on the previous Sabbath, the power of God was manifested to the church and congregation in a remarkable manner, and continued through the week. This was what the pastor and church had long prayed for in the midst of their deep trials. God has at last answered their prayers, and they are now reaping the fruits of their faith and labors.

The day before my arrival, the church was bereaved by the sudden and accidental death of one of its most valued members, Bro. Palmer, who was almost instantly killed by a run-away horse. His funeral was attended on Sunday, the 25th, by the church and a large concourse of citizens. Bro. Fassett delivered a deeply interesting discourse on the occasion, (in the afternoon,) to an audience numbering about fourteen hundred. Bro. Palmer was well known and greatly respected, and is lamented by all who knew him. He has left a widow and one son. May Heaven bless and sustain them.

I preached in the forenoon and evening to good audiences. On Monday a hole was cut in the ice in the river, which was two feet in thickness, for the purpose of baptizing a daughter of Deacon Clapp and two other members of his family, who had lately given themselves to God in an everlasting covenant. The meeting in the evening was an interesting one. Many desired the prayers of the church, and some were led to rejoice in hope. God be praised for his mercy to the tried flock in Hartford. J. V. H.

Letter from Bro. C. B. Turner.

Our readers, we doubt not, will be happy to hear from this devoted brother. Since the following letter was received, one from Bro. Southard has come to hand, which will be published in the *Herald* next week.

"DEAR BRO. HIMES:—By the mercy of God and the kindness of friends, I am now in this city. I left New York on the 17th. We encountered head winds after passing Cape Hatteras, which rendered the motion of the ship very unpleasant. The voyage nearly proved fatal; but I am now regaining what I lost on the passage. For more than sixty hours I lay upon the side seat of the upper saloon, unable to raise my head from the pillow, or to be carried to my state-

room below. For three nights I remained bolstered upon that seat, and holding with the little strength that remained, to prevent being thrown from my lodgment by the careening of the ship. Those nights did me good,—I could raise my eyes to heaven, and thank God that that night was not eternal,—there was a morn beyond. After laying awhile at anchor, and aground, we came up to the wharf on the evening of the 20th, and on the afternoon of the 21st I was brought on shore. Here I hope, by the blessing of God, to check, measurably, at least, the disease which was so rapidly preying upon me. When I left New York, I had not lain down for a week, and had scarcely eaten, drank, or slept. I also had not been able to articulate a sound, nor am I yet able,—I am as mute as though I had never enjoyed the power of speech.

"Bro. Southard thinks himself slightly improving. Shall be most happy to hear from you and our friends. Direct to this city. In pursuit of life, and in hope of life eternal."

"Savannah (Ga.), Jan. 22d, '52. C. B. TURNER."

The Maine Liquor Law.

On Wednesday of last week there was a large gathering in the Tremont Temple in this city of the friends of temperance, on the occasion of the presentation to the Legislature of the great petition for the Maine Law. A large procession was formed, under the direction of marshals, accompanied by music, to bear the petition to the Legislature. The petition, the largest probably ever got up in this country, was conveyed to the State House in a double sleigh, by a committee appointed to present it, (of which Dr. Lyman Beecher was one,) preceded by a banner on which was inscribed—"The Voice of Massachusetts—130,000 Petitioners in favor of the Maine Temperance Law." The City Marshal detailed a detachment of the police, who escorted the committee, marshals, &c., with the monster petition, into the Representatives hall, all parts of which were crowded with persons who had assembled to witness the presentation. The petition was deposited in the area in front of the Speaker's desk. Mr. Smith, of Chelsea, formally presented it to the House in a short and eloquent speech, closing thus:

"I present, Mr. Speaker, the petition of George N. Briggs and 118,395 others, for a law prohibiting the traffic in intoxicating liquors. And also the several petitions of the male and female teachers of the Wesleyan Academy in Wilbraham; of the teachers and pupils of Amherst Academy; of the officers and students of Amherst College; of the town officers of North Bridgewater, and the officers of the Normal school there; of thirty prisoners in Norfolk county jail; of twenty-eight prisoners in the House of Correction at Dedham—all for the same object."

Though the outside opposition to the law desired by the petitioners is great—especially in this city—it is thought that such a law will be passed.

Kossuth's Speech at Pittsburgh.

At the banquet given to the great Hungarian on the 26th ult., which is said to have been an enthusiastic affair, he made the following remarks on the condition of European affairs:

"At this time there is no free press on the continent of Europe; and except the precarious condition of Belgium and Switzerland, no free institutions from the Atlantic to the eastward. France, Austria, and Prussia are the three chief protectors of the Czar. Belgium, Sardinia, Switzerland, and the rest of Germany, are trembling on the eve of absorption; Turkey on the eve of a battle for life and death against the traditional policy of Russia, bequeathed by Peter, and pointed out by the triumphal march of Potemkin to Cashmere in the Crimea, saying, there is the way to Constantinople. Formerly the absolutist powers adhered at least to the principle of the so-called divine right of hereditary dynasties, which they advocated by bayonet and the scaffold, as superior to every right—to every law; and provided this false principle was respected, they did not care about the regulation of domestic institutions. They did not contradict the development, at least, of constitutional monarchies, by which allowance was conserved. But now the despots have thrown away even the principle of dynastical legitimacy, and they have adopted, as the only rule of their policy, the principle to oppress free institutions and constitutional government everywhere; and whoever is joining them in that infernal design is welcome to the league. Though he be a usurper, let him be an enemy of the so-called divine right of dynasties, even if they don't care for that, provided that absolutism falls. It is known and publicly reported, that Russia has decided to incorporate Turkey, and to rule three-quarters of the earth, from Constantinople, and that, to get the willing consent of his tools, he gives Hungary and Italy to Austria, Belgium and the Rhenish provinces to France, and the rest of Germany to Prussia."

Greece—Rev. Dr. King.

The N. Y. *Journal of Commerce* publishes an extract from a private letter from an American gentleman in Athens, by which it will be seen that the trial of Dr. King, on the charge of reviling the Greek Church, had taken place, though the result was not known. The letter is dated Athens, Dec. 27th, 1851:

"Dr. King's trial, or rather the appeal from the lower court's decision (that he must be tried) to the Arcopagos, was to have come off on the 18th, but was delayed until the day before yesterday, when it took place. It began with an excellent speech by Mr. Pilikas, one of Dr. King's lawyers, who is the *prytanis*, or President, of the University, for the year. He maintained that controversy was not reviling the Greek religion, and quoted from many French writers particularly; and took occasion to pay several handsome compliments, not only to the Protestant religion, but also to our country, which he styled the noblest State on the face of the globe! Everybody was extremely pleased with this speech, especially the lawyers. The king's attorney, in reply, spoke not more than five minutes; and seemed to have nothing to answer, but to express his horror at the very reading and hearing of the accusations against Dr. King. No more time was allowed for the discussion, and so we shall not hear until day after to-morrow what the decision of the Court will

be. But I am not very sanguine; as the corruption of the Courts is well known. A thousand dollars distributed among the judges and editors, would carry Dr. King's cause with the greatest ease! But if after all it be decided in his favor, it will prove a triumph of religious liberty in Greece, to which there can be taken no exception."

Lunar Phenomenon.—A lunar phenomenon of unusual character was witnessed at Washington one evening last week, between eight and nine o'clock. The *National Intelligencer* thus describes it:—"At an great distance, from the moon, seemingly to the naked eye, about two hundred yards on each side of her queen-like majesty, appeared two luminous bodies, resembling nebulae, or the nucleus of comets. From these were emitted trails of light, forming a partial circle, like unto a rainbow, embracing, apparently, two-thirds the dome of the starry firmament. This strange appearance continued for some twenty minutes, gradually growing brighter, and then disappearing by degrees until lost in the azure star-gemmed vault. Some of the unlettered and unphilosophical were quite amazed, and expressed the belief that it was ominous of approaching calamity. The sky at the time was overcast with thin vapor, and the moon's borrowed light reflected upon this, under the peculiar circumstances, no doubt caused the phenomenon, which was nothing more than an unusually magnificent lunar bow or circle, such as I have never before seen equalled in brilliancy or beauty."

Romanism in New Orleans.—The New Orleans papers contain an account of the dedication of the new Roman Catholic cathedral in that city, which the *Shepherd of the Valley* says was "the finest religious (!) celebration ever held in New Orleans." The affair came off on Sunday, Dec. 7th. That our readers may know what Romanists consider "fine religious celebrations," we copy the following edifying particulars:—"A battalion of artillery, consisting of six companies, celebrated, on that day, the fast of their patron, St. Barbara, together with deputations from the military companies of the city. The military companies divided, one part preceding the cross, the other following the Archbishop. When the cross appeared at the entrance of the square, it was saluted by a discharge of twenty-five cannon, the bells of the cathedral rang a joyous peal, and the troops presented arms." The idea of calling the above exhibition a "religious celebration," is laughable.

The Cold Weather.—The *Hallowell Gazette* of the 24th says of the recent cold weather:—"The storm and cold seem to have extended far and wide in all directions. We thought Maine the greatest place for severe weather in civilized creation, but our more southern neighbors can boast as much in that respect. Friday morning, the 16th, which was the coldest of the season, but which has been followed by a number of mornings of very similar character, was but a kind of preface of what was to follow. On that bitter, biting morning, the mercury in the thermometer, far and near, stood as follows:—In Hallowell, 28 degrees below zero. In Augusta, 31 degrees below zero. In Lewiston, 26 degrees below. In Bath, at sunrise, 18 degrees below. In Montpelier, Vt., 22 degrees below. In Franconia, N. H., 35 degrees below. In Portland, 10 degrees below. In Skowhegan, 30 degrees below. In St. Johnsbury, Vt., 37 degrees below."

Political Prisoners at Naples.—A letter, dated Cosenza (Calabria), says:—"A miserable scene took place here some time since, which is not generally known. The political prisoners, nearly five hundred in number, were removed from their different places of confinement to the central prison of this town. Most of these men have been two years in prison, praying in vain for trial. As they were marched through the town, many people wept at their appearance. There were lawyers, venerable priests, and medical men, personally known to many spectators, loved and respected—some of them looking miserably altered, and all more or less telling the effect of two years' imprisonment." The same letter states, that in the province of Calabria Citra there are nine hundred and seventy-two political prisoners waiting trial in the prisons of Cosenza, Paola, Rastano, and Castrovillari.

A Supper for the Benefit of a Graveyard!—The *Shepherd of the Valley*, a Catholic paper published in St. Louis, and one of the most bigoted and intolerant papers to be found in the United States, lately contained the following queer notice, which we give as a curiosity:

"A supper will be held at the Tobacco Warehouse on the evening of Tuesday, the 13th inst., for the benefit of the graveyard at New Bremen, belonging to Holy Trinity Church, of which Rev. Father Anselm is the pastor."

The *Western Watchman* says, that a short time previously there was a dance in behalf of Grace Church, of the same city.

The month of December last was the coldest, with the exception of two, that has occurred during the last thirty-two years. The December of 1835 was colder, and that of 1837 colder still. The warmest December was in 1829, the next warmest in 1838, and the third in 1848.

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. D. L. Robinson will preach at Portsmouth, N. H., Sunday, Feb. 8th; Exeter, 13th; Concord, Sabbath, 15th; Claremont, 15th; Waterbury, 20th, and Sabbath, 22d; Burlington, 23d and 24th; Kingston, C. W. (in the Powley district), Sabbath, March 7th; Clark's Mills, Sabbath, 14th.

Bro. L. Dudley will preach at Broomfield Feb. 9th; Hatley, (Mich. Derby Line, 11th; South Troy, 13th; Johnson, 14th; Wadsworth Union, 15th; Essex, 17th; Burlington, 18th; Colchester, 19th; Georgetown, 20th; all, except Sundays, in the evening.

Bro. S. W. Thurber will preach at Melbourne, C. E., Feb. 11th, and remain over the Sabbath; Danville, 15th, and remain over the Sabbath.

Bro. J. H. Shipman will preach at Worcester (Waldo Hall), Sabbath, Feb. 15th.

Bro. Wm. Sutherland will preach in Hartland, (Densmore Hill), Sabbath, Feb. 8th.

Bro. N. Billings will preach at Claremont, N. H., Sabbath, Feb. 15th and 22d.

Bro. E. L. Clark will preach at Montgomery, Vt., Sabbath, Feb. 8th; Richmond, 10th; Troy, Sunday, 15th.

Bro. D. Churchill will attend a Conference at Corinna, Me., to commence Feb. 14th.

Bro. O. R. Fassett will preach at East Kent, Ct., Sabbath, Feb. 8.

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Feb. number, being No. 10 of Vol. 5, is now out. The following are its contents:

Children's Morning Hymn. Henry Bell and the Sail Boat.
Only a Trifle. Little Bessie.
The Little Stranger. The Broken Arm.
Be Kind. Two Pictures.
Love in Chastisement. The Flower Girl.
The Sleigh Ride. Good Day.
God Seen in all his works. Playfulness of Animals.
Amos and the Nails. Playing Truant.
Caution to Boys. Puzzle, &c.

The postage on the Children's *Herald* per quarter is—Under 50 miles, 12 cts.; over 50 and within 300, 24 cts.; over 300 and within 1000, 34 cts.; over 1000 and within 2000, 5 cts.

CORRECTION.—Bro. H. L. Smith writes:—"I have just received a letter from Bro. Gross, in which he says: 'Your letter in the *Herald* [of Jan. 24th] sets me down as delivering five lectures in Homer.' It should have been Auburn. I would ask to have it corrected, for a similar reason to the one you mention touching the snow-storm in Hartford."

SALEM.—The meetings in this city are quite encouraging—prospects of good.

BUSINESS DEPARTMENT.

Response to Bills.

We have received but about \$400 out of \$2400 due at the time we commenced marking, on the margin of the paper, the amount of each subscriber's indebtedness. Our receipts for advance payments thus far have been far less than they should have been; therefore we hardly need say, for it must be obvious to every one, that if we are to continue our business, it is absolutely necessary that all who are indebted should pay their dues without delay. Each subscriber's due is but a trifle, and an ordinary interest in the matter—if the truth of our statements were credited, or realized—would at once entirely relieve this office of pecuniary embarrassment, and render such appeals as this unnecessary.

"Common fame," has done us great injustice in her representations concerning our finances. It is questionable if she credits her own stories; but whether she does or does not, we have long felt and still feel their injurious effects. Many suppose that we are not in need, and think that the small sum they owe can be of little or no consequence. This idea is a serious mistake, and if our patrons—we speak to every one indebted, and only to them—persist in acting under that misapprehension, the total cessation of our business will be the inevitable result. It would be an easy matter for the fifteen hundred delinquents to pay the one or two dollars which they respectively owe. Will they not try to do so? We earnestly hope they will.

Business Notes.

- A. Cook—It was received and credited you to No. 586.
S. G. Mathewson—Sent you books to West Winstead the 28th by express.
J. Kelsey, jr.—Sent books the 28th.
G. Wilson—Sent books the 28th by Cheney & Co.
O. Page—You are credited to No. 547—25 cts. due the 1st of Jan.
J. E. Sebring—There was no money in your letter—the other matter can be made right.
E. Shepard—Shall not be able to come at present.
E. P. Burditt, 21—Sent books the 3d.
J. J. Bigelow—Sent the 3d.
T. Smith—We did not get it till Wednesday.

COUNTERFEIT BILLS, &c.—Those remitting money will be cautious in the bills they send. Counterfeit and broken bank bills are plenty, several of which have been sent us in payment of subscriptions.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

FRANKLIN BARKER, of North Troy, Vt., stops his paper, owing 2 00
LEVI PERKINS, of the same place do do do 2 00
Total delinquencies since Jan. 1st, 1852..... 11 27

FOR THE DEFENCE.

Previous donations 30 71
D. G. Rupp 23
J. Mann 1 00

TO SEND HERALD TO POOR.

J. Vose 1 50
G. K. 25

The Advent Herald.

TERMS—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—30 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12½ at the end of six months, brings the *Herald* at \$1 38 to Canada East, and \$1 68 to Canada West.

For papers to England, &c., the pre-paid postage being two cents a week, 68 sterling will pay for six months, or 12s. per year, including the American postage.

Receipts from Jan. 27th to Feb. 3d.

The No. appended to each name below is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the reader will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 580 is the end of the first six months of the present year; and No. 606 is to the close of this year.

T. Leavitt, 560; T. Swett, 583; J. Drew, (of N. B.), 560; P. Martin, 560; C. Greene, 580; A. Harris, 580; A. Lawrence, 586; R. T. Price, 586; R. Parinelle, 576; N. Newton, 625; A. Winchester, 606; J. Whitcomb, 57 cts. due Jan. 1st; J. W. Nichols, 580; Alfred Smith, 547—25 cts. due; J. H. Smith, 551; W. Page, 580; M. Merrill, 586; J. Graham, 580; A. M. Hinch, 573; S. Stewart, 586; N. Nail, 612; J. Aldrich, 586; J. Aldrich, jr., 388; D. G. Drake, 580; J. Buzzell, 580; M. Buzzell, 588; J. T. Cole, 580; W. B. Weeks, 580; Dr. T. Huntington, 586; J. Mann, 586; E. A. Holmes, 580; D. Van Horn, 586; A. Tenney, (and C. H.), 592; S. N. Fowler, 580; R. F. Berry, 580; Martha Bradford, 580; J. Ewell, 580—each \$1.
R. Pike, 612; J. Batchelder, 612; J. W. Matthews, 594; T. Smith, on acct.; W. Wilm, 580; J. Martin, 588; W. Gilman, 63 cts. on C. H., 50 cts. bal. due on A. H. and (to) 380; Dr. Parinelle, 605; S. Geer, jr.—bal. of last vol. and to 584; H. Woodruff, 612; Mrs. S. Williams, 606; M. Vessey, 606; J. Spencer, 600; W. Oakes, 612; S. White, 564; L. Parker, 586; S. Howland, 576; W. C. Cooley, 586; G. Bates, 586; R. Andrews, 580—70 cts. due 23 cts. H. S. Miller, on acct.; H. Buckley, (and bal. of Dr. J. B.), 606; F. Gale, 606; H. R. Tucker, 606; J. Johnson, 622—each \$2.
W. Burdham, on acct.; A. North, 606; B. Eberly, 612; J. Bennett, 694—each \$2; W. F. Currier, (book sent), 632—\$4; W. Pettengill, jr., on acct.; D. Tulley, (and tracts), 710—each \$5. F. Barker, 588—\$24.00; J. Manson, 554—\$1.25; D. New, from Jan. 1st, 580—\$1.30; J. W. Andrews, 550—70 cts. due 23 cts. H. H. Gross, 580—\$1.25; G. Cutting, 557—\$1.88—12 cts. for express. A. M. Pottle, 554; D. G. Rupp, 606—each \$1 77; J. Morse, 554—77 cts.

ADVENT



HERALD

Luke 9: 28-30

WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT.

NEW SERIES. VOL. IX. BOSTON, SATURDAY, FEBRUARY 14, 1852. NO. 7. WHOLE NO. 561.

THE ADVENT HERALD

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(Nearly opposite the Revere House.)
JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.
* For terms, &c., see last page.



WHAT IS A YEAR?

What is a year? 'Tis but a wave
On life's dark rolling stream,
Which is so quickly gone that we
Account it but a dream.
'Tis but a single earnest thro'p
Of Time's old iron heart,
Which tireless now, and strong as when
It first with life did start.

What is a year? 'Tis but a turn
Of Time's old brazen wheel;
Or but a page upon the book
Which death must shortly seal.
'Tis but a step upon the road
Which we must travel o'er,
A few more steps, and we shall walk
Life's weary road no more.

What is a year? 'Tis but a breath,
From Time's old nostrils blown,
As rushing onward o'er the earth,
We hear his weary moan.
'Tis like the bubble on the wave,
Or dew upon the lawn,
As transient as the darts of morn
Beneath the summer sun.

What is a year? 'Tis but a type
Of life's oft changing scene,
Youth's happy morn comes gaily on,
With hills and valleys green.
Next, Summer's prime succeeds the Spring,
Then Autumn with a tear,
Then come old Winter—death and all
Must flud their level here.

Sketches of Travel.

No. VI.—ST. PAUL'S CATHEDRAL.

— Or let my path
Lead to that younger pile, whose sky-like dome
Hath typified by reach of daring art
Infinity's embrace: whose guardian crest
The silent Cross among the stars shall spread
As now, when she hath also seen her breast
Filled with mementoes, satiate with its part
Of grateful England's overflowing dead.

The history of St. Paul's goes back to the first introduction of Christianity into Britain. Eusebius names the Britons among those nations to whom the apostles themselves preached the gospel. Clemens Romanus says that Paul traveled "to the utmost bounds of the West." Hence some antiquarians have attributed to Paul the first publication of the gospel in Britain; others to James, the son of Zebedee, to Simon Zelotes, to Aristobulus, to Peter, to Joseph of Arimathea, who with twelve others is reported to have been sent from Gaul to Britain, by St. Philip, A. D. 63. By maintaining the truth of this last story, the English clergy obtained the precedence of some others in several Councils of the 15th century. Whatever we may think of these traditions, there is little doubt but that Christianity was introduced into Britain as early as the first or second century. The first church on the site of St. Paul's is supposed to have been built not far from that time; to have been destroyed during the Diocletian persecution; and to have been re-built in the reign of Constantine. Again was it demolished by the Pagan Saxons, and again restored in the seventh century, (603—615) by Sebert, a prince under Ethelbert, the first Christian monarch of the Saxon race, who was converted by the labors of St. Augustine. This building was destroyed by the great conflagration in 1086: after which Maurinus, Bishop of London, commenced the magnificent edifice which immediately preceded the present Cathedral, which was not, however, entirely completed till 1315. It was one of the largest in the world, being six hundred and ninety feet in length, one hundred and thirty in breadth, and surmounted by a tower and spire five hundred and twenty feet in height, the upper half of which was constructed of timber.

The famous "Paul's Cross" which stood before that Cathedral, near a cross in the churchyard, was a pulpit of wood mounted on steps of stone, and covered with lead, from which the most eminent divines were appointed to preach in the open air every Sunday forenoon. It was also used for various other public announcements. The sermons preached in the Cathedral are still called "Paul's cross sermons."

During the 16th century St. Paul's had fallen into great neglect and ruin. It was injured by fire several times, and but imperfectly repaired. In the reign of Queen Mary it had become a common thoroughfare for foot passengers, carriers, and porters, with beasts of burden. In the reign of Elizabeth, one of the chapels was let for a glazier's workshop; one of the vaults previously used for burial, was converted into a wine cellar; the shrouds and cloister, under the convocation house, let out to trunk-makers, "by whose daily knocking and noise the church was much disturbed." More than twenty houses had been built against the outer walls, and part of the foundation cut away to make offices. One house, partly formed of the church, was used as a play-house; the owner of another had cut a way through a window into part of the steeple, which he used as a warehouse; and another had excavated an oven in one of the buttresses, in which he baked his bread and pies. The interior was a common rendezvous for beggars, drunkards, and idlers of every description, who were called "Paul's walkers."

In the reign of Charles I. Archbishop Laud made great exertions to have it repaired. More than a hundred thousand pounds was collected, and the undertaking entrusted to the celebrated architect, Inigo Jones. The work was interrupted, however, by the civil wars, and had been prosecuted but a few years after the Restoration, when the great fire of 1666 reduced it to a mass of ruins.

In the course of a few years a new Cathedral was commenced under the superintendence of Sir Christopher Wren. It was a difficult matter to pull down the remaining walls and tower of the old Cathedral, without injury to the surrounding buildings; and it is worthy of notice, that when all modern contrivances were found to be impracticable, the battering-ram of the ancients was thought of, and employed with perfect safety and success. The corner-stone was laid in 1675, and the top-stone in 1710. The whole expense of the building was about seven and a half millions of dollars, raised principally by a tax on coal.

It was built of Portland stone, and stands on the highest ground in the city, in the midst of the churchyard, which is surrounded by the street, and enclosed with an iron balustrade. Within this enclosure, facing Ludgate-street, is a marble statue of Queen Anne. The ground plan is that of a Latin cross, with an additional arm or transept at the west end to give breadth to the principal front, and a semi-circular projection at the east end for the altar. The west front (toward Ludgate-street) consists of a grand portico of two stories, the lower twelve Corinthian columns, the upper eight Composite, resting on an elevated base of black marble, ascended by twenty-two steps, and supporting a triangular pediment, on which is sculptured in bas-relief the history of St. Paul's conversion. On the apex is a statue of St. Paul, and at the sides St. James, St. Peter, and the four evangelists, all eleven feet high. Two elegant turrets rise, one on each side, to the height of two hundred and eighty-seven feet, terminating in a dome, ornamented with a gilt pine-apple. The south turret contains the clock, the north the belfry.

The north transept has a semi-circular portico of six Corinthian columns, over which is an entablature, with a sculpture of the royal arms, supported by angels. The south front corresponds with the north, except that upon the entablature is a Phoenix rising from the flames, with the words "Resurgam." The east end, or apsis, is semi-circular, and ornamented with various sculptures. The exterior of the

walls of the Cathedral is ornamented with two rows of pilasters—the lower Corinthian, and the upper Composite.

The dome rises from the centre of the cross; having a circular basement for about twenty feet above the roof of the church; above that a stone gallery and balustrade; then a Corinthian colonnade formed by a circular range of thirty-two columns; above that the golden gallery (so called from its gilding) with a stone balustrade and a range of Corinthian columns; then the vault of the dome, on the top of which is another gallery; then the stone lantern of two stories each, with Corinthian columns, surmounted by a cone, on which rests the gilded ball and cross. The dimensions of the building are five hundred feet in length, two hundred and eighty-five in breadth, and four hundred and four in height. The ball is six feet in diameter, the cross fifteen feet high, and their weight (copper with iron spindle and standards to strengthen it) about seven tons.

Let us now enter by the door in the north transept, (by paying 2d.), and crossing to the opposite side, obtain tickets of admission to all parts of the building, by paying about one dollar. First, let us examine the interior. The pavement consists of square slabs of black and white marble alternately. The central arena under the dome is an octagon, formed by eight massive piers, (four of which are forty feet wide each) which support the dome. The pavement of this space is a circle of the exact circumference of the dome; the dark slabs in it, form a complete mariner's compass, exhibiting the thirty-two points, and also the half and quarter points. The nave is divided into three portions, a middle and two side aisles, by rows of massive pillars. The piers and arches which separate the nave from the side aisles, are ornamented with columns and pilasters of the Corinthian and Composite orders, adorned with shields, festoons, chaplets, cherubim, and various other devices. The vault of the ceiling is made up of different-sized cupolas, cut off semi-circular and united by segments.

A circular stair-case in the south west pier leads to the whispering gallery, which encircles the inside of the dome at the extreme edge of the cornice. The guide sends you to the opposite side, and tells you to put your ear to the wall, and you hear distinctly his lightest whisper one hundred feet distant. The shutting of the door produces a reverberation like thunder. Here you have a fine view of the church below, and the dome above. The paintings by Sir James Thornhill, in eight compartments on the interior of the cupola, representing the principal events in the life of St. Paul, have been almost obliterated, as is supposed, by dampness admitted through the roof. The same stair-case also leads to the galleries (in the garret) over the north and south aisles, where is the library, with a valuable collection of books, and a beautiful floor composed of more than two thousand pieces of variously-colored oak in geometrical figures. Opposite is the model room, containing Wren's original wooden model of the Cathedral, and some of the funeral decorations used at the interment of Lord Nelson.

The guide then hands you over to an old woman, who shows you the clock, which is a fine piece of workmanship, and well worthy of inspection. The pendulum is fourteen feet long, and is loaded with a hundred pound weight. The diameter of the exterior dial is twenty feet, and the length of the minute hand eight feet. The bell, which strikes the hours, is ten feet in diameter, and weighs 11,474 pounds, and has been heard at the distance of twenty miles. It is never tolled except upon the death of any member of the Royal Family, the Lord Mayor, Bishop of London, or Dean of the Cathedral. Beside this there are several smaller bells to strike the quarters, and for common use.

Now mount up, up, up, till you come out upon the golden gallery on the outside of the dome. Look down upon the roof of the Cathedral. What a vast pile of building! And then look away towards the south, and trace the course of the Thames, spanned by its noble

bridges; and on all sides, far as the eye can reach, a dense mass of buildings, chimney-tops, domes, spires, and columns, that seems to have usurped the face of the earth, and formed a new world, and brooding over it a dull canopy of smoke, that seems determined, also, to usurp the face of heaven. This is LONDON—that huge Leviathan, throbbing with the pulse of more than three millions of souls, stretching out its giant arms over the whole globe, and yielding a mightier influence over the destinies of mankind than ever did the Roman Empire in its palmiest days.

Higher and higher yet, up slender and narrow staircases within the vault of the dome, and you reach the gallery at the foot of the lantern, and have another view of the metropolis. Still up, up, up, now by a ladder, then squeezing through a narrow aperture, stepping on projecting slats, grasping a knotted rope, and finally giving a spring and dextrous twist to your body, you are seated, face inward, in the copper ball on the summit, capable of containing eight persons, so your guide says, but you think rather contracted accommodations for one. The hum of the city, coming up from below, reverberates within the hollow sphere like the roar of a furnace, and while I was there a violent storm of rain and hail pelted the exterior surface. It was a strange place to be in. Nowhere have I ever felt so entirely secluded from the world, as in that copper ball on the top of St. Paul's.

Let us now make a rapid descent from the top to the crypt or cellar beneath the Cathedral. It is a large, dry, and well-lighted space, with massive arches, some of the pillars of which are forty feet square, on which rests the immense weight of the superstructure. It is the place of sepulture for such as are interred in the Cathedral. Here is the body of Sir Christopher Wren, the builder; here the great painters Reynolds, West, Lawrence, Barry, and Opie, lie side by side. In the middle avenue, immediately under the centre of the dome, is the tomb of Nelson, a sarcophagus of black marble, surmounted with a cushion and coronet, originally prepared by Cardinal Wolsey for his own entombment in the chapel of St. George, at Windsor, but now bearing on the pedestal the inscription, "HORATIO, VISCOUNT NELSON." Close by is the tomb of Admiral Lord Collingwood, his companion in arms.

The monuments are in the church above.—The first one erected was to the memory of John Howard, the philanthropist, by the sculptor Bacon. He is represented trampling upon chains and fetters, holding in his right hand a key, and in his left a scroll, on which is engraved, "Plan for the improvement of prisons and hospitals." On the pedestal is a bas-relief, representing him visiting a prison, conveying food and clothing to its wretched inmates.

One of the most conspicuous monuments is Lord Nelson's, executed by Flaxman. He stands, arrayed in the pelisse presented him by the Sultan, leaning on an anchor, with a coil of rope at his feet. Beneath, on the right, stands Britannia with two young seamen, whom she points to the hero as their great example. The British lion on the other side guards the monument. The figures on the pedestal represent the North Sea, the German Ocean, the Nile, and the Mediterranean; and on the cornice are the words "COPENHAGEN," "NILE," "TRAFALGAR."

Here also are the monuments of Sir William Jones, Sir Joshua Reynolds, Dr. Johnson, Earl Howe, Lord Rodney, Gen. Picton, and a host of naval and military heroes who "fell gloriously" on the field of battle. Oh, what a glory! The sight of these monuments, reeking with the blood-stained trophies of war, made me sick at heart. I could not but think how pernicious the influence of such models for imitation on youthful minds, kindling with the aspirations of ambition.

In sweet contrast to these is the monument of the pious Heber, Bishop of Calcutta, that illustrious standard-bearer of the cross, the work of Sir Francis Chantrey. He is represented kneeling on a cushion with the Bible in his right

hand, and underneath are his own beautiful lines, commencing:

"Thou art gone to the grave, but we will not deplore thee,
Though sorrow and darkness encompass thy tomb;
Thy Saviour has passed through the portal before thee,
And the lamp of His love is thy guide through the gloom."

I was so fortunate as to be present at the Annual Musical Celebration in the month of May, called the "Festival of the sons of the clergy;" the avails of which are devoted to a fund for the relief of the widows and orphans of clergymen. It was held in the "Choir," which occupies the eastern end of the cross, and is separated from the nave by a beautiful screen of wrought iron. Over this screen, supported by a double range of Corinthian columns of blue and white-veined marble, is the organ gallery, adorned with carvings in oak. On each side of the "Choir," within, is a range of fifteen stalls, with the Episcopal throne on the south, near the altar, richly decorated with carvings, and surmounted with a mitre. The usual seat of the Bishop is the central stall, distinguished by the ancient Episcopal emblem, a pelican feeding her young from her own breast. Opposite is the Lord Mayor's seat. The Dean's stall is under the organ gallery, richly ornamented with carvings of flowers and fruit. All the galleries and stalls are adorned with a profusion of carved work, flowers, and fruit, and cherubim looking down on you from every direction. The reader's desk is in the centre, within a brass railing, and is entirely of brass, gilt, in the form of an eagle with expanded wings, supported by a pillar. The pulpit is close by.

Notwithstanding the crowd, I succeeded in obtaining a good seat within the Choir. The stalls were soon occupied by the prebendaries in their canonicals; behind them the clergy in their gowns; the long slips in front, filled with the choristers in white surplices—the united choirs of her Majesty's Chapel Royal, St. Paul's, Westminster Abbey, and St. George's Chapel, Windsor. The female voices were in the organ gallery. In front of the choristers, on each side, were the orphan boys and girls supported by the Association. The side galleries and boxes were filled with spectators.

A great rustling is heard, all heads are turned, and the Lord Mayor is seen entering the north aisle, arrayed in a scarlet robe, richly furred, with a broad hood, and golden collar and chain, preceded by the gorgeously dressed mace-bearer and sword-bearer, and his train supported by a page. He takes his seat, and the mace and sword are hung up over his head. Directly opposite sat the late Duke of Cambridge, in scarlet coat bedizened with stars and ribbons, and heavy epaulettes—a gray-headed and whiskered old man, who kept bobbing his head about continually, making all the responses with great emphasis, and beating time to the music. Farther up sat the Bishop of London. Archdeacon Musgrave preached the sermon.

The full choral service was performed, and with very fine effect. It seemed a fitting tribute to pay to the Most High. The opposite choirs uniting in the swelling responses, and then answering each other in the glorious strains of the Psalms, reminded me of the heavenly host "who rest not day and night, saying, Holy, holy, holy!" and when, at the close, Handel's magnificent Hallelujah Chorus rose to the vaulted roof, like the voice of many waters, and echoing peals of thunder,

"King of kings, and Lord of lords! Hallelujah!" my soul thrilled with exultation at this external homage to the Deity, and the time seemed not far distant when "one song shall employ all nations,"

"The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous Hosanna round."

S. J. M. M.

The Evangelical Alliance.

A general meeting of the members and friends of the Evangelical Alliance, was held at Freemasons' hall, Great Queen-street, on Wednesday evening, relative to the circumstances of their oppressed and persecuted fellow-Christians on the Continent. The large hall was well filled. Among the gentlemen present we observed the Rev. Drs. Steane and James Thompson; Revs. B. W. Noel, James Stratten, J. A. Thelwall, R. H. Herschell, J. P. Dobson, Signor Gadaleta; J. W. Alexander, Esq.; C. L. Bevan, Esq.; George Hitchcock, Esq.; J. Clayton, Esq., and many others. Tea and coffee having been served,

T. R. Wheatley, Esq., took the chair and addressed the meeting.

The Rev. Dr. Steane having read a portion of Scripture and offered prayer,

The Rev. R. H. Herschell related several

most affecting cases of severe trials which were endured by the servants of Christ for reading the Scriptures; but, owing to the fact, that wherever these things were made public by the press, the Jesuits and spies instantly communicated with the persecutors, who were not slow to make use of the facts thus communicated to the injury of those persons whose benefit was sought. In many cases, persons, both in the Italian, Tuscan, and Neapolitan States, were rudely and most cruelly torn from their homes and families, and hurried off to prison, without knowing for what offence they were arrested; but these outrages against every principle of justice had, to his own knowledge, led, in several instances, to the diligent and saving study of that very Book which, by these means, it was expected would be effectually suppressed. The Bible was now a strictly prohibited book. If a man was found reading it, he was at once accused of wishing to undermine the religion of the country, and punished accordingly; great numbers had been imprisoned, but, as all the newspapers except those under the censorship of the Government were suppressed, it was quite impossible to get any correct information as to their numbers. Some of these journals were full of the most monstrous lies. The "Echo" especially—a paper something like the "Tablet," but more violent—was continually full of the grossest falsehoods respecting the cruelties practised by the Protestants of England on their Catholic fellow-subjects, and the articles were publicly read to the children of the schools. When this was being done on one occasion, a little girl declared that she did not believe the statements; and, as a punishment for her audacity, she was compelled to kneel for several hours before a picture of the Virgin Mary; but so much did the little thing resent it, that she was heard to exclaim, "Shan't I hate the Virgin when I get out of this?" Thus their very strictness and severity tended to produce disbelief and absolute disgust. Despite of everything that could be done by the priests, it was an undoubted fact, that the Bible is making its way into Italy, and every fresh persecution but stimulated others to obtain it.

Another hymn having been sung, the Rev. Mr. Thelwall offered prayer.

The Rev. H. R. Rule in a few sentences urged the necessity for practical measures being adopted for the emancipation of their persecuted brethren, so far as practicable.

Signor Gadaleta, formerly a benedictine monk in the kingdom of Naples, who was introduced by the Rev. R. H. Herschell, as a gentleman of noble family, who had been called upon to endure severe persecution on account of his religious convictions, addressed the meeting in Italian, to the following effect: I who am lately come from Italy, am not only conscious of the things which have happened there, but also of the sentiments of the Italians themselves. I myself am regarded in Italy as a heretic, and held to be accursed even in the eyes of my relations, and, in the eyes of the Pope, am an object of scandal and persecution. (Hear, hear.) At the present moment I should like to give you an exact relation of the state of Italy, but the affairs of that country are so delicate, that secrecy is indispensably necessary; I will, therefore, speak a little in general without going into particulars. I will say that Catholicism in Italy is becoming a thing altogether material, and wholly losing its spiritual character. (Hear.) The Romish religion is resting on a basis altogether human; so that as soon as the Pope and the priests lose credit with the people, away goes the religion. (Hear.) Religion itself has little hold upon the people of Italy at the present time. The priests have shown clearly enough what they are. (Hear.) And the Pope, as the representative of that religion, has shown that he is not only a man, but worse than a man. (Hear, hear.) So that the people have by little and little lost every object of confidence, and therewith goes the religion of the Pope. The concomitant cause of this state of things has been recent political events; but we should observe, after all, that the greater part of the Italians have confounded the religious idea with the political. (Hear.) We ought to respect the political movement as an accessory cause to the religious movement, but only in a secondary point of view. Religious ideas in Italy are not yet well cultivated; therefore it is the duty of all those who desire to promote the cause of religion in Italy, to distinguish between the religious and the political movement in that country. I might give some very encouraging intelligence of the striking conversions which have taken place in my country. There are many, even among the priesthood, not excepting the Bishops, who have come to entertain correct views of Christianity; and when enlightened persons see this, they come to the conclusion that Protestantism is not so poor and sordid a thing as they have been taught to believe that it is. By the priests of Italy, Protestantism has been depicted as of all things the most horrible. (Hear, hear.) We have, therefore, now to make known, that Protestantism and Chris-

tianity is one and the same. (Hear, hear.)—Some are waiting for this consolation, who dare not speak out their thoughts. (There are many in Italy who would fain see the triumph of the pure Gospel over the errors of Popery, but they dare not lift up their voices to implore the succor of their Protestant brethren in England, because imprisonment and every sort of persecution would impede and stifle their cry. (Hear, hear.) But surely it is the duty of Christians, of all who love the Lord Jesus, to promote the cause of Christianity in Italy; for, in connexion with religion, Italy is the most interesting, perhaps, of all countries. Who that hears me, does not know that Italy is the stronghold of Popery, and that there is to be found the most formidable enemy to Christianity? Every effort that can be put forth is employed there to overwhelm the truth. (Hear, hear.) I think that the cause of Italy is less considered than it should be by generous England. I see missionaries from this land everywhere else; and I see in this capital temples and churches, for men of every nation except the Italian; and you have no mission for Italy. Is Italy so contemptible that she is not deserving of this? I would now remind Englishmen that they might spend on Italy some portion of that generosity which they have bestowed on every other nation of the world. (Cheers.) The British Banner.

Influence of Transcendentalism.

Transcendentalism is destined to exert a dangerous influence in this country. The writers who have been most active in propagating this system in Germany possess a character which is calculated to give them too ready an access to the confidence and respect of literary men in this country. They are generally men possessing the extensive erudition which belongs to professors of German Universities. They are most extensively read in the history of Philosophy; they have made themselves most intimately acquainted with all the philosophical opinions which have ever prevailed, and with the peculiar arts and trains of reasoning by which their advocates have supported them. With the whole map of the past course of human thought and opinion before them, their works have an air of learning, acuteness, and consistency which give a plausibility and authority to doctrines which in Christian countries have always been considered absurd and licentious.

These writers, holding places in theological schools and Christian Universities, have from the first been compelled to adopt a systematic course of concealment. Their unbounded scepticism openly taught would have alarmed the vigilance of the magistrate and excited the ridicule of the populace. They have denied the existence of mind and matter, and yet retained, most studiously retained, all the common phraseology of those who believe in the existence of mind and matter, as distinct essences.

They have denied the existence of a personal God, or any God different from that held by Spinoza and acknowledged by atheists of every school, and yet they retain all the terms which are employed by Deists and Christians.

They have denied the inspiration and rejected the great doctrines of the gospel, and yet, throughout their writings, they studiously incorporate with their scepticism and infidelity all the phraseology which is current amongst the most evangelical denominations.

Even where they systematically teach a rationalism directly calculated to annihilate the authority of the Scriptures, they studiously keep up the use of all the terms employed by those who most cordially acknowledge the inspiration of the Bible. They teach their rationalism as a certain kind of inspiration, which is as much possessed by those who read as by those who wrote the Scriptures.

The peculiar principles on which transcendentalism is built are most extensively received, we believe nearly universally received, in Germany; and the great difference in the philosophical opinions amongst the literary classes lies in this, that one class hesitate to carry out the fundamental principles in which all agree to their natural and necessary results—the other have no such scruples as to belief—but still find it necessary to conceal from the public and to cover with the language of evangelical religion their atheism and universal scepticism. The fundamental principles of philosophy, the very philosophical nomenclature of Germany when intelligently adopted, lead to the most dangerous infidelity and scepticism on all the great points which are the basis of every religious, civil, and social institution.

The admiral structure of the German Universities, the great number of learned men they are constantly producing, the wonderful accuracy and vast extent of their researches, literary, philosophical, and scientific, give them an influence and ascendancy in the literature and philosophy of Europe, which will doubtless prove to be disastrous. German rationalism and German philosophy are extending themselves

in a thousand channels throughout the civilized world.

German infidelity is little more than a systematic attack on certain fundamental principles of human belief, certain first truths, which are the foundation of all reasoning, the supports of all other truths, but which cannot be proved themselves—which must be taken for granted—we call them truths, but they are in fact nothing but instinctive beliefs received without proof, and incapable of proof. Now as the conclusions of all discursive reasoning are deduced from other truths previously known, it follows that in tracing these conclusions back, we must arrive at certain first truths which are incapable of proof, truths which are instinctively known to all mankind: these are nothing but instinctive beliefs—doctrines which all are forced to receive; which all at once acknowledge that it is absurd either to question or to attempt to prove. Now here is the favorite field of all systems of scepticism. * * *

The great peculiarity of the transcendental philosophy is that it is an attack on first truths on the instinctive beliefs of the human mind. But while we admit that it has been conducted with much learning, much ability, and its true objects disguised with great skill and some apparent sincerity; while we admit that the authors have made free use of the sceptical systems both of ancient and modern times, we boldly affirm that these writers have given us nothing which bears the faintest resemblance to the deep and subtil reasoning of Berkeley and Hume, or of the Ancient Sceptics. We will go further. We have no doubt that the writings of the present race of German Transcendentalists will be preserved as monuments of the weakness, folly, and madness of which human reason is capable when released from the restraints of religion and conscience, under the influence of a false logic and a cunningly devised philosophical nomenclature. * * *

We regard the German philosophy as immeasurably the most dangerous which has appeared. It is too often represented as obscure, absurd, full of mysticism, abstractions, sentimentality, &c., and therefore, little to be dreaded by the sober good sense of the Anglo-Saxon race; but it is the regular systematic work of men of talents and learning—men of vast philosophical information and research. It is the most general, systematic, and powerful attack which has ever been made on those great first truths, which are at the foundation of morals and religion, of government, and all society. It is the philosophy of a nation—of a nation of scholars, of men of science, whose works are penetrating into every civilized and polished country. It has descended to the lower classes of the community; it is aiming to become the philosophy of Europe and America. It embodies an array of talent, of learning, of research on these great points which cannot be said to exist elsewhere. It will extend itself and become the philosophy of the civilized world, unless it is met, and vanquished, and routed in the field of controversy. It so powerfully harmonizes with the corruptions of human nature, that it will be opposed and destroyed, only by a philosophy which recognizes the truth and authority of the word of God. That infidelity, which shall exist in these days of light in Christian lands will hereafter take the form of transcendentalism. The Panoplist

The Redeemed Inheritance, and its Rightful Owner.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

Passing by the Royal Exchange, I observed that the large letters which are affixed in front of that noble edifice were taken down and placed under the portico. I was afterwards informed that this was done in order that they might be illuminated and replaced. A glance at one of the words, the word "fullness," led me to ruminate upon the well-known text in Psa. 24:1, "The earth is the Lord's and the fullness thereof;" and I was impressed with the majesty and comprehensiveness of the sentence. I also called to mind that it was at the suggestion of the Prince-Consort that these words were placed in such a conspicuous situation, and that the same noble personage had caused the same impressive sentence to be printed on the cover of the Catalogue of the Great Exhibition. While musing upon these points, the inquiry arose in the mind, "Is it so?" and this inquiry assumed a twofold form. First, is the application of this Scripture correct, or in agreement with the mind of God? Secondly, do the actions of men accord with the acknowledgment here made?

It is an ungracious task to approach a subject with the language of inquiry, which is already calling forth that of eulogy, or to utter a word of admonition where nothing is heard but exclamations of admiration. But still, such inquiries and admonitions may be necessary, and it may be true wisdom to give heed to them.

Let us, then, in a spirit of reverence for truth, and with earnest prayer to God, attend to the

first question. Is the meaning usually attached to the first verse of the twenty-fourth Psalm the true one? This text is used as a testimony to the existence of God,—to his power as the great Creator,—his goodness as a God of providence,—and his wisdom as the Author of all man's inventive skill and productive power. Those who have inscribed the words where they are, wish them, I suppose, to be considered as saying on their behalf, "Thou, Lord, hast founded all, and we acknowledge thee as the great Father of this goodly universe. The earth, with all it contains, is thine, and we own thee as its proprietor."

All this is true and good. No one wishes to dispute these facts, and it is meet and right to acknowledge them. The quotation of Psa. 24:1, by the apostle in 1 Cor. 10:26-28, not only proves all this, but proves also that the passage is applicable to the Lord Jesus, into whose blessed hands all things are given; who is "Lord of all, and Lord over all;" and by whose glorious mediation all things are spared for man's use generally, and sanctified specially for their benefit who are his brethren, and who shall be joint possessors with him of all things; "For all things are yours, whether the world, or life, or death; and ye are Christ's, and Christ is God's."—1 Cor. 3:22, 23.

But the question still returns,—although this is a meaning, and contains a glorious fact,—yet is it the meaning of this passage? Is the truth taught us by this psalm nothing more than that God is the Creator and Governor of the world? that all things belong to Him by right of creation, and that He overrules all times and events? Are these the truths God is here teaching? In other words, is this passage declarative or prophetic? Does it describe what *now is*, or what *is to be*? Does it bring before us the present confused and disorganized world, overruled by that great and holy Being whose authority is generally disowned,—or "the world to come," where all shall be order and beauty, and where "God shall be all in all?" There is every reason, I think, to conclude that this psalm describes the latter and not the former condition of this earth; and, consequently, to confine this sublime declaration to the present state of things, is to mistake God's meaning, and to come short of his design. Much, very much harm results from applying to the present period those passages of Scripture which refer to the future. By such procedure a false sense of security is induced, the eye of hope is dimmed, and the reader is, in a great measure, cut off from sympathy with God in that subject of which he hath spoken.

The twenty-fourth Psalm is one which unquestionably refers to "Messiah the Prince." It describes him as the possessor of all things, by whom and for whom all things were created (vs. 1, 2),—as the worthy one; and the *only* worthy one of all the human family who, on the ground of perfect personal righteousness, can claim to "ascend the hill of the Lord and stand in his holy place." He having "glorified God on the earth, and finished the work given him to do."—vs. 3-5. He who hath done all this, whose right it is to enter heaven and take possession of his Father's throne, hath done all as the head of a chosen race; who, being predestinated to be conformed to Him, having been given to Him and sanctified by his blood, are counted to the Lord for a generation. (V. 6, compared with Psa. 22:30.) The Lord Jesus is the leader and forerunner of his people in tribulation, in grace, and in glory.

The closing words of the psalm before us are peculiarly sublime; and when listened to with a believing and loving ear, the heart of the listener is filled with rapturous wonder, holy joy, and lively hope. A triumphant Conqueror, a glorious King appears; He enters the everlasting doors, and takes possession of a kingdom which cannot be moved. He is welcomed by Him who said with Divine delight, "Who is this that engageth his heart to approach unto me?" (Jer. 30:21), and "Thy throne, O God, is for ever and ever."—Psa. 45:6. He is enthroned amidst the joyful acclamations of all holy and redeemed beings, for "when God bringeth again the first-born into the world, he will say, Let all the angels of God worship him."—Heb. 1:6. Then will they sing in responsive choirs, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. The Lord of hosts, he is the King of glory."

That this sublime passage did not receive its full accomplishment when Christ ascended from Mount Olivet, seems evident from the fact, that after that event the apostle says, "We see not yet all things put under him."—Heb. 2:8. The earth, with its fulness, is not yet his. His name, as the glorious Anon, is not yet exalted in all the earth, although he hath set his glory above the heavens. (Psa. 8:1.) When "he comes in his own glory," and "sits upon the throne of his glory" (Matt. 25:31), he will be revealed as "the King of glory," victorious over

all his foes (Rev. 19:16), "KING OF KINGS, AND LORD OF LORDS;" and his people, who in all ages have been conformed to him in suffering and service, will become the denizens of his glorious and everlasting kingdom.

Then the earth will be indeed "the Lord's, and the fulness thereof; the world, and they that dwell therein." It will be filled with the knowledge of the Lord, and with the glory of the Lord, as the waters cover the sea. Then "Jehovah will be king over all the earth; in that day there shall be one Lord, and his name one." A careful comparison of Psalm 24:1, 2, with those passages just cited, and also with the 93d, 96th, 97th, 98th, 99th Psalms will, I think, lead to the conclusion, that the two verses under consideration are prophetic of "the times of the restitution of all things." Observe, it is not only said that "the earth is the Lord's, and the fulness thereof," but also "the world, and they that dwell therein." Creation will then be renewed, it will be delivered from the curse. The earth shall yield her increase; the world shall exhibit a glorious fulness; and all shall be used for God, and God owned in all, on the ground of this long expected renewal (Rom. 8:19-22),—expected because promised. Creation is commanded to rejoice when the Lord cometh. The heavens, the earth, the sea, the fields, the floods, the trees of the wood, are all exhorted "to sing out at the presence of the Lord."—Psa. 98:11-13. Then will be fulfilled what is written in that sublime ode, so descriptive of creation's beauties and the Creator's glories: "Thou sendest forth thy Spirit, they are created: and Thou renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works."—Psa. 104:30, 31.

Then shall man also, for whose sake creation was cursed,—man, the defier of heaven and the defiler of earth,—fallen and filthy man,—shall become, in the highest and noblest sense, "the Lord's." God's will shall then be done on earth as it is done in heaven. Man will no longer "say to the Almighty, Depart;" and God will no more be constrained to say, "Ye are not my people." "God will rest in his love, and rejoice over his people with singing;" and man will say to his fellow-man, and nation will exclaim to nation, "O come, let us worship and bow down; let us kneel before the Lord our Maker, for we are the people of his pasture and the sheep of his hand." Thus shall nature be renovated and man be renewed, and the whole world, with its fulness, be presented by the redeeming Son to the living Father as a glorious trophy of His power to save. Then will He be seen to be "The Lord of hosts, mighty in battle." That great conflict described so frequently and minutely in God's word (Isa. 63:1-3; Psa. 2d; Zech. 14th; Rev. 19th), will then have been fought; all principality and power put down; Satan's head bruised; and death swallowed up in victory. The anti-typical David, victorious over all enemies, shall ascend with gladness to the long-promised throne, "His own throne," and all the companions of his tribulation shall share His triumphs, enter into His joy, and participate in His inheritance.

Concerning this restored and stable state of things, it is written, in Psalm 24th, 2d verse, "For He hath founded it upon the seas, and established it upon the floods." If Psa. 93:3, 4, Psa. 46:1, 2, Isa. 17:12, Dan. 7:2, 3, and particularly Rev. 17:5, are studied in connexion with this verse, it will, I think, appear evident that the reference is not to natural, but symbolic floods; and that the great truth here taught is, that God's everlasting kingdom will be founded upon the ruins of all earthly sovereignties, which must all be displaced to make way for it. The scene, or platform of the kingdom of God, will be where the floods of ungodly men and tumultuous nations once tossed their wild waves. It will thus be *recovered territory*, won back from what seemed doomed to be the perpetual domain of the ocean of sin. How striking and how beautiful is the contrast in Daniel 7:17, 18, when viewed in this light: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." We are also taught that this kingdom will be founded in spite of all the opposition made by those who bind themselves against the Lord and against His Christ. Looking at these enemies of God, and at their efforts, as described in Psa. 2d, one may exclaim, "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves," but vain is their opposition. "The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." In a similar strain the prophet Isaiah speaks, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of

the mountains before the wind, and like a rolling thing before the whirlwind."—Isa. 7:12, 13.

But this awful preliminary work has not yet been done, and therefore, in the prophetic sense of the words, *the earth is not yet the Lord's*, nor are they who dwell therein his people. Voices in heaven have not yet been heard proclaiming "the kingdoms of this world are become the kingdoms of our Lord and of His Christ." The time is not yet come for that anthem to be sung which shall be louder than the thunder's mightiest tones and ocean's loudest roar combined; yet sweet as "harpers harping with their harps," "Alleluia, for the Lord God omnipotent reigneth." God does not now reign in the sense which this song celebrates. That kingdom is not come for which the Church has prayed so long. The fulness of the earth is not yet devoted to God, nor hath the earth such a fulness to be devoted as it will have, when "the times of refreshing shall come from the presence of the Lord." Satan is still the prince of this world, its god, and its king. The Lord Jesus, its rightful Sovereign, is still rejected; and God, the Creator and Preserver of all, unknown to, or unacknowledged by the vast proportion of earth's population. The earth is not yet founded as it will be. (Psa. 89:11-13.) The world is not established that it cannot be moved. (Psa. 93:1.) It is now all disjointed and out of place. The faithful and true witness testifies, "The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it."—Psa. 77:3. Before it is founded and established it must be dissolved still more. Such passages as the following have yet to be made good: "The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly."—Isa. 24:18, 19. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted."—Psa. 45:6. Yet once more, I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Heb. 12:26, 27. O it is a great and terrible day of which these and many like Scriptures speak. And though men say, "Where is the promise of His coming?" "All things continue as they were;" yet the day of the Lord will come; the day of melting and re-casting; the day of dissolving and of re-union; the day of destruction and of deliverance. And blessed are they "whose hearts are not overcharged with surfeiting and drunkenness and the cares of this life," but who stand with girded loins looking for the blessed hope, and receiving, while communing with Him, a "kingdom which cannot be moved."—(To be continued.)

The Skeptic Silenced.

Many years ago there came a gentleman to Liverpool who occupied a pulpit there for two or three years, and during that time he delivered a course of lectures which excited considerable interest, especially among the young men of the town. He attempted to prove that almost everything which the Scriptures declare was not true. He tried to prove that there was no devil, no Atonement, and, in short, nothing which the Bible says there is. One morning, after he had been delivering one of these lectures, I happened to be in a stage coach, going to a town some distance off, to speak at a Bible meeting. I was alone in the coach for a little while. Presently three young men entered and took their seats. One of them was a hard-mouthed youth, and he spoke in a strong rough tone of voice, and laid down the law with great authority. His companions seemed to look upon him with great respect, and pay much deference to his opinions. We had not proceeded far when he said, "Did you hear such a one last night?" "No," said one of his companions, "what was he preaching about?" "Oh, he did for the devil in grand style." "Did for the devil," said the young man, "how do you mean?" "Why he showed there was no devil, to be sure!" "Ah," said one, "but I think that's sooner said than done." "What, do you believe in the devil?" asked the first speaker. The young man thus questioned looked at me in amazement, and then at his companions, and said, "What, don't we all believe in the devil?" "No," said the confident young man, "I don't believe in the devil or any such stuff; neither does any man who pretends to a grain of reason or common sense; I believe only in a wise and powerful God Almighty." Well, thinks I to myself, here am I among three young men, and I sit still and say nothing. I certainly must speak. Take care what you are about, thinks I to myself, such fellows as these are not to be trifled with; if you don't mind they will trip you up, and it will be worse for the cause you mean to serve.

Whilst I was thus casting about in my mind, I thought that my time for speaking had gone by, and my conscience condemned me. I determined, however, that if the subject should be

started again, come what would, I would cast myself on the Divine guidance and direction—for I felt it was one of those cases in which I might do so—and put in a word. Well, sure enough, I did not wait long for an opportunity. A reference was made to the Bible, when the remark was again heard, "I don't believe in the devil, nor any such stuff, nor do any men who pretend to a grain of reason or common sense." I looked at him and said, "Sir, I pretend to a grain of reason or common sense, and yet I do believe in the existence of the devil or Satan. Now sir, I call upon you as a gentleman, no doubt possessing many grains of reason and common sense, to say why you do not believe these things?" I thus drew the burden of proof upon him. His friends looked mightily pleased, and seemed greatly to enjoy the idea of the coming conflict.

He did not seem quite so well satisfied, but took the measure of me from top to toe, and seemed revolving the matter in his mind. At length he said, "Why, sir, I don't believe it, because it is utterly contrary to reason and common sense." "But," said I, "that is no argument, remember; do you believe the Bible?" Yes, sir, I do. I am not a Deist. "I am very glad to hear you say so. Now we have some ground to go upon. Is there such a word in the Bible as devil or Satan?" "Yes, sir." "And pray, sir, what do those words mean?" He did not like that at all, but presently he said, "They mean a great many things." "Then it will be easy for you to tell me one: give me the one that comes first to mind." He looked very blank; at last he said, "The words very often mean the grave." "Grave," said I, "we'll try that, sir." In the book of Job you read, "There was a day when the sons of God came to present themselves before the Lord, and the grave came also among them." He was very grave indeed, and his companions roared with laughter. "It does not mean grave there," said he. "Well, as you have been rather successful at first, you had better try again." "It sometimes means an evil principle within us," he replied. He is coming nearer the mark now, thought I; and I said, "Well, we'll try that. You read in the gospel by Matthew, that our blessed Lord was led of the Spirit into the wilderness forty days to be tempted of the evil principle within him. Do you believe that Jesus Christ had an evil principle within Him, such as you and I have, sir?" "No, sir, I don't." "Then that won't do; give me another." But he was not able to stand that; and he looked at me as if he would have murdered me, and roared out, "I did not speak to you, sir." I told him that he spoke to every man who had a grain of reason or common sense, and I appealed to his friends whether I had a right to claim that character; and, amid great laughter, they declared that it was evident I had too many grains for him. And there we sat till we had finished the argument. This suffices as an illustration of a practical mode of dealing with such men. And so it is with much of modern infidelity, the breath of Scripture and common sense will blow it all away.

Geology and Scripture.

(Continued from our last.)

Other geologists, assuming that certain vast and widely separated chronological eras are marked by certain geological divisions or groups, in the sedimentary formations and fossil deposits, persuade themselves that the six days of Moses correspond to those eras and divisions; and that each of those days, therefore, must be intended to signify a period of incalculable duration. In the language of some of them, the "six days" signified all the cycles of duration up to the creation of man; and the "seventh day," signified all subsequent time, including the present and future. Others, who regard the six days as six immense periods, do not appear to feel themselves called on to furnish any explanation of the seventh day.

This hypothesis is in every particular irreconcilable with the literal statements of the Mosaic narrative, and the fourth commandment. That the six days signified six literal days, of twenty-four hours each, and could not have represented respectively more than one revolution of the earth, is demonstrated by the fact, that each of them was defined by the occurrence of its *morning and evening*; and by the fact that every seventh was undeniably a natural day, for it was to recur at the close of every successive period of six natural days.

To impart any shadow of plausibility to the notion that the "days" signified six long periods, it would be necessary to show that each of those periods, however long, comprised but one revolution of the earth, and that on the seventh and all subsequent days, that revolution was hastened, so as to occupy but twenty-four hours. And until that can be shown, either the Scripture account, or the geologic theory must be abandoned. To avoid this issue, some geological expositors observe that the word day is sometimes employed by the prophets as a symbol, to

represent a year, and sometimes to represent a thousand years, and they intimate that it may possibly be so used by Moses in his narrative of the creation. But even on that absurd supposition the "six days" could represent no more than six thousand years, which would be no more adequate to satisfy the demands of the geological theory of antiquity, than six thousand minutes could be. That theory requires incalculable and inconceivable myriads of ages. "The imagination," says Lyell,—referring to a single and comparatively insignificant geological operation, "may well recoil from the vain effort of conceiving a succession of years, sufficiently vast to allow of the accomplishment of contortions and inversions of stratified masses, like those of the higher Alps; but its powers are equally incapable of comprehending the time required for grinding down the pebbles of a conglomerate 8,000 feet in thickness." Besides, if each of the six days signified a thousand years, the seventh day also must, by the same rule, have signified a thousand years. And if that was the meaning of Moses in Genesis, where, after narrating the events of the six days, he announces the sanctification of the seventh as a day of rest; such undoubtedly was his meaning where he repeats the same thing in Exodus, and accordingly the text should be read as follows:—"Remember the seventh thousand years, to keep it holy. Six thousands of years shalt thou labor and do all thy work; but the seventh thousand years is the Sabbath of the Lord thy God; in it thou shalt not do any work.—For in six thousands of years the Lord made heaven and earth, the sea and all that in them is, and rested the seventh thousand years: wherefore, the Lord blessed the seventh thousand years, and hallowed it."

N. Y. Observer.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEB. 14, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

PAUL'S EPISTLE TO THE HEBREWS.

(Continued from our last.)

"Whereof we speak." Having ascertained that the "world" "to come," is that which is distinguished from "this world," by the SAVIOUR, as "that world," where they neither marry nor are given in marriage, and where those who are accounted worthy to obtain it "cannot die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection;" that it is the new earth which JOHN had a vision of, and for which PETER looked to succeed the conflagration of this, wherein dwell righteous persons; it is next to be kept in mind, that it is that world whereof the apostle is speaking in this epistle. It is in that regenerated earth, then, that the throne of the Son is to be "forever and ever" (1:8), and respecting which the things are spoken that we are to give such earnest heed to, lest we let them slip. (2:1.) That, too, is the "rest" of which there is left us a promise of entering (4:1); and which was confirmed unto us by the oath and promise of God to ABRAHAM (5:13-10.) It is that to which the new covenant pertains which God was to make with his people (8:8.) It is what ABRAHAM and those of his faith saw afar off and died in the hope of (11:13)—the better thing provided for us, that they without us should not be made perfect (11:40.) For this entire epistle is a connected logical argument, tending to one point—the rest in reserve under the new covenant; and PAUL here affirms that it is "the world to come," of which he is speaking.

CHAPTER II.

Vs. 6-8—"But one in a certain place testified, saying, what is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou didst make him a little lower than the angels; thou didst crown him with glory and honor, and didst set him over the works of thy hand; thou hast subjected all things under his feet."

This quotation is from the 8th Psalm of DAVID, which adds to the things here quoted as put under the feet of man: "all sheep and oxen, yea, and the beasts of the field; and the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."—Psa. 8:7, 8.

Referring to this Psalm, as the testimony of "one in a certain place," was a reverential mode of quoting a high authority, customary in those times.

The Psalmist had been contemplating the works of God, which he thus contrasts with fallen man. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou has ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him?"—Psa. 8:3, 4. Dr. CLARK translates this last text: "What is miserable man, that thou rememberest him! and the son of man that thou visitest him?" And the phrase "lower than the angels," he renders "less than God"—man, at the creation, being placed over all his works: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."—Gen. 1:26-30.

This original dominion, man, by sin lost. ADAM disobeyed, and God said unto him: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:17-19. Thus was the design of God respecting this earth for a time postponed, and it has not yet been carried into effect. "The very beasts, which sported in Eden, and the fowls of the air, to all of which ADAM gave names, (Gen. 2:19) became wild and rebellious against man, and are, with him in bondage; so that PAUL in commenting on the Psalm of DAVID, adds:

V. 8—"For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."

Thus what God gave to ADAM, and what DAVID said of man, was not true of the race at the time when PAUL wrote, and is not true of it now. In another place, PAUL shows that this lost state is not to continue. He says: "I reckon, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. 8:18-23. This however could not be without the intervention of a new representative head of the race to suffer in the place of those who are to be redeemed, and thus to restore what was lost by the sin of the first ADAM. Thus PAUL adds:

V. 9—"But we see Jesus, who was made a little lower than the angels for the suffering of death, (that he, by the grace of God might taste death for every man,) crowned with glory and honor."

Having tasted death for us, it follows, that "as in ADAM all die, even so in CHRIST shall all be made alive," (1 Cor. 15:23)—he having become the federative head of the redeemed. While "the first man was of the earth earthy, the second man is the Lord from heaven" (1b. v. 47); "who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that JESUS CHRIST is Lord, to the glory of God the Father."—Phil. 2:6-11.

While Jesus was thus made "a little while inferior to angels"—*mar. reading*—by the suffering of death, having tasted it for us, he has again been restored to "the glory he had with the Father before the world was," (John 17:5); "being by the right

of God exalted," (Acts 2:33), "to be a Prince and a SAVIOUR, for to give repentance to Israel and forgiveness of sins."—Acts 5:31. But all things pertaining to this world, are not to be put under him till the "end" cometh, when he shall have rescued the kingdom from the power of the usurper and delivered it up "to God even the Father"—it being now a revolted province—"when he shall put down all rule and all authority and power: for he must reign, till he hath put all enemies under his feet.—The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him, that God may be all in all."—1 Cor. 15:24-28. Thus the world that is to be subjected to him, is "the world to come," when death shall have been destroyed, all the consequences of sin removed from the earth, and the second ADAM shall have recovered what the first ADAM lost. This is to be accomplished by virtue of the sufferings which he endured for the guilty.

V. 10—"For it became him, for whom are all things, and through whom are all things, in leading many sons to glory, to make the Author of their salvation perfect through sufferings."

"Thus it behoved CHRIST to suffer, and to rise from the dead the third day."—Luke 24:46. He was "despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:3-6.

"For whom are all things, and by whom are all things." "There is but one God, the Father, of whom are all things, and we in him; and one Lord JESUS CHRIST, by whom are all things, and we by him" (1 Cor. 8:6); whom God "hath appointed heir of all things, by whom he also made the worlds."—1:2. "For of him, and through him, and to him, are all things."—Rom. 11:36. "For by him were all things created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1:16, 17.

He bringeth "many sons unto glory," by "tasting death" for them, so that God "might be just, and the justifier of him which believeth in Jesus."—Rom. 3:26. For as many as receive CHRIST, to them he gives "power to become the sons of God—even to them that believe in his name."—John 1:12. These will constitute "a great multitude, which no man could number, out of all nations, and kindreds, and people, and tongues," who will have "washed their robes and made them white in the blood of the Lamb" (Rev. 7:9-14),—redeemed from "under the law that we might receive the adoption of sons."—Gal. 4:5.

These being led to glory by CHRIST, he "becomes the Captain of their salvation," according to the prediction, "Behold, I have given him for a witness to the people, a Leader and Commander to the people."—Isa. 55:4. Thus CHRIST is "the Head of the body, the church" (Col. 1:18); being exalted to be "a Prince and a Saviour," (Acts 5:21);—the Shepherd and Bishop of your souls (1 Pet. 2:25); in whom "we have a great High Priest that is passed into the heavens" (4:14); who "ever liveth to make intercession" for his people.—8:25.

For this work CHRIST was consecrated, or made "perfect through sufferings." "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God a high priest after the order of MELCHISEDEK."—Heb. 5:8-10. "Without shedding of blood, there is no remission" of sins; and "so CHRIST was once offered to bear the sins of many."—9:22, 28. "His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness."—1 Pet. 2:24.—(To be continued.)

MOVEMENTS OF KOSSUTH.

We find the following report of the recent interview between KOSSUTH and Mr. CLAY in the *National Intelligencer*. It was written by Hon. PRESLEY EWING, of Kentucky, and revised by Senator JONES, of Tennessee, both of whom were present, together with Gen. CASS and Mr. FEUDAL, of Washington city.

M. KOSSUTH was introduced by Mr. CASS at about three o'clock. On being presented to Mr. CLAY, who rose to receive him, "Sir," said he, "I thank you for the honor of this interview." "I beg you to

believe," said Mr. CLAY, interrupting him, "that it is I who am honored. Will you be pleased to be seated?"

After the mutual interchange of civilities, "I owe you, sir," said Mr. CLAY, "an apology for not having acceded before to the desire you were kind enough to intimate more than once, to see me. But really my health has been so feeble that I did not dare to hazard the excitement of so interesting an interview. Besides, Sir," he added with some pleasantry, "your wonderful and fascinating eloquence has mesmerized so large a portion of our people, wherever you have gone, and even some of our members of Congress," waving his hand towards the two or three gentlemen who were present, "that I feared to come under its influence, lest you might shake my faith in some principles in regard to the foreign policy of this Government which I have long and constantly cherished. And in regard to this matter, you will allow me, I hope, to speak with that sincerity and candor which becomes the interest the subject has for you and myself, and which is due to us both as the votaries of freedom. I trust you will believe me, too, when I tell you that I entertain ever the liveliest sympathies in every struggle for liberty, in Hungary, and in every country. And in this, I believe, I express the universal sentiment of my countrymen. But, sir, for the sake of my country, you must allow me to protest against the policy you propose to her. Waiving the grave and momentous question of the right of one nation to assume the executive power among nations, for the enforcement of international law, or of the right of the United States to dictate to Russia the character of her relations with the nations around her, let us come at once to the practical consideration of the matter. You tell us yourself, with great truth and propriety, that mere sympathy, or the expression of sympathy, cannot advance your purposes. You require material aid. And indeed it is manifest that the mere declarations of the sympathy of Congress, or of the President, or of the public, would be of little avail, unless we were prepared to enforce these declarations by a resort to arms, and unless other nations could see that preparation and determination upon our part. Well, sir, suppose that war should be the issue of the course you propose to us, could we then effect anything for you, ourselves, or the cause of liberty? To transport men and arms across the ocean in sufficient numbers and quantities to be effective against Russia and Austria, would be impossible. It is a fact which perhaps may not be generally known, that the most imperative reason with Great Britain for the close of her last war with us, was the immense cost and of the transportation and maintenance of forces and munitions of war on such a distant theatre; and yet she had not perhaps more than thirty thousand men upon this continent at any time. Upon land Russia is invulnerable to us, as we are to her. Upon the ocean, a war between Russia and this country would result in the mutual annoyance to commerce, but probably in little else. I learnt recently that her war marine is superior to that of any nation in Europe, except perhaps Great Britain. Her ports are few, her commerce limited; while we, on our part, would offer as a prey to her cruisers a rich and extensive commerce. Thus, sir, after effecting nothing in such a war, after abandoning our ancient policy of amity and non-intervention in the affairs of other nations, and thus justifying them in abandoning the terms of forbearance and non-interference, which they have hitherto preserved towards us; after the downfall, perhaps, of the friends of liberal institutions in Europe, her despots, imitating and provoked by our fatal example, may turn upon us in the hour of our weakness and exhaustion, and, with an almost equally irresistible force of reason and of arms, they may say to us, 'You have set us the example, you have quit your own to stand on foreign ground, you have abandoned the policy you professed in the day of your weakness, to interfere in the affairs of the people upon this continent, in behalf of those principles the supremacy of which you say is necessary to your prosperity, to your existence. We, in our turn, believing that your anarchical doctrines are destructive of, and that monarchical principles are essential to the peace, security, and happiness of our subjects, will obliterate the bed which has nourished such noxious weeds; we will crush you, as propagandists of doctrines so destructive of the peace and good order of the world.' The indomitable spirit of our people might, and would be equal to the emergency, and we might remain unsubdued even by so tremendous a combination, but the consequences to us would be terrible enough. You must allow me, sir, to speak thus freely, as I feel deeply, though my opinion may be of but little import, as the expression of a dying man.

"Sir, the recent melancholy subversion of the Republican Government of France, and that enlightened nation voluntarily placing its neck under the yoke of despotism, teach us not to despair of any present success for liberal institutions in Europe. It gives us an impressive warning not to rely upon

others for the vindication of our principles, but to look to ourselves and to cherish with more care than ever the security of our institutions and the preservation of our policy and principles.

"By the policy to which we have adhered since the days of Washington, we have prospered beyond precedent. We have done more for the cause of liberty in the world than arms could effect. We have shown to other nations the way to greatness and happiness, and if we but continue united as one people, and persevere in the policy which our experience has so clearly and triumphantly vindicated, we may, in another quarter of a century, furnish an example which the reason of the world cannot resist. But if we should involve ourselves in the tangled net of European politics, in a war in which we could effect nothing, and if in that struggle Hungary should go down, and we should go down with her, where then would be the last hope of the friends of freedom throughout the world? Far better is it for ourselves, for Hungary, and for the cause of liberty, that adhering to our wise pacific system, and avoiding the distant wars of Europe, we should keep our lamp burning brightly on this Western shore as a light to all nations, than to hazard its utter extinction amid the ruins of fallen republics in Europe."

Throughout Mr. CLAY's remarks M. Kossuth listened with the utmost interest and attention; and, indeed, throughout the whole interview he illustrated the rare combination of the profoundest respect without the smallest sacrifice of his personal dignity, exhibiting in all his bearing the most finished and attractive stamp which can be given to the true metal of genius. He did not enter, in his turn, upon a controversy of Mr. CLAY's views, but began by stating what he thought the reasons of the repeated failures to establish liberal institutions in France. Education and political information, he said, did not descend very deep into the masses of the French people; as an illustration of that fact he stated that hundreds of thousands, when voting for the first time to elevate LOUIS NAPOLEON to the Presidency, thought the old Emperor was still alive and imprisoned, and that the vote then gave would effect his deliverance. He gradually diverted his remarks to the affairs of Hungary, Austria, Russia, and Turkey; speaking of the exaggerated estimate of the strength of Russia; of the strength and weakness of Turkey—her strength, which consisted in her immense land force, and especially in her militia, or *landwehr*, as he termed it; her weakness, which was the liability of the assault of Constantinople by sea. And here, apparently in allusion to Mr. CLAY's conviction of our being unable to effect any thing in a European war, he spoke of the material aid which might be rendered Turkey, in a war with Russia, by a naval force for the protection of her capital. After a series of entertaining and instructive remarks about the condition and prospects of Europe generally, he rose to depart.

Mr. CLAY rose and bade him farewell forever, with the utmost cordiality and the kindest sympathy beaming in his face and suffusing his eye; and grasping Kossuth's hand, "God bless you and your family! God bless your country—may she yet be free!" Kossuth, apparently overwhelmed by the warm and earnest sympathy thus exhibited for himself, his suffering family and country, profoundly bowing, pressed Mr. CLAY's hand to his heart, and replied, in tones of deep emotion, "I thank you, honored sir! I shall pray for every day that your health may be restored and that God may prolong your life!" Mr. CLAY's eyes filled with tears, he again pressed the hand which clasped his own, probably for the last time, but could say no more.

Thus closed one of the most interesting scenes it has ever been the fortune of the writer to witness.

At Cleveland, recently, M. Kossuth was addressed by the Mayor of the city, to which the distinguished exile replied at considerable length. His address was received with great enthusiasm. The following is one passage:

"He thanked the people for allowing him time to rest before addressing them. He was like an exhausted bird crossing the foaming ocean, which rested its tired wings by reposing itself upon a ship until it had become sufficiently restored to go on. Their indulgence on his arrival was that ship—and he was now beating his tired wings against the sympathy which he had met—he had not created it, but only elicited it, as the steel elicits the sparks that pre-exist in the flint. If he pronounced upon certain questions he would only do the work of Messrs. HULSEMANN and BODISCO, and he was not fool enough to become the tool of Russia in that way."

Subsequently he delivered another great speech at the Melodeon, in Cleveland, to an audience of about one thousand persons, who had paid from \$1 to \$3 for admission. "This," said Kossuth, was the one hundred and fifty-sixth time he had addressed an American audience in the tongue he learned from Shakspeare." The time for speaking had passed, and the time for action had arrived. Addresses on behalf of the ladies, the clergy, the Germans, and other bodies, were presented.

(From the New York Daily Times.)

CHRONOLOGY

OF

The Principal Events of 1851.

(Continued from our last.)

AUGUST.

Aug. 1.—The Lord Mayor of London, with several of the Royal Commissioners of the Great Exhibition, visits Paris: and the party are entertained with balls, dinners, reviews, and mock battles.

3.—An expedition against Cuba sets out from New Orleans, in the steamer *Pampero*. The expedition consists of some four hundred and fifty men, under the command of Gen. Narciso Lopez. The steamer leaves New Orleans at day-break, but her engine being out of order, she runs aground, and is towed to the mouth of the Mississippi, and thence departs for Cuba. (See subsequent events of the expedition, in chronological order below.)

4.—President Pineda and Cabinet, of Nicaragua, are arrested by the ex-Minister of War, General Munoz, and are sent to Port La Union, Tigre Island. Don Justo Albanaaz is chosen President. Leon being in possession of Munoz, the Senate assembled at Grenada, and Don Jose del Montenegro is elected President. Affairs assume a hostile aspect.

5.—Volcanic eruption in the mountains of Martinique. Six craters are in full activity.

6.—Democratic State Convention of Ohio meets at Columbus.

9.—A violent storm takes place in the South-western States, injuring property to a large amount.

—The British Parliament prorogued by the Queen in person.

10.—Destructive freshet in Iowa. Trees are uprooted, buildings carried away, etc.

12.—The Nicaragua route from the Atlantic to the Pacific oceans, is opened by the arrival of the steamship *Prometheus* at New York from San Juan de Nicaragua.

13.—The people of Litchfield, Conn., celebrate the Second Centennial of the organization of that county. The ceremonies continue for two days.

15.—Destructive tornado in Missouri, accompanied by heavy rain, thunder and lightning; much property is destroyed.

17.—The sea is violently agitated at the Island of St. Lucia; the tide rises to an unprecedented height.

—Popular commotion at Durango (Mex.), growing out of the exorbitant price of corn; the rate is reduced, and the excitement ceases.

19.—The Catholic Defense Association is inaugurated at Dublin, by a mass meeting of Roman Catholics from all parts of the United Kingdom. The movement is occasioned by the action of Parliament upon the Ecclesiastical Titles Bill, which is bitterly opposed.

20.—The Emperor of Austria declares the sole responsibility of the Ministry to the throne.

21.—Great riot at New Orleans in regard to the position of Cuban affairs; the house of the Spanish Consul is attacked by the mob, and that functionary takes refuge in the city prison. The rioters also destroy the office of the Spanish paper "La Patria."

—At Sacramento, Cal., a convict reprieved by the Governor, is forcibly captured by the populace and hung.

22.—Violent storms, attended with great destruction of property, occur along the Atlantic seaboard; the effects are particularly disastrous in the vicinity of Cambridge, Mass., and in Tallahassee, Fla.

—The American yacht *America* wins the prize at the Cows Regatta; Com. Stevens is awarded the Silver Cup of all Nations.

24.—Great conflagration at Concord N. H.

—The Vigilance Committee of San Francisco take two prisoners, named Whittaker and McKenzie, from jail during divine service, and execute the unhappy culprits.

28.—The yacht *America* wins a race of forty miles each way, over the British iron yacht *Titania*. Great excitement is occasioned by this signal victory.

30.—A portion of Marysville, Cal., is destroyed by fire.

—The Canadian Parliament is prorogued.

11.—The steamer *Pampero*, with the Cuban Expeditionists on board, arrives in sight of Moro Castle, at Havana. At 3 P. M. Gen. Lopez captures the captain and mate of a Spanish schooner, and compels them to act as pilots. The *Pampero* stands in for the land of Cuba, is hailed from the fort of Bahia Honda, and at 10 P. M. runs aground on a coral reef.

12.—At 2 A. M. the troops are disembarked from the *Pampero*, at Cubanos, after a trifling resistance. At 8 A. M. Lopez marches, with 323 men, to Las Posas, a place ten miles distant, leaving Col. Crittenden, with 130 men, at Cubanos, to guard the stores and ammunition. Col. Crittenden, the same night, procures conveyances for the stores, and proceeds to join the forces of Lopez.

14.—When within four miles of Las Posas, Col. Crittenden is attacked by 500 Spanish troops, his forces are scattered, thirty escaping to the mountains, and Col. C. retreating with a band of fifty to the sea coast. At the same time, Lopez is attacked at Las Posas by 800 Spanish troops under Gen. Enan, but the Spaniards are repulsed with a loss of two hundred men killed and wounded.

—Lopez moves his forces toward the mountains.

16.—The Spanish troops again attack Lopez, at mid-day, with 900 men, but are again repulsed with a loss of three hundred and twenty; Lopez afterward retiring eighteen miles over the mountains.

—Fifty-one Americans, captured at sea, are shot in cold blood at Havana, and their bodies abused and disfigured. They constitute the command of Col. Crittenden, and perished with their officer.

19.—A heavy storm of rain destroys the ammunition of the invading force, and renders their arms ineffective.

20.—The Expeditionists are attacked by the Gov-

ernment forces, and routed, with heavy loss. One hundred and twenty-five men only remain with Lopez.

24.—The remnant of the invaders suffer from hunger, and are compelled to subsist on horse-flesh, leaves, and roots. They are met by another body of troops, and disperse without fighting.

29.—Gen. Lopez is tracked by blood-hounds among the mountains, and captured by a party of countrymen.

31.—Lopez is conveyed to Havana, and sentenced to death.

SEPTEMBER.

SEPT. 1.—Public execution of Gen. Narciso Lopez by the garrote, at Havana.

4.—The British Parliament meets.

8.—Revolt breaks out at Coquimbo, Chili. The insurrectionists depose and banish the Government officers, seize the Custom House, and levy forced loans. The Government takes active measures for the suppression of the revolt. The troops, however, fraternize with the people. Other troops are sent to the disaffected region, and the insurrection is quelled.

9.—The French National Assembly adjourns to the 4th of November. Active preparations are commenced for the approaching Presidential election.

12.—Kossuth and his companions arrive at Symrna, on board the U. S. frigate *Mississippi*, on their way to the United States. Great efforts were made by Austria to prevent the release of the Hungarian captives, but unsuccessfully, and they were received on board the *Mississippi* at Constantinople.

18.—The first number of the New York "Daily Times" appears, marking a new era in the history of cheap literature. The number upon which this history is printed testifies to the triumphant success of the experiment.

—Anniversary of the Independence of Chili: Don Manuel Montt is inaugurated President of the Republic.

25.—Mr. John S. Thrasher, an American gentleman resident in Havana, and editor of the "Faro Industrial," is arrested by the Cuban authorities, his paper suppressed, and himself immured in a dark and damp dungeon. His papers are searched, and he is accused of a conspiracy against the Government, but no direct charges are substantiated, and the affair creates a great excitement.

OCTOBER.

Oct. 8.—The war in the Banda Oriental is ended, by the surrender of Oribe to the forces of Urquiza and Garzon.

15.—The Great Exhibition of London closes. The whole number of exhibitors was 17,000. The number of Prize Medals awarded was 2,918; of Council Medals, 170.

20.—The insurrection in the Northern Department of Mexico assumes a serious aspect. Gen. Carvajal, the leader of the revolution, marches upon the city of Matamoros, which is obstinately defended by General Avalos, and the besiegers lose two hundred men.

23.—Kossuth reaches Southampton, Eng. He is denied a passage thither through Marseilles. Great rejoicings are occasioned by his arrival in England.

28.—A Convention of Cotton Planters is held at Macon, Geo. Three hundred delegates attend, and ex-Gov. Mosley, of Florida is chosen President. After much discussion, resolutions were adopted, recommending Central, State, and County Associations, for the collection of statistical information respecting the production and consumption of Cotton.

NOVEMBER.

Nov. 4.—A public dinner is given by the British residents of New York to Mr. Henry Grinnell, the projector of the American Arctic Expedition in search of Sir John Franklin.

—The French National Assembly meets; the Message is delivered.

10.—The great legal controversy between the two branches of the Methodist Episcopal Church (North and South) is decided by Judge Nelson in the U. S. Circuit Court for the Southern District of New York. The separation is decided to be legal, and the property of the Church justly divisible between the contracting parties.

—Kossuth visits Birmingham, and is received with unbounded enthusiasm.

11.—Kossuth arrives in Manchester, and addresses the people.

15.—Kossuth is entertained at a farewell Banquet in Southampton, by the Mayor and Corporation of the city. He sets sail for the United States in the American steamer *Humboldt*.

16.—Mr. John S. Thrasher is tried before a Court-martial, but is allowed neither counsel nor witnesses. He is convicted of treason, and sentenced to eight years imprisonment at hard labor in the chain-gang in Africa.

17.—The Constitutional Convention of Mississippi adjourns, after adopting resolutions declaring the acquiescence of the State in the compromise measures, but adhering firmly to the Fugitive Slave Law.

21.—The American steamer *Prometheus* is fired upon by the British man-of-war *Express*, at Greytown, Nicaragua; cause, non-payment of port-dues.

27.—Fearful accident at Ward School No. 20, in the city of New York. A cry of fire being raised in the building, the pupils rush in great numbers to the places of egress, when the balusters of the staircase gave way, and the children are precipitated to the ground beneath; forty-three children are killed.

DECEMBER.

Dec. 1.—Revolution in France: Louis Napoleon by a coup d'etat seizes the reins of Government; dissolves the National Assembly; declares a state of siege; arrests the Members of the Assembly; constitutes an entire new Ministry. The President proposes the instant restoration of universal suffrage; an immediate election by people and army of a President, to hold office for ten years, to be supported by

a Council of State, and two Houses of Legislature. The revolution creates an intense excitement.—(To be continued.)

CHRISTIAN ASSOCIATION.

The young men belonging to the several Christian denominations of Boston have formed an association for the purpose of protecting young men, strangers from the country, who come here to reside, from dangerous influences. The following is their address to the public:

Christians in Boston have long seen with sorrow, the allurements to evil that surround the young men of the city, and desired to do something that should counteract them. A young man who is a stranger here, finds it difficult to obtain access to Christian families, or in any way to satisfy the demands of his social nature, except in places that are dangerous to his morals, often leading to his ruin. Many a heart has mourned, many a prayer ascended, on this account.

Under the influence of the Holy Spirit, as we believe, this feeling has ripened into the Association whose Constitution is annexed. We intend to make it a social organization of those in whom the love of Christ has produced love to men; who shall meet the young stranger as he enters our city, take him by the hand, direct him to a boarding place where he may find a quiet home pervaded with Christian influences, introduce him to the Church and Sabbath School, bring him to the Rooms of the Association, and in every way throw around him good influences, so that he may feel that he is not a stranger, but that noble and Christian spirits care for his soul. By thus making his social atmosphere a Christian one, we believe that the allurements to evil will be stripped of much their power, and "Wisdom's ways" be made to appear to him "the ways of pleasantness."

To this good work the young men of all our evangelical Churches have given their hearts, their hands, their active co-operation. Side by side they labor, heart beats responsive to heart,—and as the children of one Father, under the great "Captain of their salvation," they are coming up to "the help of the Lord against the mighty" in this city—knowing no bond but the love of "Him that hath bought them." Thus we have a CHRISTIAN UNION, so often longed for, in actual and successful operation, concentrating the Christian influences of the city, and binding into one the various congregations of the Lord.

To render our success complete, we need the active co-operation of all who can labor, the prayers of all who have access to the Throne of Grace, and the contributions of all the stewards of our blessed Redeemer.

We wish our young friends success in their laudable undertaking.

DESPOTISM IN FRANCE.

The arbitrary policy now pursued by LOUIS NAPOLEON, in banishing prominent statesmen and deporting political opponents of less influence, is thus commented upon by the London Times:

The banished or deported representatives include not only the leaders of secret societies, but men like Agricol Perdiguer, justly endeared to the working classes to which they belong; the army is outraged by the expulsion of Generals Changarnier and Lamoriciere; the Bar by that of M. Baze; the press by that of M. Girardin; literature and society by that of M. de Remusat, M. Victor Hugo, M. Quinet, and M. Thiers. A Government which proscribes its opponents, while it represents them as a powerless minority, can have little confidence in the justice or security of its cause. We have reason to believe that it was seriously proposed by General St. Arnaud and another of the Ministers to transport Gen. Changarnier and Col. Charras to Cayenne, though the Government was saved from the infamy of such a proceeding by the resistance of M. de Morny. So much ostensible success might at least have pleaded for a little less oppression.

To most of those thus abruptly torn from their homes, their professions, and their country, exile is total ruin. It has been hinted that sequestrations of property, upon the largest scale, are held in terror over the heads of those who may be supposed to be most hostile to the present state of things, though they no longer inhabit the territory of France. The unfortunate wretches now on the point of sailing for Cayenne, will be landed on a swampy island in South America, cut off by a river a league wide from main land of French Guiana, situated only four degrees north of the Equator, and utterly devoid of the resources of manual industry. The population of Cayenne does not exceed 2000 whites and 5000 negroes, and the colony is totally unprepared for the reception of a large immigration of men who have figured in the political and social life of France. To call it a penal settlement would be an outrage on the former Governments of France, for none of them would have dared to found a penal settlement in a climate so notoriously destructive of European life. It is a *bagne* for liberal opinions transported within the tropics, and filled with journalists and politicians, not by the courts of justice, but by the authority of the police.

All that we have heard before with dread and disgust of the military colonies of Russia, of Siberian exile, of the prisons of Naples, or the *carcere duro* of the Spielberg, sinks into nothing compared with the wholesale confinement of such a class of men in such a part of the globe as Sinamari and Cayenne. The measure taken by Gen. Cavaignac in June 1848, was severe and extra-legal, when he sent thousands of prisoners taken on the barricades to the hulks of Cherbourg and Brest; but it is absurd to compare the fate of men taken in arms against the legal Government of their country, with that of men whose only crime is that they would have defended the legal institutions of their country against a military and absolutist conspiracy, if they had possessed the means of doing so. The punishment of 1848 may have been harsh, but that of 1852, with no provocation, is inhuman.

CORRESPONDENCE.



LITERAL FULFILMENT OF PROPHECY.

There are moments, perhaps, when all Christians are tempted to believe in the literal fulfilment of the prophecies, in the visible and personal advent of our Lord in the clouds of heaven, when he shall set his foot visibly on the mount of Olives, and shall summon all nations to the decisive encounter. To our despondent hearts, some miraculous agency is demanded. All the old signs fail. The Lord answers no more, either by dreams, or by Urim, or by prophets. We would interrogate the grave. The nation would hear, if one came to them from the dead.

But all these are idle imaginations. We have no need to force open any magazine of God's dread instrumentalities. We have the sovereign remedy; a cause which is adequate to produce any moral effect. It has been tested on the largest scale. It scattered to the winds the elaborate mythology of Greece; it overturned the throne of Augustus Caesar; before it, in the sixteenth century, demons fled like the mists of the morning; it has made Britain, from being the worshipper of a misletoe, the mistress of the world. It is the simple preaching of the Gospel, particularly in the controlling part of our country, the western regions, which is the sure and sufficient remedy. If we are disposed to apply it thoroughly, we are safe.—Rev. B. B. Edwards, D. D.

The above, from the *Puritan Recorder*, is, perhaps, a specimen of the faith of a large portion of the teachers in Israel. While it is by all cheerfully conceded that the gospel is efficacious—that it does not return to Jehovah void—that it is the power of God unto salvation to every one that believeth, it may be possible that the above writer, in his zeal to exalt it, has placed it where its divine originator alone should stand.

There is a principle abroad that leads men to separate effects from their proper causes; and thus while they rejoice in a result, they treat with indifference the means by which it is arrived at. This sometimes leads men to worship the creature more than the Creator, and to adore nature more than nature's God. It leads them to rejoice in a salvation, unmindful to a great extent of a Saviour; to hope for a redemption without the agency of a Redeemer—to look for regeneration forgetting the Regenerator—to hope for a kingdom, but to forget all about the King.

Dr. E. seems to have been troubled with certain unpleasant reflections with regard to "the literal fulfilment of the prophecies," and perhaps after having labored in vain to conform them to his standard of truth, and reconcile them to his preconceived opinions, he has laid the matter aside—banished it from his mind. And now having settled the point to his own satisfaction, he sagely concludes, that as no temptation hath befallen him but such as are common to others, "there are moments, perhaps, when all Christians are tempted to believe in the literal fulfilment of the prophecies." As to the source of these temptations, he does not inform us whether God tempts us to believe that his word will be fulfilled; or whether we are tempted by being drawn away of our own lusts and enticed; or whether we are absolutely "tempted of the devil" to believe that God will do as he has said he will, we can only infer in the absence of more definite information. Be this as it may, he has evidently obtained "grace" and strength from some source or other, which have enabled him to manfully resist the temptation; for he tells us, that after speaking of the "VISIBLE AND PERSONAL ADVENT OF OUR LORD IN THE CLOUDS OF HEAVEN, when he shall set his foot visibly on the mount of Olives, and shall summon all the nations to the decisive encounter," that "all these are idle imaginations."

It will be observed that the ideas here stigmatized as "idle imaginations," are expressed principally, not in words that man's wisdom teacheth—but such as the Holy Ghost useth. Does not the Scripture inform us that this same Jesus shall come—that the Son of man shall come—that the Lord himself shall descend from heaven—that they SHALL SEE the Son of man coming—that he cometh with clouds, and every eye SHALL SEE him, and they also that pierced him—that he shall appear the second time? But says Dr. E., "all these are idle imaginations!"

Does not the book of God inform us that the broad heavens and the rolling earth, shall depart ere one jot of Jesus' predictions shall fail—that amid the crashing of the dissolving elements his declarations shall be immutable? Does not the long uttered prophecy correspond with the historic record, as the mirrored likeness corresponds with the human form? Do not a countless multitude of stubborn facts, demonstrating the literal fulfilment of prophecy, come rolling down the stream of time through successive chiliads, the years of many generations—attesting the faithfulness of God—strengthening the hearts of

his people—building broad and deep an impregnable foundation for Christian faith and hope, and smiting and shivering the infidel's refuge of lies as the red thunderbolt of heaven smites and shivers the stalwart oak? Do not we judge of the future by the dealings of God in the past? and while we mark the rebuke of those who were slow of heart to believe all that the prophets have spoken—should we not strive to found our expectations upon the immutable word of God? What then! are we to be told that that is a "temptation," which leads us to believe the prophets and apostles of the Lamb? Are such expectations, and is a faith founded on such evidences to be reproached as "idle imaginations?" Nay, verily! That beacon that has illumined the pathway of the church ever since Enoch, standing on the yet undeluged earth, exclaimed, "Behold the Lord cometh with ten thousand of his saints," is no ignis fatuus; it burns with no flickering meteoric glare. Nay, 'tis the torch of God! 'tis the ascending day-star! which heralds the glorious coming of the King of light!

"Idle imaginations" we reject—"temptations" to unbelief we lay aside. For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts: knowing (this first, that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. H. L. H.

THE PROMISED INHERITANCE.

"For he had respect unto the recompense of the reward."—Heb. 11:26.

The threatenings of an enraged monarch, the glory and prerogatives of royalty, and "the pleasures of sin for a season," were all insufficient to intimidate, elate, or weaken "God's servant Moses"—Israel's lawgiver. On human majesty, and all the vain paraphernalia of an earthly court, he cast an undaunted and disdainful eye, while his heart bowed in deepest reverence and humility before the "God of his fathers"—the "Majesty on high."

Although "learned in all the wisdom of the Egyptians," adopted and brought up (to years of understanding) as "the son of Pharaoh's daughter,"—consequently a mighty prince, before whom, prospectively, laid the riches, the glory, and the crown of Egypt,—who, probably for his wisdom and beauty, was idolized by the royal family,—as he was "a great man" among the nation,—yet by faith in the sure promises of Abraham's God, he refused the princely name and portion, and chose the reproached, enslaved Hebrews' society,—to suffer affliction with them,—rather than enjoy the associations of a palace-home and a world-wide fame.

To him "the reproaches of (margin, for,) Christ, were greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." He had faith that the God of heaven was a rewarder of those who diligently seek him, and as Paul announced more than fifteen hundred years later, "that of the Lord we shall receive the reward of the inheritance." Yes, Moses believed in that clearly revealed purpose of God, that "the righteous shall be recompensed in the earth,"—that "the meek shall inherit the earth, and dwell therein forever."

Moses believed, doubtless, that he was an heir with Abraham, Isaac, and Jacob of the same promise. God had sworn by himself unto each of these faithful fathers, "I will give thee the land wherein thou art a stranger—all the land lying eastward, westward, northward, and southward—even all the land of Canaan, and to thy seed (Christ) after thee, for an everlasting possession." This promise, Paul says, (Rom. 4:13,) embraced the whole world. And this promise of inheritance they "saw afar off," believed, and joyfully expected its fulfilment beyond the resurrection of the just,—in the new heavens and new earth. They believed, therefore, that God would "bring again Zion," or restore the land. That "all things would be made new." That God himself would build a city for them, which would be eternal,—"be made a praise in the earth." That consequent upon "the restitution of all things which God had promised since the world began," "the whole earth would be filled with his glory." That "the desert should rejoice and blossom as the rose." That the terrible solitude of the wilderness would be broken by songs of melody,—the earth yield her increase, and the trees of the field their fruit. That "Israel should dwell in safety alone—and the fountain of Jacob be upon a land of corn and wine, and his leaves drop down dew,"—and this after all God's enemies should be destroyed.

In that land Moses saw, by the far-seeing eye of faith, his great reward. On his pilgrim pathway beamed the glory, as from the world to come. With a bosom heaving at the prospect, with hope burthening every prayer for that blissful state,—that distant

heavenly shore,—"he went up out of Egypt." He "desired a better, that is, a heavenly country." No enchantment of the children of Ham,—no pageantry or pleasure of Egypt's court,—no frown of its monarch, nor fawning of his courtiers, could shake his faith, or divert his eye from the glorious reward. There, instead of the sighs and groans of bondmen rending his heart,—rising up to heaven and calling for vengeance,—nothing would harm or destroy. "Pleasures," not only "for a season," but pleasures of purity "for evermore." "Treasures which wax not old,"—"a crown that fadeth not away." To these objects he had respect,—these constituted the reward. And though his animated eye rested upon the goodly Canaan from the heights of Mount Nebo till it was dimmed in death, yet he will awake with his brethren, and stand in the better land, and inherit the kingdom under the whole heaven,—"the world without end."

And here let me express my desire to renew the choice of my heart, and say with Moses, I look away from the temporal and dying to the glorious and eternal. This shall be my portion, though sorrow and affliction attend me all the way through this life. Reader, be this thy choice.

GEO. W. BURNHAM.

LETTER FROM N. SOUTHARD.

DEAR BRO. BLISS:—I am now in Savannah, Ga. I left New York on Saturday, Dec. 27th, at 3 P. M., in the steamer Alabama. If the weather should prove favorable, she was expected to come out in 60 hours. As we passed through the Narrows, between Long and Staten Islands, our course was somewhat interrupted by ice. But we soon reached the open Sea, and made good progress until after I retired for the night. The weather was so cold, that I did not return on deck. But we had a very good look-out at the windows of the upper saloon, which was kept well warmed. It was not until I rose on Sabbath morning, that I felt any symptoms of sea sickness. I went on deck, and found that the sun, which had been shining into the little round window of my state-room, was already obscured by clouds. The wind was fresh from the south, bringing with it a temperature like spring. But a wind from the opposite direction would have suited the Captain much better; for then he would have spread his sails, and darted along with much greater speed. Finding no relief to my stomach on deck, I retired to my berth, and felt no disposition to leave it, until 10 o'clock the next day. I ate nothing, and felt no uneasiness, while I kept still. I afterwards learnt that the day which I thus dozed away, was rainy and uncomfortable. But when I went on deck, Monday forenoon, all seemed bright and cheerful. I went to the upper deck, and seated myself in an arm chair to enjoy the mild balmy air. My overcoat was not needed. The sun, shining on my black hat soon made me seek the shade of the mast, with its furled sail hanging round it.

I remained on deck almost all the time, except what was occupied at the table—loaded with the best of substantial food, and a profusion of luxuries besides. In the afternoon, we were entertained by the gambols of a large school of porpoises, many of which seemed disposed to try a race with the steamer. As they darted through the water, with such evident ease and pleasure, they afforded an admirable illustration of the wisdom and power of their Creator, in fitting them so perfectly to enjoy their native element.

At night, for the first time in my life, I saw the sun go down in the ocean. The water was smooth, and the sun shone bright. It was three minutes from the time its lower edge was first clipped by the waves, until its last rays disappeared. When about half its bulk was hidden from view, I felt like shuddering at the sight, for it seemed as if our glorious orb was about to be forever extinguished by the waters. But though such was the appearance to the eye of sense, yet, by the light of science, I could see the sun still shining far beyond my little horizon. So may the light of revelation always enable us to see the smiling face of our Redeemer, through all the dark nights of our earthly pilgrimage.

We were detained nearly a day by head winds and fog. Wednesday morning I went ashore. The weather was warm, and it soon began to rain, but by a kind Providence, I soon found a quiet boarding house, where I have remained ever since. The people of Savannah had been visited with a very unusual snow-storm a few days before I came, but, there since occurred a wonder of which the oldest inhabitants remember no parallel,—a second snow-storm in one winter. At the same time, the water froze slightly in my room. But about a week afterwards, on the night of Monday Jan. 19, more than half a tumbler full of water, which stood by my bedside, was converted into a mass of solid ice. It is said there has been no such winter here since 1796. Yet we have many pleasant days. There have been very

few indeed in which I have not been able to enjoy at least a short walk.

Saturday, Jan. 10, was like a summer's day. In the evening, I sat nearly an hour with open doors, and no fire, highly enjoying the pleasure of breathing a mild air. But flashes of lightning, followed by low rumbling thunder, soon admonished us to shut the doors. This had scarcely been done before the rain fell in torrents. From that time, it continued to grow cold till we had our snow-storm the following Tuesday. The lowest descent of the thermometer, of which I have heard in this city was to 14 degrees above zero, but near the centre of the state, it sunk to 3 degrees.

Savannah is a pleasant city, on a sandy plain, elevated about 60 feet above the river. The streets are wide and adorned with trees. It has more public squares than any other city I ever saw. It is somewhat noted for the changeableness of its temperature. Most of the invalids who land here pass on to Jacksonville, or St. Augustine. But they have failed of finding the mild weather they expected even there. One man, who, with his wife and son, came out in the same boat with me, after spending two weeks at St. Augustine, was so dissatisfied with the climate that he came back here. When I saw him, he was about starting for Charleston, that he might thence embark for Cuba.

For my own part, instead of going farther to find mild weather, I am resolved to wait patiently for its arrival here; and I feel confident I shall not be obliged to wait long. People in the neighborhood have already commenced ploughing and planting their gardens, and I trust our severe winter will be followed by a mild and delightful spring. I dare not speak very confidently of the improvement of my health, though I think I have been decidedly benefited. A Homœopathic physician here, who kindly attends to my case, without charge, frankly tells me that my disease is consumption. He thinks the medicine he is giving me, is having a favorable effect.

Bro. C. B. Turner arrived here from Brooklyn, last Wednesday. He is very feeble and is attended by his brother S. B., who is very much encouraged by the change he perceives already.

May the Lord enable us all to live in constant readiness for life or death, but above all, for a glorious immortality. Yours in hope.

Savannah, Jan. 26, 1852.

LETTER FROM T. SMITH.

DEAR BRO. HIMES:—I find myself in the mountainous regions of the Granite State, having arrived here the evening of the 23d, after a ride in a sleigh of more than two hundred miles from the place of residence of my family, upon the banks of the Penobscot river, in Maine. As I have journeyed through several places in Maine, and a few in New Hampshire, I have endeavored to mark the state of the cause in which we are engaged, and its probable progress among our fellow-men; and notwithstanding I find that Adventists "are few," and sometimes "far between," yet, thanks be to God, we find some scattered almost in every place.

I learned from Dr. Smith, of Hallowell, that the interest on the subject of the coming of the Lord, was on the increase in the vicinity of the Kennebec. In some places the work of reformation had commenced, in others, where it commenced a year ago, it has continued. Individuals are hearing, judging, and submitting to God, while the movements in the world at this time are leading many to inquire what these things mean. The work of the Lord has received a new impulse from the labors of Bro. Burnham and Berick, who faithfully dispensed the word of life in those regions.

In Portland, the cause seems to be looking up under the persevering labors of Bro. Morgan, and we can but hope and pray, that the set time to favor Zion may soon come among that people.

In Kennebunkport, we partook of the hospitalities of Bro. Mitchell and wife, who, with a few others of like precious faith in that place, are looking for the blessed hope.

Our next stopping place was at Rochester, N. H., where there are a few whose "conversation is in heaven, from whence they look for the Saviour, the Lord Jesus Christ." They have been blest with some additions to their number by conversion to God and his blessed truth.

In this place (Gilmanton) and Loudon Ridge, a number have recently been buried with Christ in baptism, and the interest seems yet to continue. Yesterday I spent the Sabbath on Loudon Ridge with Bro. T. M. Preble, who seemed truly to have come to the people "in the fulness of the blessing of the gospel of Christ." A large audience attended, while Bro. P. presented, clearly and forcibly, the "signs of the times," and of the coming of the Son of God to set up his kingdom, and reign on the throne of his father David forever.

I find Bro. Preble steadfast in the original faith, having no confidence in the "age to come," nor in

the thousand years in the past. Bro. P. was the first, in 1843, that I heard preach on the blessed hope, and it was consequently reviving to me to see him, and hear from his lips some of those blessed truths which so deeply interested my heart in 1843, and which are yet of great interest to me.

I expect to remain in this region about a week, and shall probably then return to Maine, and labor as the Lord may open the door, and as the cause of truth may seem to demand. Wishing you health and prosperity here, and an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, I remain your brother in hope of eternal life.

Loudon Ridge (N. H.), Jan. 26th, 1852.

LETTER FROM C. WILTBERGER.

DEAR BRO. HIMES:—It is amusing to notice the different and conflicting opinions held by ministers and Christians at different times on the subject of prophecy; how they have noticed that certain great events are to take place previous to the millennium, and yet not seeing that that millennium is to be after Christ makes his second advent. Noticing, again, that the millennium is to be on this earth, and yet not seeing that it is to be on the earth renewed; believing that there is to be a millennium, and yet believing that it is to consist in the conversion of the world. Of the above nature is an article published in the first volume of the *N. Y. Evangelist*, in 1830, twenty-two years since, and headed—"The Great Battle which will precede the Millennium."

"MR. EDITOR:—The prevailing opinion of many for years past has been, that the millennium would be introduced without any open or violent persecution. Many ministers and Christians have however more recently changed their sentiments on this subject. The Scriptures, they believe, assure us that the Prince of Darkness will not abandon his throne in the hearts of men without a mighty struggle. A solemn scene of persecution and blood is yet to be passed through, before the church will stand on millennial ground. According to the spirit of prophecy, the church is now on the eve of that period, when John saw Him, who is called the word of God, on a white horse, clothed with a vesture dipped in blood, when he saw an angel standing in the sun, proclaiming universal war; and when the kings of the earth and their armies were gathered together to make war against him who sat on the horse and against his army. (Rev. 19:11-19)

"Immediately after this battle, the Lord Jesus Christ is to commence that blessed reign on the earth, which will continue uninterrupted for a thousand years. (Rev. 20:1-6.)

"In view of the appalling scenes to come, I would propose a few inquiries. Do ministers now preach sufficiently on this subject? Are they not dwelling too much on 'the bright side of the picture'? Do they really believe that there will be a tremendous conflict between the church and her enemies? Are they aware of its near approach? Do they faithfully sound the alarm in their congregations? Why do they not preach more definitely on this subject? Are the churches prepared to meet the enemy in open field? Have they put on the whole armor of God? Should the wicked be let suddenly loose in the church? Is it not to be feared that many professors of religion would go over to the side of the rebels, and take up arms against their brethren?

"Is it not one of the dark signs of the times, I may say the darkest, that the churches are 'earthly minded' and inefficient, when the enemies of Jesus Christ are vigorously devoted to their work? 'The armies of the aliens' are marshalling, while the majority of the church are doing nothing to prepare themselves and others for the scenes through which they may be destined to pass, do not even believe there will be a battle. Many are flatter themselves that the storm of persecution will not gather till they have left the world, and therefore excuse themselves from all obligation to put forth uncommon efforts to fortify the church, and save the souls of men. Oh! how fearful are the prospects of the church! I hope that some of your able correspondents will answer these inquiries, and throw light and heat into a dark and frozen church. If time permit, I will say more at a future time."

You will perceive, dear brother, that the above interrogatories are of solemn import, and applicable to these times. If the writer is still living, what must he now think of the "earthly-mindedness" and "froinness" of the church.

As the present editor of the *N. Y. Evangelist* is entirely opposed to the doctrine of the pre-millennial advent of Christ, I think it doubtful whether he would admit such an article as the above now into that paper.

O, brother, we live in eventful times!—times of worldliness and vanity, and opposition to the truth; of infidelity and skepticism, and slowness to believe, (even among the professed followers of Christ), what is revealed respecting his second coming, and the wonderful and amazing times that are to usher in that event. But we live in just such times as the Bible leads us to expect in the latter days. "When the Son of man cometh, shall he find faith on the earth?" He will not!

WHAT WAS THE NAME OF CHRIST?

DEAR SIR:—I have been reading with unmingled satisfaction a late number of the *Herald*. Its increasing spirituality, and high intellectual character, most give it place in the sympathies and prayers of

every unprejudiced lover of truth. I will send you an extract that I think brings out one of the most important features of Christian character, which perhaps you may like to give to your readers.

"The heart panting for full conformity to the divine image, cannot be unmindful of the action and reaction of mind and manner. I have watched the devoted Christian who has taken for a motto 'holy carefulness,' and while I have marked the careful gesture, listened to the gentle voice, and heard language of sacred cultivation, I have felt an appeal to my heart which no direct or vocal address could make. It is true we all know that the external is nothing, however correct and lovely it may be, unless the heart be in it; unless the heart be correct, right, and lovely. But who that has felt determined to devote himself to the utmost, has not felt the importance of having his words few and fully spoken; his voice not boisterous and unsubsided; his countenance never distorted; and his laugh never wild. The conversant with Jesus well knows, that he dictates to this, all the meekness and gentleness of the Saviour are before the mind. But he knows too, full well, that even good feelings do not always get as good expressions; that even devoted Christians are exposed by the power of sympathy, or the strength of former habits, to using 'bye-words,' terms, and vehement expressions, such as do not conduce to lead the spirit of man to near access and closer affinity with the hallowed spirit of his God. My heart has saddened, while I have heard those of holy profession speak without seeming to remember that Jesus spake on idle words, and move with that rashness of gesture, raising the voice in that careless manner, which seemed to contradict the profession that the loving Saviour was living within.

"I know it is said, 'Keep thy heart with all diligence, for out of it are the issues of life;' but this cannot imply that nothing further is to be attended to. To cultivate gentle, simple, and hallowed manners, may be an efficient means of keeping the heart: for who finds himself unmoved, or uninfluenced for the better, or worse, by the manners of those with whom he associates? How much more, then, shall his own habits move upon his own mind; either leading to, and greatly assisting in, the cultivation of a lamb-like, holy spirit, or exposing to, and inviting the attack of Satan.

"We must take care to have our words careful and deliberate, though thought come rushing upon us like a torrent. We must give moderate expression to emotion, though the excitement of the mind riseth. We must move with gentleness and courtesy, though physical languor prevail, and the nerves bespeak their own confusion. And this should we do not merely because our own minds reply to our manners, but because the words, looks, and actions of those professing godliness are noticed, are marked, are felt by beholders."

S. M. D. C.

INHERITANCE OF THE MEER.

The meek shall inherit the earth,
Said Jesus to those on the mount;
Those who are of a heavenly birth,
And have wash'd their robes white in the fount:
O, then to see all things made new,
How happy the heaven-born race.
Rejoicing all Paradise through,
Enjoying the smile of God's face.
O, bless'd are the meek of the Lord,
For they shall inherit the earth,
When they shall receive their reward,
Of priceless and glorious worth:
And "bless'd are the pure in their heart,
For they shall see God," and rejoice;
No more from their Saviour depart,
Eternally hearing his voice.

"The earth is the Lord's," and all things,
And He will be King over all,
Jerusalem joyfully sings,
Salvation she has for her wall;
The city from heaven will descend,
And fill the whole earth with delight,
All tears of affliction shall end,
And day will illumine the night. E. P. B.

EXTRACTS FROM LETTERS.

Bro. ASA D. WHITEMORE writes from Worcester (Mass.), Jan. 31st, 1852.

BRO. HIMES:—This night closes the first month of another of our short years on earth. How swift has the month seemed to pass away! I feel to say, Truly we are pilgrims and strangers here, as all our fathers were. But I look forward with faith and hope to a heavenly country, in which the glory of God shall abide forever, where there shall be an eternal day of joy, and where praise to Him that hath redeemed us by his blood, shall be our song. I believe that the time when these things shall be realized is very near; and if any one should ask me for my evidence, I would say, that I find it in the word of God and the present state of the world, when compared with prophetic history. I think that it is wisdom for us to say to the world, as St. Paul said to the Colossians, "Set your affections on things above, not on things on the earth," that when Christ, who is our life, shall appear, ye also may appear with him in glory. Yours in hope.

Bro. DANIEL DUESLER writes from Albany (New York), Jan. 26th, 1852.

DEAR BRO. HIMES:—It will be comforting to you and the church to know, that there is a great reviving in our little church. The brethren and sisters are coming up in their strength to the help of the Lord. Unity and brotherly love are the watchwords.

We can truly say, we are united in one fraternal feeling of brotherhood. Praise the Lord for it. Our number is augmenting, and there is an increase of interest, and an inquiry after truth. May the Lord prosper us, and increase the laborers for the ripening harvest. O, how precious are the promises of God, and yet the world can see nothing desirable in them. The kingdom promised by the Saviour to those who love him, and eternal life, offer no charms to the world, and hence they reject them. But how different it is with the Christian! He embraces and rests on the promises of God, which are as an anchor to his soul, reaching beyond this world. Yours in the blessed hope.

Bro. EDWIN P. BURDETT writes from Bear Creek (Illinois), Jan. 19th, 1852.

BRO. HIMES:—The Advent cause in this part of the country is still flourishing. There is a general waking up of the public mind to thought and inquiry concerning the soon coming kingdom of our blessed Lord and Saviour Jesus Christ. The *Herald* comes to us laden with the good tidings of the kingdom; and its precious contents are sought after and devoured with greediness. Since Bro. Chapman was here I have commenced preaching the Advent faith. Our meetings are held regularly, are well attended, and the best of all is, the Lord is with us. Yours in Christian love.

Bro. WM. E. GRAHAM writes from Westmoreland (N. Y.), Jan. 24th, 1852.

DEAR BRO. HIMES:—The little church in this place are growing in grace and in the knowledge of the truth, though they have many trials to encounter. I hope they, with all the saints, will, by the grace of God, be able to overcome this world, and at last enter into rest. Yours in hope of soon seeing Jesus.

OBITUARY.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

Our beloved brother DAVID PALMER, aged 42 years, was on Friday, Jan. 23d, suddenly removed from our midst by a most solemn providence. A horse having in a fright disengaged himself from the sleigh to which he was attached, ran furiously down the side-walk of one of our principal streets, and came in contact with Bro. Palmer just as he came out of a building and stepped upon the walk. The horse ran against his breast, which threw him backward upon the pavement with such force, as soon after to cause his death. Bro. P. experienced the saving grace of God some twenty years since, and joined himself to the First Baptist church of this city. He embraced the Advent faith when Bro. Miller and Himes first came to this city, and from that time to the period of his death, was fully identified with the Advent cause, and a most consistent and worthy believer. He was so well known, from the character of his employment, and the integrity and uprightness of his character, that the intelligence of his death cast a gloom over the city. On the occasion of his funeral, the "Melodeon," our place of worship, which will hold fourteen hundred people, was densely crowded, and many were unable to gain admission. The occasion was one of great solemnity, and we doubt not that good will be the result of this afflictive providence. Our brother was fully prepared for his end, and we can truly say, that in his case "we do not sorrow as those who have no hope." He leaves a widow, one son, an aged father, and several other relatives, as well as a large circle of Christian friends, to mourn his loss. O. R. FASSETT.

FELL asleep in Jesus, (Dec. 20th, 1851,) in hope of a speedy resurrection to life eternal, ELKINS MOORE, of Loudon Ridge, Merrimack county, N. H., aged about 75 years. When the subject of the near advent of the Son of God was first introduced into this part of New Hampshire, he was among the first to give it a fair and candid investigation. The result was, he became convinced of its truth,—of its harmony with the prophetic word, and, consequently, his influence ever after went in favor of this doctrine and people, who are almost everywhere spoken against. His meetings were those of the Adventists, his reading generally that of Advent publications, and his house was ever a home for the way-worn pilgrim, as he travelled from place to place to publish this last message to a perishing world. For some eighteen years he was Postmaster on Loudon Ridge, in which situation he had an opportunity of reading much of what was transpiring in the world, the whole of which confirmed him in the faith of the speedy advent of the Lord Jesus to our world. He experienced a change some twenty-five years previous to his dissolution, from which time he endeavored to keep himself unspotted from the world. His death was caused by a disease of the heart; and as he began to come in contact with the last enemy death, he met him as such, but with a firm hope that his power would soon be destroyed, and he brought to that blessed world, where "sickness, sorrow, pain, and death, will be felt and feared no more." He left on this polluted earth four dear daughters, some of whom, if not all, are striving to obtain a part in the first resurrection, on whom the second death will have no power. May they live the life of the righteous, that they may obtain their reward when Jesus shall come. THOS. SMITH.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 300 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

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THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without distribution to his sentiments. The "Harp" contains 434 pieces, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 75 cts. (8 oz.) Do do gilt.—\$1.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its senseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (5 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 32 cts. (6 oz.)

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ADAMANT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by A. D. Fleming, "The World to come," "The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Mourant Brook, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 35 cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

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THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cts.; \$1 per doz. (3 oz.)

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Ayer's Cherry Pectoral.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palliatives, and sometimes effected notable cures, but none have ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country. The celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the publishers, at Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients.

The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Hillsdale, (Mich.), Dec. 10, 1849.
"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith.
"There are other cases within my knowledge, where the Cherry Pectoral has been equally successful, but none so marked as this.
"Very truly yours, G. W. UNDERWOOD."

HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine.
"E. S. BRONE, A. M.,
"Principal Mount Hope Seminary."

"Hanover (O.), April 3, 1850.
"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my blood nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect,
"JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral.
"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement.
"SAMUEL C. VAN DERWENT,
"Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Lowell, Mass. [17-3m.]

FOREIGN NEWS.



The British steamship *Europa* arrived at Halifax on Sunday last. She sailed from Liverpool on the 24th ult.

The probabilities of an invasion of England by the French, are discussed at length in the English papers, and whether there exists any real ground for the apprehension or not, the press generally are of the opinion, that preparation for invasion is the best defence they can have. The comparatively defenceless state of the country is urged on all hands as furnishing good reasons for an augmentation of the naval service, and the calling home of ships on unnecessary foreign service. Various projects are strongly urged upon the people to form themselves into companies, and arm and uniform for an immediate conflict; at all events, to prepare for war.

The north of Scotland has been visited with one of the severest storms ever known. On the sea-coast the storm raged with unprecedented fury, and for miles there was nothing to be seen at the different fishing stations but wreck and desolation. The snow lay for several days ten feet deep.

Mr. Burns, a grandson of the poet Robert Burns, and supercargo of the schooner *Dolphin*, together with the captain, were murdered by pirates on the coast of Borneo, in September last.

FRANCE.—The new French Constitution, promulgated by the President on the 14th ult., vests the power of government in Louis Napoleon for ten years, who is responsible only to the people. The President takes no oath, while the governing and legislative bodies, and all public functionaries, swear fidelity to the Constitution and to the President. He is the whole Government, and has the singular power of signifying his choice for a successor. Senators are to be irremovable, and named for life. The Cardinals, Admirals, and Marshals are to have seats of right. The functions of members are nominally gratuitous, though the President may confer on them an income of 30,000fr. at his pleasure. The Senate is to consist of one hundred and fifty members, only eighty of whom are to be appointed the first year. The sessions of the Senate are to be private.

The Ministry are the mere agents of the President, and are impeachable only by the Senate. The Councillors of State are named by the President, liable to removal by him at any time. He also indicates a Vice President. The principal business of the Council is to draw projects of law. They are to receive an annual salary of 25,000 francs.

The Legislative Assembly is to be elected by universal suffrage, in the proportion of one deputy to 35,000 inhabitants. The members do not receive any salary, and are to hold office for six years. This body has the privilege of discussing laws it cannot alter by way of amendment, and of voting measures it cannot originate. The President of the Republic may convoke, adjourn, prorogue, and dissolve the Legislative corps at his pleasure. The sittings of the Assembly are public, but five of the members may close the doors.

The new Constitution may be described as follows: The President has appropriated to himself nearly all power, executive and legislative. He is to name Ministers, who are to be his chief executive clerks—a well-paid Council of State, whose members are to be his legislative secretaries—an optionally paid Senate, which is to pass his projects of law—and he gives to the people the liberty of electing a legislative body, whose powers are confined to the simple affirmation or rejection of those projects of law.

By a decree, the Orleans family cannot possess property of any kind in France, and are bound to sell what they do possess within one year. Another decree cancels Louis Philippe's donation to his children, and appropriates it to other purposes. The Duchess of Orleans' dowry of 300,000fr. is maintained. The decrees are countersigned by the new Minister of State, Cassabianca.

The London Times says:—"Each successive week the painful duty of putting on record the appalling events which occur in France, becomes more irksome. The arbitrary decrees from the Tuilleries succeed each other with such frightful rapidity, that we hardly know which is the newest grief. If matters continue long in their present course, France will become the scorn and by-word among nations, while Louis Napoleon will rank as the greatest of all tyrants, ancient or modern.

It is said that a second, if not a third attempt on the President's life, has been made—that an officer had snapped his pistol at him, as his carriage was coming out of the Carrousel. The rumor was rife in Paris, with all its details, also, that the wife of an ex-prefect had tried to poison him.

The *Siecle* says:—"It is said that a letter has been addressed by Abdel Kader to the President of the Republic, congratulating him on the act of the 2d of December, and renewing the request to be set at liberty. It is added that he pledges himself not to take part in any attempt which the Arabs may make against French domination."

The great bodies of the State are to wear a particular dress; those of the Council of State, the Senate, and the Legislative bodies, will be rich, and will resemble what was worn under the Empire.

The second note of the President to the Austrian Prime Minister, contains the strongest assurances of a pacific policy; and the re-appointment of M. de Flahault as Minister of France to the Austrian Court, which is a good deal talked of, seems to imply the best possible feeling between the two powers.

The *Moniteur* denies that the President has addressed any private communication of a political character to the Pope, or any of the sovereigns of Europe. It declares that nothing but official communication has passed between the Governments.

There are no less than 2000 insurgent prisoners in the single arrondissement of Brignoles.

The Minister of War, by a decision of the 16th, has acceded to Gen. Cavaignac's demand to be placed on the retired list of the army.

The ex-Representatives not comprised in the decrees of banishment, have just been authorized to return to their homes.

THE ADVENT HERALD.

BOSTON, FEBRUARY, 14, 1852.

A New and Important Work for the Present Time!

"THE APPROACHING CRISIS; not a Political Renovation of the Nations, but the Establishment of the Kingdom of God: shown by a comparison of the closing chapters of the Apocalypse with corresponding scriptures."

The following subjects are set forth and discussed in a clear and interesting light:

1. Rejoicings over the Destruction of Babylon.
2. The Marriage of the Lamb.
3. The King and his Armies.
4. The Final Conflict.
5. The Binding of Satan.
6. The Cleansing of the Earth.
7. The Kingdom given to the Saints at the Resurrection of the Just.
8. The Wicked raised and Satan loosed.
9. The New Creation.
10. The Tabernacle of God with Men.
11. The New Jerusalem.
12. Final Additions to the Church to be ready for the coming King.

This work should be circulated extensively, not only among Adventists, but among Christians of other denominations. It has been prepared with great care and labor, and will be found to be such a work as the present time demands of us as watchmen on the walls of Zion. It will require several weeks to get it through the press; but it will be got out as soon as possible.

We cannot yet state what the price will be; but we suppose it will be somewhere about 12½ cents in paper covers, and 18½ cents bound in cloth—perhaps less. To those who wish to distribute them they will be furnished at the wholesale price. Orders are solicited. None will be sent unless ordered. It is hoped that those who can, will send the pay on receipt of the books.

J. V. HINES.

To Correspondents.

J. W. Daniels.—When they call their crusade against Mr. H. a "persecution," they tell the only truth they have uttered respecting it. And they are so unused to it, that we are told they the next week asked pardon for that. They are untutored children, who attempt to prove that the "father of liars" is a nonentity.

H. C.—We think there is some misunderstanding among the brethren in that part of New Hampshire. We intend to visit that region as soon as possible; but circumstances require our presence at home just now.

AT HOME.—We gave three discourses in Chardon-street Chapel on Sunday last to good audiences. There are omens of good among us. Bro. Taylor is with us, and is much appreciated as a faithful minister of the gospel.

SALEM.—We spent last week in this city with Bro. Osler and his flourishing church. Several were converted, and some reclaimed. Bro. Jones is now laboring with them with good results.

THE SUIT.—We hope now that it will be brought on the first of April next. More next week.

Austria and the United States.

An English paper contains a letter from Vienna, dated Jan. 10th, in which the writer says:

"Considerable sensation has been caused in the diplomatic circles of Vienna, by the absence of three representatives of foreign powers at the grand ball given a week ago by the First Minister of the Crown, Prince Schwarzenberg. It was found on inquiry, that the individuals in question, viz., the Charge d'Affaires of the United States, the Turkish Ambassador, and the Swiss Envoy, had not been invited; and this slight is looked upon as a demonstration, receiving peculiar significance from the present political state of Europe. It has been stated in many quarters, that the Austrian Government would immediately recall its Ambassador from Washington, in case the reception given to Kossuth assumed an official character. Special instructions, of a peremptory nature, have been despatched from Vienna to the representatives of Austria and Russia, resident in the States. These gentlemen have been told to demand their passports in case assistance, pecuniary or otherwise, should be given to the Hungarians by the American Government, in consequence of resolutions passed in Congress for carrying out Kossuth's non-intervention system.

"Considerable curiosity is felt in political circles as to the contents of the next post from the United States. The Austrian conservative party positively affirm that a rupture between the two Governments is at hand, and they predict with confidence the return of the imperial envoy to Vienna. It must be evident to every one who reflects at all, that the enemies of Austria would rejoice at a breach between America and the great despotic powers of Europe—this being the chief object of Kossuth's ambition, and the burden of his song. The news, therefore, of the recall from Washington of the Austrian and Russian representatives, would be regarded by Kossuth and his party as the best reward for his fatigues in crossing the Atlantic, and his subsequent efforts on the platform."

Indian Census.—Efforts have been made for a year or two past by the Government to obtain a census of the Indian population now inhabiting the United States. By the accounts received from the census agents, and information derived from other sources, it is ascertained that the number of Indians inhabiting all parts of our country, amounts to about 418,000. Of this number, 40,000 is the estimated number of those inhabiting the unexplored territories; 24,100 are the Indians of Texas; 92,130 belonging to the tribes living in New Mexico; 32,231 are in California; 22,733 are in Oregon; 11,500 in Utah. Many of the New Mexican Indians are civilized, and have fixed habitations and towns.

National Intelligencer.

Suburban Bostonians.—A correspondent of the Transcript gives the following list, compiled from the City Directory for 1851-2, of twenty-nine cities and towns in this State with figures annexed, showing the number of persons resident in those places, but doing business in Boston:—Cambridge, 488; Charlestown, 466; Roxbury, 445; Chelsea, 342; Dorchester, 230; Somerville, 150; Newton, 114; Brookline, 97; Jamaica Plain, 76; Malden, 72; Medford, 67; Melrose, 52; Dedham, 46; Reading, 45; Lynn, 44; Waltham, 36; West Cambridge, 35; Salem, 34; Brighton, 29; Woburn, 27; Watertown, 27; Winchester, 27; Hingham, 25; Lexington, 22; Danvers, 14; Milton, 13; Abington, 12; Weymouth, 11; Braintree, 10. Total—3,056.

"It will be seen that the above list embraces only those towns from which as many as ten persons are contributed to the daily population of Boston; but there are, in addition to these, two towns sending 9 each, one sending 8, two sending 7 each, three sending 6 each, four sending 4 each, and eighteen sending 1 each, making in all of those under 10 each, 145, which added to the sum of the previous twenty-nine, makes 3,201 as the whole number."

Petition Against the Maine Law.—The following petition, *verbatim et literatim*, was presented to the Massachusetts Legislature a week or two since:

To the Hon. the Senate And House of Representatives of Massachusetts in General Court assembled: The Undersigned Believing that great evils would to the People and to friends of Law and Order. In this Commonwealth, to enact, or Pass, a Law Semilular to that Which is Called the Maine Liquor Law your Petitioners Humbly Pray that your Hon. Body, May possess more wisdom than to pass any measure Contrary to the Law and Constitution.

And thus in Duty bound will ever Pray
LAWRENCE MCCARTHY
and others 103.

Shocking Tragedy.—On the 29th ult., a man named Samuel Stott, residing in Ashe county, N. C., near the Virginia line, who had been confined in jail as a lunatic, and only discharged a few days before, rose from his bed about midnight, armed himself with a cutting-knife, and fell upon his father and mother, with whom he lived, and instantly killed them both, horribly mangle their bodies. He then started off to the house of his brother, informed him of what he had done, and coolly proposed to send for a coroner. He was subsequently arrested.

Important Intelligence.—In what portion of Europe the next revolution will take place is a problem of great interest; but we see by the N. Y. Herald that Lola Montez has settled this question. She says that the next revolution will take place in Siberia—that all the exiles, numbering about 80,000, are about to throw off the Russian yoke, and, marching on St. Petersburg and Moscow, lay those cities in ashes. The exact time is not given.

Anti-Liquor.—The number of petitioners to the New York Legislature, praying for the passage of a law prohibiting the sale of intoxicating liquors, is, up to the present time, a little over 175,000, of whom 15,000 or 20,000 are females. The Albany Register says:—"This is the largest expression of public sentiment ever sent up to the Legislature on any subject, and will be much increased before the close of the session."

Upas Tree on the Isthmus.—The Panama Star states that a man named James Linn, while hunting on the Gorgona road, grew tired and lay down to sleep under a tree. On waking he found his limbs and body swelling, and death soon ensued. The Star says that a tree grows on the Isthmus under which cattle avoid eating or ruminating.

The Prometheus Affair Settled.—It is said that the difficulties threatened by the firing into the steamer *Prometheus* by the British brig-of-war *Express*, at San Juan, have been entirely removed by the disavowal of the act by the British Government. This intelligence is confirmed by late English papers.

A Singular Discovery.—Recently, some laborers on the Great Western Railroad, on Burlington heights, found part of the head and tusk of an elephant beneath the strata of stone and gravel. The tusk measured six feet and nine inches in length, and thirteen inches in circumference.

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 2 cents a year, in advance. The Feb. number, being No. 10 of Vol. 5, is now out. The following are its contents: Children's Morning Hymn. Henry Bell and the Sail Boat. Little Bessie. The Broken Arm. Two Pictures. The Flower Girl. Good Day. Playfulness of Animals. Playing Truant. Puzzle, &c.

The postage on the Children's Herald per quarter is—Under 50 miles, 12 cts. 1 over 50 and within 300, 24 cts.; over 300 and within 1000, 33 cts.; over 1000 and within 2000, 5 cts.

APPOINTMENTS, &c.

Notice.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. T. M. Preble proposes to commence a course of lectures at Vernon, Vt., in the meeting-house now occupied by the Methodists, on the last Sabbath in February, and continue one week or more, as the Lord may direct.

Bro. D. L. Robinson will preach at Waterbury, 20th, and Sabbath, 21st; Burlington, 23d and 24th; Kingston, C. W. (in the Powley district), Sabbath, March 7th; Clark's Mills, Sabbath, 14th. He recalls his appointments at Concord and Claremont.

Bro. K. S. Hastings will preach at Bridgeport, Ct., Sunday, Feb. 23rd; Bethel, March 1st and 2d; Roxbury, 3d; Kent, Sunday, Feb. 15th and 22d.

Bro. L. D. Dudley will preach at Underhill Union Feb. 16th; Essex, 17th; Burlington, 18th; Colchester, 19th; Georgy, 20th.

Bro. S. W. Thurber will preach at Danville, C. E., Feb. 18th, and remain over the Sabbath.

Bro. I. H. Shipman will preach at Worcester (Waldo Hall), Sabbath, Feb. 13th.

Bro. N. Billings will preach at Claremont, N. H., Sabbath, Feb. 15th and 22d.

Bro. D. Church will attend a Conference at Corinna, Me., to commence Feb. 14th.

Bro. B. Webb will preach at Odelltown Sunday, Feb. 15th; Isle La Motte, Vt., 16th.

Bro. E. L. Clark will preach at Troy, Vt., Sunday, Feb. 15th.

BUSINESS DEPARTMENT.

Response to Bills.

We have received but about \$400 out of \$2400 due at the time we commenced marking, on the margin of the paper, the amount of each subscriber's indebtedness. Our receipts for advance payments thus far have been far less than they should have been; therefore we hardly need say, for it must be obvious to every one, that if we are to continue our business, it is absolutely necessary that all who are indebted should pay their dues without delay. Each subscriber's due is but a trifle, and an ordinary interest in the matter—if the truth of our statements were credited, or realized—would at once entirely relieve this office of pecuniary embarrassment, and render such appeals as this unnecessary.

"Common fame" has done us great injustice in her representations concerning our finances. It is questionable if she credits her own stories; but whether she does or does not, we have long felt and still feel their injurious effects. Many suppose that we are not in need, and think that the small sum they owe can be of little or no consequence. This idea is a serious mistake, and if our patrons—we speak to every one indebted, and only to them—persist in acting under that misapprehension, the total cessation of our business will be the inevitable result. It would be an easy matter for the fifteen hundred delinquents to pay the one or two dollars which they respectively owe. Will they not try to do so? We earnestly hope they will.

Business Notes.

J. Fairbanks.—We have none of the work you refer to. Have sent the missing numbers.

S. Armstrong.—\$1 was received in December, and credited to 560.

L. Case.—In Jan. you were credited \$2 from 508 to 560. It was received among the ones by mistake.

Henry Bursell.—Your paper has been sent each week to Georgeville, Derby Line. You had paid for one vol. more than you suppose. You will find the papers in the Derby Line P. O. probably. We now credit you to 586 and will stop as you request,—but had not stopped as you supposed. As H. B. may not see this, will some brother inquire at Derby Line about it?

S. Foster.—Have charged you \$3 83. Please inquire respecting the above.

J. D. Boyer.—\$14 on acct. Sent books the 5th.

W. H. Fernald.—It is in the hands of the stereotypers, and should be out in two or three weeks.

Mary R. Dingley.—Sent you books the 7th by express.

J. W. Daniels.—Please retain the P. H. until further orders.

E. Shepherd.—You may give away the balance. We have cancelled the account.

Laura Kimball.—You are correct—the credit is to 606.

E. Leach.—The money was received and duly credited.

F. Davis.—J. Knowles is credited \$1 to 404—\$5 77 due. Sent books.

J. Cummings.—Sent books on the 10th.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

The Postmaster at Grout's Corner, Mass., returns the paper of AMANDA HUBBARD, as it is not taken out of the office. She owes..... 3 00

Total delinquencies since Jan. 1st, 1852..... 14 27

TO SEND HERALD TO POOR.

N. French..... 23

S. H. Knight..... 1 00

The Advent Herald.

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$3 for six copies to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 30 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 26 Nos. to the former, or 26 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12½ at the end of six months, brings the Herald at \$1 35 to Canada East, and \$1 63 to Canada West.

For papers to England, &c., the pre-paid postage being two cents a week, 6s. sterling will pay for six months, or 12s. per year, including the American postage.

Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 4. Lowell, Mass.—J. C. Downing. North Pearl-street. North Hampton, N. Y.—D. Bosworth. Auburn, N. Y.—H. L. Smith. Morrisville, Pa.—Sam'l G. Allen. Buffalo, W. M. Palmer. New Bedford, Mass.—H. V. Davis. Cincinnati, O.—Joseph W. Wilson. Newburyport, N. H.—Dea. J. Pearce. Clinton, Mass.—H. L. Gray. New York City—Wm. Tracy, 75 Duane-st. Danville, " D. W. Sornberger. Delancey-street. Durham, " J. M. Orrock. Norfolk, N. Y.—Elder B. Webb. Derby Lane, Vt.—S. Foster, Jr. Philadelphia, Pa.—J. Litch, 704 North 11th street. Detroit, Mich.—L. Armstrong. Portland, Me.—Wm. Pettigill. Edinboro, Me.—Thos. Smith. Providence, R. I.—A. Pierce. Farnham, C. E.—M. L. Dudley. Rochester, N. Y.—Wm. Busby. Glenville, Ariz.—N. S. Elias. 215 Exchange-street. Woodworth. Hallowsell, Me.—I. C. Wellcome. Salem, Mass.—L. Osler. Hartford, Ct.—Aaron Clapp. Toronto, C. W.—D. Campbell. Hewellton, N. Y.—W. D. Ghoslin. Waterloo, Shefford, C. E.—R. Homer, N. Y.—J. L. Clapp. Hutchinson. Lookport, N. Y.—H. Robbins. Worcester, Mass.—J. J. Bigelow. FOR GREAT BRITAIN AND IRELAND—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

Receipts from Feb. 3d to the 10th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the reader will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

E. Chamberlain, 560; R. Robinson, 560; D. D. Robinson, 560; E. Parker, 560; M. Hemilway, 560; S. H. Knight, 560; J. Beaman, 560; J. Morrill, 560; H. Durkee, 560; R. G. Hill, 560; D. Minor, 560; J. Partridge, 560; B. Berry, from 542 to 568; R. Philpott, 560; E. Cuttins, 560; J. Fairbanks, 560; N. Dearbourn, 560—from Jan. 1st; M. L. Smith, 560; S. C. Colby, 560; D. Thompson, 560; Mrs. A. Redfield, 560; J. Brooks, 560—from Jan. 1st; C. Smith, 560; S. K. Partridge, 560; T. O. Donnell, 560; Mrs. D. Jackson, 560; B. Loomis, 560; J. Armstrong, 560; N. Lord, 560; A. Philbrick, 560; C. Doe, 560; J. Clark, 560; J. Blaisdell, 560; A. Prescott, 560; W. Bartlett, 560; A. Woodward, 560; Mrs. M. Atkins, 560; W. Backus, 560; Mrs. J. A. Jones, 560; H. Purcher, 560; T. Smith, 560; W. E. Porter, 560; W. Keyes, 560; J. Gould, 560; E. Scudder, 560; A. Durkee, 560; N. Kellogg, 560; Deacon E. Ward, 560; J. Robinson, 560; Mrs. H. Hill, 560—each \$1.

S. Horn, 554—25 cts. due; H. Bursell, 556; P. Hamilton, 556; C. Tucker, 560; T. E. Morrill, 560; I. Moulton, 560; C. Dutton, 519; J. Howe, 619; A. Nelson, 556; J. Whitman, 612; E. Guild, 560; J. G. Whipple, 560; S. Carpenter, 560—\$1 77 due Jan. 1st; D. Boody, 596—each \$2.

J. Daniels, on acct.; W. E. Graham, on acct.; J. Chapman, 560—each \$4. N. French, 560; S. Tabor, 560; H. B. Wyman, 560; M. C. Philbrick, 560—each \$1 77. L. Cummings, 560; J. Cummings, 560—each 77 cts. M. Perkins, 560—\$1 43. H. Heath, 560—from Jan. 1st—\$1 20. N. Rowell, 560—\$1 20. J. D. Bover, 560—75 cts. E. Sebring, 560, and 6 cts. on C. H. to No. 60—\$1 10. J. W. Philbrick, 560—\$2 26. C. Leavitt, 560—\$2 77. P. Sawyer, 560—\$1 75.

ADVENT



HERALD

Luke 9: 23-30.

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, FEBRUARY 21, 1852.

NO. 8. WHOLE NO. 562.

THE ADVENT HERALD
IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
(Nearly opposite the Revere House.)
JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.
All communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.
*For terms, &c., see last page.



BLESSED ARE THEY THAT MOURN.
Oh! deem not they are blest alone
Whose lives a peaceful tenor keep;
The power who pities man has shown
A blessing for the eyes that weep.
The light of smiles shall fill again
The lid that overflows with tears;
And weary hours of woe and pain
Are promises of happy years.
There is a day of sunny rest
For every dark and troubled night;
And grief may hide an evening guest,
But joy shall come with early light.
And thou who offer thy friend's low bier
Sheddest the bitter drops like rain;
Hope that a happier, brighter shore
Will give him to thy arms again.
Nor let the good man's trust depart,
Though life its common gift deny;
Though pierced and broken be his heart,
And spurned of men he goes to die.
For God has marked each sorrowing day,
And numbered every secret tear;
And heaven's long arm of bliss shall pay
For all its children suffer here.

Sketches of Travel.

No. 7.—A RIDE THROUGH LONDON.

Before leaving London, let me invite my reader to accompany me in a ride through some of its principal thoroughfares upon the outside of an omnibus, with occasional digressions on foot, while I point out various objects of interest in passing. We will first take our stand on LONDON BRIDGE. A word or two about it. "Old London Bridge" was covered with houses, connected together by large arches of timber which crossed the street. Hans Holbein and John Bunyan once lived here. In 1212 it was the scene of a dreadful catastrophe. A great multitude had collected upon it to assist in extinguishing a fire which had broken out at the Southwark end. While they were engaged in this work, the fire communicated with the opposite extremity, and upwards of 3000 persons perished in the flames, or were drowned in the river. In 1756 all the houses were pulled down, and the bridge underwent a thorough repair. The "New Bridge" was commenced in 1824, and opened in 1831. It is built of granite, the foundations resting on beech piles, and is nine hundred and twenty-eight feet in length, fifty-six in width, and consists of five elliptical arches. At each end there are two flights of stairs, one on each side, leading to the water. The pedestals at the top of each flight are single blocks of granite, each weighing twenty-five tons.
On the city side, facing the North, you have a good view of LONDON MONUMENT (on Fish-street hill, at a little distance on your right), which was erected by order of Parliament in 1671, under the direction of Sir Christopher Wren, to commemorate the Great Fire in 1666, which broke out in that vicinity. It is a fluted Doric column, fifteen feet in diameter, upon a pedestal forty feet square and twenty-eight high, in all two hundred and two feet in height, and has within a black marble stair-case, of three hundred and forty-five steps to the balcony upon the top, which is surmounted by a blazing urn of brass, gilt. The approach to the Bridge is King William-street, a wide open space, in the middle of which is a colossal statue of WILLIAM IV., of granite, with the pedestal forty feet high, and enclosed with an iron railing. Let us stand here a moment, and survey the dense stream of foot-passengers, carriages, and omnibusses, passing over the Bridge. A wink to the 'bus man—(don't call him "driver," unless you

wish to insult him; he's a notch or two above that, and fully aware of his superiority in rank;) a long step up, a desperate pull at the leather strap hanging down for your grasp, and you are on the top alongside of "the whip." Notice the bouquet in his button-hole. "'Tis a nice one," said one of them, in reply to a complimentary observation on my part, "it didn't cost me but two pence, and it'll last me a week nearly. I take it out and put it into water every time I stop." Londoners have a great propensity for flowers. A merchant is not half dressed for his morning walk to his counting-room without his nosegay.
That stately pile on your left close to the Bridge is FISHMONGER'S HALL, the head-quarters of the company of fishmongers. There are ninety-one of these city companies, comprising the chief trades and occupations, arranged in their order of precedence, beginning with "MERCERS," and ending with "WATERMEN."
Riding now away from the Bridge, at right angle with the course of the Thames, we pass one corner and come to Eastcheap at the next. Great Eastcheap is that part of the street on our left. You can see there a house with a stone figure of a boar's head, which occupies the site of the BOAR'S HEAD TAVERN, alluded to by Shakespeare in Henry IV. as the residence of Mrs. Quickly, and the scene of Sir John Falstaff's merriment. In Cannon-street, which is a continuation of Great Eastcheap westerly, is St. Swithin's church, which has in its south wall "LONDON STONE," one of the greatest antiquities of the metropolis, having been known before the time of William I. It was against this stone that Jack Cade struck his sword and exclaimed, "Now is Mortimer Lord of London."
Continuing the same direction, we enter Grace Church-street; (for in London the name of the street changes almost every block) and the next corner on the right is Fenchurch-street. There you will find the HUDSON BAY COMPANY'S HOUSE, and at No. 53 KING'S HEAD TAVERN, which was visited by the Princess (afterwards Queen) Elizabeth, on her liberation from the Tower. The dish in which her dinner (pork and pease) was served up is still preserved in the coffee-room, together with her portrait. The street at right angle on your left is Lombard-street, once the residence of the LOMBARDS, the money-lenders of former times, now chiefly occupied by bankers. No. 43 was the residence of JANE SHORE. In this street POPE, the poet, was born.
Turning the next corner to the left and going west, we enter Cornhill, full of Insurance Offices. The poet GRAY was born in this street. DEFOE, the author of "Robinson Crusoe," lived here and kept a hosier's shop. We now come out into the open space before the ROYAL EXCHANGE, a noble building with a Grecian front of Corinthian columns, and a beautiful sculpture upon the tympanum, representing Commerce, with various groups of British, Asiatic, Chinese, African, &c. In the centre of the building is an open court surrounded by a colonnade, which is the Merchants' Change. LLOYD'S COFFEE HOUSE, the head-quarters of maritime intelligence, is in the east end. In the open space in front of the building is an equestrian statue of the Duke of Wellington, in bronze by Chantrey, fourteen feet high, upon a pedestal of Scotch granite of the same height.
North of this open space is the BANK OF ENGLAND, a vast pile of granite, covering an area of three hundred and sixty-five feet in front on Threadneedle-street, four hundred and forty feet in the west side on Princess-street, four hundred and ten feet on the north on Lothbury, and two hundred and forty-five on the east in St. Bartholomew's Lane. It is low in proportion to its extent, being not more than a story and a half in height, and having the principal suite of rooms on the ground floor. There are more rooms below than above ground. The exterior presents a great number of Corinthian columns and pilasters, mouldings, and architectural ornaments, but has a guarded prison-like appearance, as it is almost wholly destitute

of windows opening upon the street, most of the apartments being lighted from above, or from the open courts within. At St. Margaret's Church, Lothbury, near by, you may hear the eloquent MELVILL preach one of the "Golden Lectures" every Tuesday, at 11 A. M.
Proceeding west in a course about parallel with the Thames, we leave Cornhill, and enter "the Poultry." Looking over your left shoulder you have a view of the MANSTON HOUSE, the official residence of the Lord Mayor. Wallbrook-street, which enters here, was once a stream which served as a fosse to guard the eastern extremity of the city.
Riding on we enter Cheapside, and the throng becomes more and more dense every moment, yet all moving on with as much peace and decorum as a funeral procession. Interspersed among the crowd at frequent intervals, you see a number of persons in blue uniforms, with canes in their hands, walking leisurely along, or standing at the corners, taking a general survey of the scenes around them. If a vehicle stops a moment longer than is absolutely necessary to take in or discharge its load, the quick eye of the Policeman is upon the driver, and he is ordered to "move on." If a group is collected upon the sidewalk around a shop-window, engrossed with conversation, or arrested by some accident, the hand of the Policeman is felt upon the shoulder, and you hear the words "move on,"—"move on."
As you pass King-street on your right, you can see GUILDHALL at the end of it, facing you, with a fine Gothic front. This is the seat of the chief public offices of the city of London. We are now in the heart of the city proper; for London comprises the city of London, the eastern portion on the north side of the Thames the Borough of Southwark on the other side, and the city of Westminster at the West end, together with a multitude of circumjacent parishes. Guildhall has a noble Hall, capable of containing 7000 persons, adorned with several monuments and statues, which is used for the city feasts at the inauguration of the Lord Mayor, visits of Royalty, and other illustrious occasions, and also for the city elections, and public meetings. Under the window at the west end are the colossal figures called Gog and Magog, said to represent a Saxon and an ancient Briton. The opposite street on your left, Queen-street, will take you across Southwark Bridge.
That fine steeple of stone on your left, over two hundred feet high, with a vane in the shape of a dragon, and a clock face projecting out over the street, is ST. MARY LE-BOW. Here the Bishops of London are consecrated, and the "Boyle Lectures" delivered. The next corner on your left is Bread-street, where MILTON was born. Milk-street opposite was the birth-place of LORD CHANCELLOR MORE. BLACKSTONE was born in Cheapside.
At the end of Cheapside, ST. PAUL'S comes up on the left; but instead of taking the omnibus route which passes it, or going straight on through PATERNOSTER ROW, so called from the manufacturers of beads and other Romish emblems of devotion, now noted as the residence of booksellers, let us now turn to our right into St. Martin's le Grand, and take a view of the GENERAL POST OFFICE. It is a fine building of Portland stone, of the Grecian Ionic order, presenting a front of four hundred feet, with a central portico of six columns, and a portico of four columns at the extremity of each wing. Early in the morning you will see a string of vehicles, of all sizes, from one-horse boxes to four-horse omnibusses, all bright red, with red-liveried riders, the letter-carriers, and the potential initials, "V. R." surmounted by a crown, displayed on every side, issuing at full speed from the spacious yard on the North, and scattering in all directions.
Continuing on in a westerly direction up Newgate-street, we pass CHRIST'S HOSPITAL on our right, a magnificent pile of buildings in the Gothic and Tudor style, the seat of the famous "Blue-coat school," established by Edward VI., where from 1000 to 1200 boys and girls are

supported in a course of education, at an annual expenditure of from \$150,000 to \$200,000. The dress of the boys consists of a dark-blue coat or gown fitted close to the body, but with loose open skirts, a girdle round the waist, an under coat, a petticoat of yellow flannel in cold weather, yellow worsted stockings and shoes, and a neck band. You may sometimes see them in their play-ground which adjoins the street, in full chase after the foot-ball, with their troublesome skirts pinned back, or holding them up with their hands. They wear no hat or cap in any weather. Wherever you meet them, in the streets of London, on the railways, or in the country on a visit to their friends, you always see them in this singular costume, and bare-headed. Charles Lamb and Coleridge were "Blue-coat boys."—(To be continued.)

The Redeemed Inheritance, and its Rightful Owner.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."
(Concluded from our last.)
Let us now propose the second question, and inquire how far do the actions of men agree with their own acknowledgment? The front of the Royal Exchange, and the cover of the Catalogue of the Great Exhibition, are made to herald forth God's supremacy and man's subjection; to declare that God is the proprietor of all, and that man possesses nothing; that God is a Sovereign, and that man is a steward. This is well, as far as it goes, and is a thousand times better than the fearful state of things which obtained in a neighboring nation, when God was rejected, fortune enthroned, and the Bible trodden under foot. It is also a cause for rejoicing, that thousands in all climes of society delight to acknowledge God in all things, and to trace His hand in all events. But still the question returns,—Do men generally feel the force of the acknowledgment professedly made in these words? Do the merchant-princes who crowd the Royal Exchange act as in God's sight? Do they show to all around that they are influenced by the glorious words which may meet their eyes every day, if they will but lift them up from earth to heaven? Do they, by a course of unselfish and upright conduct, give a key-note worthy of being responded to throughout the commercial world? Are they aiming to answer in some goodly measure to the description which is found a verse or two below their adopted motto—"He that hath clean hands and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully?" If they adopt the holy motto on their noble building, they say well,—But whom do they serve, God or Mammon? If they serve the latter, then are the words an idle compliment, which God will not accept.
Again,—Do those myriads who visit the Great Exhibition find other things in agreement with the glorious motto on the cover of the book which they carry in their hands? Are they reminded, by the manner in which the whole affair is managed, by the objects and things exhibited, and by the position assigned to them, that the promoters and conductors of the Great Exhibition habitually acknowledge God in the affair? Is the motto on the book, and are the prayers at the opening, things which stand alone and distinct from all beside? Is God's glory, or man's greatness, most prominent here? God's name is used, His right is acknowledged,—Is His will consulted, His authority revered, His Word obeyed? If it be so, what meaneth much that we see around us? Can God be pleased when art employs her highest skill to perpetuate the memory of Heathenism, or to deck with beauty that most hateful and destructive sorceress, Popish superstition? Surely it seems rather anomalous for Christian prayers to be breathed over Heathen statues, and Protestant hymns sung amidst Popish trumpery! Is there not some reason to fear that while we acknowledge God in word, He may say to us, "This people draweth near to me with the mouth and honoreth me with the lip, but their heart is far from me." It is well to shun all

profanity and contempt of God, but we should also tremble at hypocrisy and formality. It is a solemn fact, that just before God swept away the Jews from their own land, first by the Babylonians, and next by the Romans, they were very strict in outward services and general acknowledgments of God. The great charge brought against them was, that the heart was not with Him; that those "who with their mouth showed much love were given to covetousness" (Ezek. 33:31); and that they trusted to their forms and ceremonies instead of leaning on the living God. (Isa. 1:10-18.)

Is there not reason to fear that the great danger of the present day is "a form of godliness and a denial of the power?" This, we are told, will be a characteristic of "the last days," and against this we do well to watch. Another description found in the same catalogue is, "lovers of pleasure more (or rather) than lovers of God." Here also this present generation are in great danger. The Crystal Palace is undoubtedly a place of pleasure, and many there are who love it only on that account; and many think that there can be no harm or danger in loving it, because nearly all persons approve, and many among the good and pious consider it as the beginning of a new and glorious era. Without indulging in general censures and gloomy fears, or saying a word to dissuade any one from going to look at this triumph of science,—this wondrous collection of earth's treasures, a fear may be expressed lest the present excitement should vitiate the taste of Christians,—produce a dissipated state of mind among the people,—create a thirst for change and novelty and show,—indispose the mind for spiritual things,—tend to magnify this present evil world, and to hide from view the awful words of God concerning the dark future that is impending. It sounds rather strange to hear good men utter such language as the following:—"Philosophers and politicians and social economists are all regarding the Exhibition as constituting the beginning of a new era and of better times, and as embodying in itself something like a prophecy of a brightened and improved future for the nations." "From such a lesson it is hoped and expected that the crowds will disperse wiser and better, more loving and more fraternal, and that a basis will be laid for such future peaceful and profitable intercourse as shall render war an utter impossibility." It is no use to delude ourselves with expectations unwarranted by the Word of God. Hope must have some ground to rest upon. The reason for a Christian's hope is found, not in man's doings, but in God's sayings,—not on present appearances, but on the sure word of prophecy. That a time of universal peace and fraternal love will surely come we cannot doubt, but *how* it will come we have already, in some measure, been instructed.—Alas! what throes of anguish must precede the birth of this glorious era. The world is filled with apostate churches and tyrannical kingdoms; against these and that great master-spirit of evil who presides over them, and who energizes throughout the whole, God's most terrible threatenings are levelled. These words of vengeance are many and weighty, and none of them can fall to the ground. But, notwithstanding all God's declarations, men will continue to say, "Peace and safety, until sudden destruction shall come upon them, and they shall not escape."—1 Thess. 5:3. Those who believe in these threatenings, who look for the storm before the calm,—the day of vengeance,—before "the year of the redeemed,"—can truly say, with the weeping prophet, "I have not desired the woful day, O Lord, thou knowest." But though they do not,—cannot desire it, and would do all in their power, by prayer and Christian effort, to avert coming evil and turn sinners to God, yet they dare not disbelieve words so often repeated, and which are always placed by God himself in connexion with the promises of coming glory. Though we are expectants, we are not prophets; and a firm belief in coming judgments should not make us less thankful as regards God's temporal mercies, or heedless of life's relationships, or insensible to the beauties of God's creation and the productions of human genius; but certainly this belief *should* wean from earth as a portion, produce watchfulness of spirit, and endear the cross and coming of Jesus; the one our glorious remedy, the other our blessed hope.

Having examined the words of the Psalmist in connexion with the two questions at first proposed, I can but conclude that the popular application of this passage is not in agreement with its primary meaning; and also that man's conduct generally is not in correspondence with his own acknowledgment. Nevertheless, while believing this, far be it from me to wish the words removed from the situations they occupy. Let them stand; they form a glorious sentence worthy of being sounded forth to the ends of the earth. Let the words stand, and that for a twofold purpose. First, to *proclaim the rights of God and his coming glorious reign*. The words may thus be considered as *preceptive*,—teaching us what *should be*; and as *prophetic*,—telling us

what *shall be*. Let the wealthy and the wise, the contriver and the laborer, the inventor and the purchaser, all remember the supremacy of God. Let them bear in mind that His hand framed all the material; that He alone gives the inventive mind and the cunning hand; and that, as from Him all wisdom and strength is derived, so to Him all the glory should be given. Let riches be used for his honor, and his love be sought to sweeten all possessions. Let the ear be ever open to listen to God's voice,—*"Whatsoever ye do, do all to the glory of God,"*—for if this is neglected, it will be terrible to read in fiery characters the fearful sentence, *"The God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified."* Alas! this has been the case hitherto with most. The great and the mighty have possessed the earth and left God out of their reckoning. God is now giving all who thus usurp His prerogative *notice to quit*; and He will soon eject those, with irresistible power, who refuse to "kiss the Son" and bow to his sceptre. That merciful One looks on with great long-suffering,—warns, invites, entreats, but after all He has still reason to say,—*"They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course."*—Psa. 82:5. But "the earth is the Lord's" by purchase; and He will claim it for his inheritance. He created it not in vain. He formed it not for Satan to rule over, or sin to riot in, or man to use as a battle-field, or death to carve into a sepulchre! He created it to be inhabited (Isa. 45:18); He created it for His people's good, and for His own glory; and to His pleasure the earth and its fulness, man and his habitation, shall at length minister. All shall eternally reflect His glory and be vocal with His praise. He will soon assert His claim; He will soon fulfil His promise,—*"Then the creature shall be delivered from the bondage of corruption;"* "the merchandize of Tyre shall be holy to the Lord;" and man's possessions and inventions, with all his faculties and powers, shall be presented to God as a living sacrifice. Then man shall no longer "worship the work of his own hands, or bow down to that which his own fingers have made;" but in the knowledge, love, and imitation of God, shall find true and enduring happiness. Then "the loftiness of man shall be bowed down, the haughtiness of man shall be laid low, the idols be utterly abolished, and the Lord alone exalted."—Isa. 2d. Let the words we have been considering stand as a protest against *man's selfishness, pride, and spirit of monopoly*. Man is prone to forget his fellow, or to use him only as an instrument for his own gratification. He is ever ready to consider himself as a centre into which all earth's joys should be gathered, instead of aiming to be a fountain whence streams of blessings should flow to others. Read these well-known words, O man, and learn your derivation and dependence; learn your dignity if you come up to the great end of your being, and your fearful destiny if by selfishness you come short of it. Live to God, live for others, and life will be a prelude to, and preparation for, a glorious immortality. Neglect to do this,—live for pleasure, or Mammon, and your short existence here will be a passage to an eternity of woe.

Does the trembling, anxious heart inquire,—How may I shun the danger, perform the duty, and attain the dignity? There is but one reply: *"Behold the Lamb of God."* Nothing but a real connexion with His cross will cast out the demon of selfishness, throw down the great idol of pride, or control the raging passions of the bosom. The fulness of earth affords no balm to heal your wounds, no richness to satisfy the cravings of your spirit; but there is another and more glorious fulness to which you may have free access. Harken, O bankrupt sinner, to the testimony of mercy:—"It hath pleased the Father that in Him should all fulness dwell." "In Him are hid all the treasures of wisdom and knowledge." "In Him dwelleth all the fulness of the Godhead bodily." And, "Ye are complete in Him." To Him, then, let the lost and the needy repair; and in him you shall find righteousness to justify from all things, and strength to enable you "to do the will of God." The Holy Spirit of God will come down and take possession of your hearts, and "build you up to be a habitation of God." And then, when the earth is the Lord's by possession, and the fulness thereof His by consecration, those who have received the atonement and aimed to glorify God here, "shall shine as the sun in the kingdom of their Father," and be the kingly rulers and priestly ministers of the world to come.

Manasseh King of Judah.

It is a remarkable feature in the annals of the kings of Israel and Judah, that immediately upon announcing the new reign of any king, the events of that reign are uniformly prefaced by the declaration, that it was "evil or good in the sight of the Lord." The fact is instructive, and shows us that the moral aspects of each particular reign were of far greater moment

than all other considerations in the sight of God.

Manasseh was the son of the pious Hezekiah—in his early youth he had doubtless been trained in the fear of God, but the death of his father had interrupted the pious influences which surrounded him, and at the age of twelve years he was monarch of Judea, and came under the powerful temptations incident to this exalted station. We are not to suppose that the teachings of his father were immediately forgotten; we must rather conclude that the princes of Judah were themselves corrupt; that the nation also was corrupt, and that the reformation so boldly attempted by Hezekiah was not faithfully supported by his people. The worship of heathen deities had become nearly universal, both in Judah and Israel, and it was attended with certain rites and ceremonies, which were highly popular among the people, and while it relaxed the strictness of the divine command, also permitted many abominations and indulgences, which were pleasing to the carnal heart.

It is probable that in the groves of Ashtaroah, planted by King Solomon on the "Mount of Offence," the forms and objects of worship were less revolting than those of Moloch and Baal, whose altars were erected in the valley of Hinnom. It has been said, that in the latter days of Solomon, his Zidonian wives repaired monthly, at the full of the moon, to the fane of Ashtaroah, which was decorated with figures of the moon, from its first slender crescent, and including all its successive phases, till its orb was perfect and complete. It was here, in the quiet moonlight, that processions were formed, and preceded by a band of priests and musicians, they made the circuit of the grove, pausing only to kneel at the shrine of the queen of heaven, and lay a gift upon the altar, and then closing the evening with music and dancing. It was for this idolatry that the kingdom was rent from the house of David, it was this which gathered a cloud over the latter end of the man, whose wisdom was unequalled except by his folly.

But this was not all; Solomon built high places for Chemosh and Moloch, the former on the same hill where the temple of Ashtaroah was located. The worship of these deities was more detestable than that of the queen of heaven, and it was at these altars that the gross abominations of the heathen were practised by the common people, who were often encouraged by the presence and example of their king and his princes; and, it is not too much to suppose, that the example of Solomon had a powerful influence in favor of idolatry, with all the successive kings both of Israel and Judah.

But Manasseh outstripped all his predecessors in his zeal for idolatry. Not only were the bloody altars of Moloch surrounded by daily and nightly worshippers, but as if to insult the majesty of heaven, he built an idol in the temple of God, and furnished its surrounding courts with heathen altars, where libations of wine, and clouds of incense, and garlands of flowers profaned the habitation of God, and turned its holy precincts into marts of merchandize and dens of thieves.

We have reason to suppose, that the corrupt inclinations of the princes and people, first seduced Manasseh from the worship and service of God; but in a little time he took the lead in every abomination, and plunged openly and without restraint into the most flagitious crimes. The kingdom of Israel had but a few years before been desolated by the Assyrians, but Jerusalem was yet a glorious city, and to all human appearance, might be glorious for ages to come; but the declaration of Jehovah in reference to the sins of Manasseh and his people, is one of the most solemn and instructive which can be found even in the Scriptures.

"Thus saith the Lord God of Israel: Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle."

"And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab, and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down."

It does not appear that Manasseh paid the least regard even to the outward service of God, in the temple; it is probable that from habit, the morning and evening sacrifice smoked upon the altar, and we have no evidence, that the sacred office of the high priest was so far invaded as to penetrate the Holy of Holies, where the ark of the covenant yet rested; perhaps the fate of Uzziah, who only presumed to offer incense, might deter even the daring and impious Manasseh from a deed so audacious. It is certainly remarkable, that among all the wicked kings of Judah, none ever ventured upon such an affront to the Holy God. The sacred ark was untouched by mortal hand, and unseen by mortal eye, save by the high priest, as once in a year he entered the most holy place. God preserved that symbol of his presence from profanation, until the holy house itself was destroyed by fire.

But if Manasseh was restrained by God, from

this act of sacrilege, he seems to have placed no bounds to his every-day enormities, and his shed innocent blood very much, so that Jerusalem was filled from one end to the other. He seems to have exercised his kingly authorities as a despot, yet such was the evil temper of the nation, that they endured his tyranny, while he gave license to their wickedness, and both by precept and example encouraged them in crime. It is said of him, that he made his son to pass through the fire to Moloch; the precise meaning of this term is not easily understood: it was not probably a sacrifice to Moloch, yet the expression implies, that some trial by fire was endured, as necessary to appease the wrath of this imaginary deity. However this may be, it was a most daring denial of the God of the Hebrews—a direct insult to the majesty of heaven.

In the midst of this career of sin, God sends his servants the prophets, to utter his threatenings against the king and his people—doubtless their warnings were fearlessly delivered, and whether these prophets were slain by Manasseh, or whether that peculiar dread of these faithful messengers which the kings of Israel and Judah plainly manifested, restrained his hand, we know not; but it is not improbable that in the innocent blood which he shed, might be included that of those upright men, who had faithfully uttered the divine threatenings. A tradition prevails, that Isaiah was sawn asunder by the order of Manasseh with a wooden sword; but as no intimation is given that Isaiah's prophecies extended beyond the reign of Hezekiah, we have no great reason to believe the tradition, although it is not wholly improbable; none of the names of the seers, in Manasseh's long reign, have come down to us. Jeremiah, was, in his early youth, in the latter part of Manasseh's reign, but he had not then received the divine commission, still we are informed that Manasseh and the princes of Judah were faithfully warned, and that they would not hearken.

After this course of transgression had continued about twenty years, God interposed by his judgments. The powerful Assyrian mustered his armies and approached Jerusalem; it was only thirty-five years before, that the hosts of Assyria lay by thousands in the valleys about Jerusalem, slain by the angel of God; but no such protection now appeared for the guilty Manasseh; his armies were scattered, and he was taken from the thicket to which he had fled, and conducted a prisoner in chains to Babylon.

Let us now behold the grace of God abounding to the chief of sinners. The captive prince remembers his sins—he presents himself before God—he bows his knees in prayer—he calls to mind his heinous transgressions, and his soul is deeply humbled. It may be that he has before his mind the books of the law, denouncing the heaviest curses on the sinner. It may be, that he calls to mind the penitential psalms of his pious ancestor, David; perhaps, the sayings of the prophets whom God sent, come into his mind; perhaps, all these together are pressing on his troubled conscience; he turns his weeping eye to a throne of grace, and though a sinner above all other kings of Judah, he finds mercy. God is entreated of him, and inclines the Assyrian king to restore the captive, and the guilty, but now penitent Manasseh, returns to his kingdom.

His repentance was sincere; it was followed by a lively zeal for God. The princes and people were yet corrupt, and it is probable that Manasseh attempted the reformation of his people with little co-operation from his princes or his people; but he cast out the idols, and restored the worship of the true God. The royal presence was not seen in the high places of Ashtaroah and Chemosh. Magicians and demons were no longer the oracles of the king; he commanded his people to serve the true God only, and through his remaining reign of nearly thirty years, he clave unto the God of his fathers, and served him in sincerity and truth.

Although Manasseh was forgiven, yet his sins, and those of his people, were yet to be punished. Their crimes were *national*, and their punishment must be *judicial*. The cup of transgression was nearly full, and the innocent blood, which the king and his people had shed, the Lord would not pardon, and it was visited on the next generation. Manasseh's repentance was *personal*, but the threatenings of God must be executed on the nation, and in less than forty years the city was made desolate; and the sanctuary was burned with fire, the captives were conducted to Babylon, and for seventy years the national existence of the Hebrews was blotted out.

We consider the story of Manasseh one of the most instructive and monitory to be found in the Scriptures of the Old Testament. What but a divine power could thus have changed the guilty and abandoned monarch? All the forces of evil had been for years accumulating in his soul; whatever resistance was interposed

by the example of his father and other influences of piety, was nearly extinct, and it seemed as impossible for this king to become a new creature without the special agency of God, as the Ethiopian to change his skin, or the leopard his spots. We behold in this narrative the searching and distinguishing grace of God. We may not seek to fathom this mystery of the divine government; we can only with admiring and adoring wonder adopt the words of our Lord, "Even so, Father, for so it seemed good in thy sight."

The Turkish Empire.

A lecture was delivered in Cincinnati not long since, by the Rev. Dr. Durbin, an eloquent and learned Methodist Divine, on a subject upon which he was well qualified to speak, and one possessing great interest to every inhabitant of Christendom—viz.: The Turkish Empire, its symptoms of decay, and its probable destiny. The "Cincinnati Gazette" gave at the time an interesting abstract of his address, which we take the first opportunity to lay before our readers:

The Turkish Empire, for the purposes of the lecture, comprehended all the territory from the Grecian Archipelago to the river Euphrates and to Mesopotamia on the east. All the countries thus included bear the Turkish impress. It would be observed that in this portion of the world, all forms of religion, law, and institutions of society had their origin.

The lecturer spoke at length of the evidences of past greatness and present decay, which every where throughout this empire met the traveler's eye. Stretches of broad and well paved roads, the only access to, and from which was by rude bridle paths, splendid bridges, excellently constructed cisterns of vast dimensions, and the ruins of commodious harbors. Particular mention was made of the extensive cemeteries passed by the traveller in every few miles. These cemeteries indicated the previous existence of popular cities on their sites, which are now found profound solitudes—solitudes that would induce a disbelief in ancient history, did not the remains of ancient art and power corroborate it.

The trade of the empire was almost wholly in Christian hands—followers of the true prophet priding themselves upon being soldiers—not merchants. The manufactures of the country were also neglected—the stores and bazars being filled with European fabrics. A consequence of this extensive importation was the drain of coin from the country—what little there was left was in the hands of Christians or Jewish bankers.

No less striking was the decay of the Mohammedan religion. The mosques of the country were fast crumbling to ruin, while none were erected to take their places. These places of worship were not generally attended by the people. The great mosque of St. Sophia, in Constantinople, maintained by the Government, scarcely ever gathered more than fifty of "the faithful" beneath its minaret at a time. Those mighty pilgrimages to the four holy cities, once a matter of wonder, now a matter of history, were almost wholly discontinued. It might be asked, "Are the Mohammedans, turning from the worship of the false prophet to Christianity?" The lecturer believed there was not a single authenticated instance of a Turk earnestly embracing, and faithfully adhering to the Christian faith; consequently there was no hope for the regeneration of Turkey by a change of its religion.

Causes of Decay.—The first and greatest was the loss of that fanatical order which made the armies of Mohammed irresistible. While the Moslem population were instilled with the belief that they were to possess the world, and their religion to be everywhere adopted, their empire advanced northward to the Danube, and westward to the Adriatic. So rapid were their conquests, that Constantinople became an isolated Christian city, with every foot of adjoining territory possessed by Mohammedans. In 1453, Constantinople itself was taken, and her finest temple turned into the mosque of St. Sophia. Hungary, Austria, and Prussia were threatened, and a Turkish army besieged Vienna. The first siege was raised by Charles V., but was again surrounded in 1683, when it was rescued by John Sobieski of Poland, who routed the Turks with great slaughter. From that hour the spell of Moslem conquest was broken, and his faith in predestination changed from the certainty of victory to the certainty of ultimate extermination.

The lecturer paused here to ask what Christian Europe had ever done to repay this great debt to Poland?

At this point Russia appears on the stage, is seen expelling the Turks from Southern Russia, and erecting on the shore of the Black Sea a city whose gateway bore the terribly significant inscription, "This is the road to Constantinople!"

Here commenced the modern complications with Turkey and the great Christian powers—

she was drawn formally into Christian political influences by the treaty of Tilsit. Turkey became the prize for which the five great powers of Europe contend. The issue involves the fate of Asia, from the Bosphorus to the Chinese Sea, and from Siberia to Ceylon.

The second great cause of the decay of this empire was its internal elements of dissolution. By a fatal policy, Turkey had allowed the existence of isolated nations within her bosom. When the countries that now lie within the domains of the Sultan were first conquered, the Christian and Jewish population were not absorbed and incorporated with the Turkish, because no person can become a citizen of that government without turning Mohammedan. Consequently there was no fusion, no amalgamation, and the communities named have ever existed separated in towns and quarters of cities. They were necessarily antagonistic to Moslems. Recently they have begun to increase in wealth, and numbers, and influence, while the Turk is declining.

Were the restraining influence of European politics removed from Turkey, some of this generation would yet live to see that empire revolutionized within itself, and the crescent yield to the cross. One-fourth of the population of Turkey is Christian, and one-twentieth Jewish. These insulated nations are grouped somewhat according to religion. Those of the Greek church are principally Armenians, the Nestorians are Syrians, Palestine is common ground, while the Copts connect through Nubia with Abyssinia.

Influence of Christian Nations.—This is felt, first, in every city and town, by Consuls and Ambassadors. Christians enter not only their sacred cities but their mosques also. Christian steamers are on each river, and Christian caravans with European goods cross every plain and desert. Christian physicians are in their courts and seraglios. The privileges and powers of Europeans throughout the Empire are immense. Were a Christian to kill a Turk and flee to our Consul or Minister for protection, and it should be granted, there is no law of the Sultan by which he could be brought to justice.

The Destiny of Turkey.—The Empire had but three alternatives. 1. Regeneration. 2. Restoration of the old conquered nations to dominion. 3. Distribution among the Christian powers.

The Sultan has endeavored to regenerate his nation, but has failed. The measures which he adopted were all Christian. 1. He has had his Ministers educated in Europe. 2. He has attempted to introduce the European dress. 3. European laws and constitutions have been copied wherever it was possible. He has decreed the establishment of public schools, independent mosques, which he considered too much under the influence of unchanging Mohammedan priests.

The old nations in the bosom of Turkey could regain dominion, but for two difficulties. 1. They are not agreed among themselves, and what is a greater obstacle, European nations are ready to assist the Sultan to crush any attempt of the kind.

The lecturer thought European powers were preparing for the dismemberment and distribution of the Turkish Empire. Austria looked upon that country as her lawful prize on account of proximity. Russia from proximity, similarity in her state religion with that of nearly half a million of the population of Turkey. England and Prussia were too far distant from the scene, but having a common bond of union in their Protestantism, they act together.

In conclusion, Dr. Durbin remarked that the European powers might not be able to agree in the distribution of Turkey, and that independent Christian States might yet be established in the heart of that Empire. In any event, the Turkish Empire would cease, and thus the whole of the Old World will be opened to the vigorous Christianity of the West.

Stand Fast.

How much of Christian character and usefulness is involved in this injunction! It is easy enough to take a position. The difficulty is to maintain it. It is easy to resolve. But to keep one's vows requires moral courage and strength. It is easy to admit, in general terms, our defection from Christian consistency; but to set about correcting our faults, calls for real effort. What an amount of good purposed, and good beginnings are wasted for want of steadfastness. Fickleness and irresolution fritter away the most promising developments of character. If Christians would only hold fast to that which is good; if they would but block the wheel against retrograde movements; if ministers could rely upon them to retain the vantage-ground to which they have led them: what a different aspect would the Church present. But alas, how often must the foundation of repentance from dead works be relaid? How often

must they who ought to be fed with meat, be again nourished with milk?

Fellow Christian, stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage. Have you discovered the fatal defect of your past experience? Have you entered anew into the covenant with God? Stand fast, then! Do not return to the beggarly elements of the world. Do not slide back into former apathy. Do not lose that lively sense of divine things which you have just acquired. Keep yourself in the love of God. Is it not worth an effort? Will you not be paid for the cross-bearing? Does not communion with God more than compensate for those worldly pleasures which you have resolved to give up? To feel that you are prepared to die—is this less to you than present ease? Will you not then stand fast in your new position, and thus adorn the gospel, while you save yourself?

Have you as a parent resolved to withstand the persuasions of youthful frivolity, and to do your duty in your family? It is painful, perhaps, and you must endure the strife of tongues from children, too long indulged, or from their mother, who fails to support your decision. Stand fast! Hold on to the helm!

You are acting under a solemn trust. Fear not murmurings. They are but the penalty of your past neglect. It is high time you took your stand. Decide what is safe for your children, and let them enjoy it. Decide what is dissipating and hurtful to the soul, and then carry out your convictions of duty. You can not be unstable without the most serious consequences. God, and angels, and your sainted kindred watch your conduct with solicitude. Behold the cloud of witnesses! Would you have the blessing of your sire descend upon your seed? Then you must be firm. You must command your children and your household after you.

Has God called you to tread a thorny path? Or like Ezekiel to dwell among scorpions? Does duty lead you to confront the face of opposition or scorn? Do worldly connexions hinder your piety, or embarrass your religious efforts? Does the love of Christ seem to draw a line between those who should be one? Does it bring variance between father and child, or between sister and brother? Yet stand fast to duty, to principle, to the high course of obeying God. Fear not the consequences of doing right. They will in the end be happy. Whatever your vocation, or condition, or temptation, write on the tablet of your heart, this cogent dictate of reason and religion.

Stand fast! Only be in the right; there stand, if the heavens fall!

Fiat justitia ruat cælum.

N. Y. Observer.

"The World's Fair and its Lessons."

This was the subject of a lecture, recently delivered in Brooklyn by Horace Greeley, which he concluded in the following eloquent strain:

But it is time the World's Fair was closed, or at least this meagre account of it. The year 1852 has sterner work in hand, in view of which this wondrous bazaar would be out of place and incongruous. Haul down, then, those myriad banners, now streaming peacefully in the common breeze and flapping each other so lovingly; they shall soon be confronted defiantly in the red field where the destinies of mankind must be decided, the liberties of nations lost and won. Roll out those lumbering cannon, sleeping side by side so torpidly, uncharged, unmounted, the plaything of idle boys, and the gazing stock of country clowns who wonder what they mean; their iron throats shall tell a fearful tale amid the steadfast ranks and charging columns of the Battle Summer before us. Grey veterans, from many lands, leaning on your rusty swords, and warming each other's recollections of Badajos and Austerlitz, Leipsic, and Quatre Bras, shake hands once more and part; for the skies are red with the gathering wrath of nations, and the air-borne whispers that Kosuth is free once more are troubling the sleep of tyrants. Royal butcher of Naples! You would not let your subjects visit or enjoy the Exhibition of 1851; rest assured that they will bear a part, and you with them, in that of 1852! False juggler of the Elysee Bourbon! beware of the ideas of May, and learn while not too late, that Republican France has other uses for her armed sons than that of upholding sacerdotal despots on their detested thrones! You have sworn and broken the last oath to observe and maintain a liberal Constitution, to which your abused and betrayed people will ever hearken from your lips! Grim Autocrat of the icy North! the coming summer has work in store for your relentless legions, not now on the Danube alone, but on the Rhine, the Oder, the Vistula as well! Tear down, then, this fragile structure of glass and lath, too slight to breast the rugged shocks of the whirlwind year before us! Ere we meet again as workers, to test the fineness of our rival fabrics, the strength and purity of our metals, the draft of our ploughs,

we must vindicate by the mailed hand our right as men to speak, and think, and be. Before us lowers the last decisive struggle of the millions of Europe for Justice, Opportunity, and Freedom; let not its iron hail appal, its crimson torrents revolt; for the Bow of Promise gleams through its lurid cloud, and the dove of Peace shall soon be seen hovering over the assuaging waters, fit harbingers of a new and more auspicious era for Freedom and enduring concord—for Industry and Man!

An Interesting Incident.

On the 16th November, Mr. Henry M. Wilson, a colored licentiate, was ordained by the Presbytery of New York. The clergymen who took part in the services were Drs. Krebs and Phillips, Rev. William Bannard, Rev. Edward E. Rankin, and Rev. J. W. C. Pennington, a colored minister. The "Presbyterian" relates the following interesting incident in connection with the ordination:

An incident occurred at the close of the exercises, which was very interesting to the few immediate spectators of it. Two of the ministers who took prominent parts in this ordination were introduced to each other as strangers, but were soon observed to be engaged in a conversation which indicated considerable interest in each other, and great mutual respect and cordiality. It turned out that there was a little history connected with the meeting, which exhibits some striking features of the dispensation of Divine Providence. A little over forty years ago, in one of the western counties of Maryland, were born, within five miles of each other, two boys in widely-different conditions. One of them was white, the son of a reputable citizen of the county, and of course free born; the other was black, and by birth a slave. Some of the fellow-slaves of the latter were hired as domestic servants of the former, and the two boys were known to each other in consequence of the neighborhood and the intercourse subsisting between the families to which they respectively belonged; and there was some degree of that familiarity which subsists between the white children and the domestic servants of the households in slave States. When both were well grown, the former, one of those lads, was sent from home to college, and ultimately became a minister of the gospel, and for more than twenty-five years he had not seen, and probably had not thought of, the other lad. After this lapse of time they met, but in what different relations! The colored slave had now become a freeman—the freeman, too, of Jesus Christ, and a valuable preacher of the gospel, with the honorary degree of Doctor of Divinity conferred upon him by a German University! His name had been changed from that he bore in his youth, and hence had not been recognized before. But both these ministers were extensively known in the church, and now met as pastors of large Presbyterian churches in the city of New York, and were here associated as co-presbyters in ordaining a minister of the gospel.

DOUAY BIBLE.

The Douay Bible is the English version of the Bible used by Roman Catholics. It derives its name from the fact that it was first published by the English College at Douay, in the year of our Lord 1609. It purports to be "A translation from the Latin Vulgate, diligently compared with the Hebrew, Greek, and other editions in divers languages." The New Testament which usually accompanies the Douay version of the Old Testament, was first published by the English College at Rheims, in the year 1582, and claims to be "a translation of the Latin Vulgate, diligently compared with the original Greek."

In the New Testament, the number and the order of the books are the same as in the commonly received version; while in the Old they are essentially different. The Douay Old Testament contains forty-six books, while the version in common use contains only thirty-nine; making a difference of nine entire books. These nine books are those which are comprised in the Apocrypha, to wit: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, Abdias, Sophonias, and First and Second Maccabees. The order of the several books is as follows: Tobias and Judith are introduced after Nehemiah, which in the Douay version is called Second Esdras; Wisdom and Ecclesiasticus are introduced after Canticles, or the Songs of Solomon; Baruch after Lamentations; Sophonias after Habakkuk; and First and Second Maccabees after Malachi, which become thus the closing books of the Old Testament. First and Second Samuel, and First and second Kings, are here called First, Second, Third, and Fourth Kings; and First and Second Chronicles are called First and Second Paralipomenon. The remaining books bear the same name as in the commonly received version, with the exception that Joshua is written Josue; Isaiah, Isaias; Jeremiah, Jeremias; Hosea, Osee; Jonah, Jonas; Micah, Micheas; and Malachi, Malachias.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEB. 21, 1852.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

PAUL'S EPISTLE TO THE HEBREWS.

CHAPTER II.

(Continued from our last.)

PAUL gives as a reason why it became the Captain of our salvation to be made perfect through sufferings:

Vs. 11-13—"For both he, who maketh propitiation and those for whom propitiation is made, are all of one Father: for which cause, he is not ashamed to call them brethren, saying, I will declare thy name to my brethren, in the midst of the congregation, I will sing praise to thee. And again, I will put my trust in him. And again, Behold, I, and the children whom God hath given me."

"But he that sanctifieth," i. e., CHRIST, "and they who are sanctified," i. e., his people, are all of one family—they are all descendants of ADAM, and will constitute one family in the kingdom. God "hath made of one blood all nations of men for to dwell on all the face of the earth," (Acts 17:26); and in order to redeem our fallen nature, CHRIST took that fallen nature on himself—"was made flesh and dwelt among us," (John 1:14). "For since by man came death, by man came also the resurrection of the dead," (1 Cor. 15:21)—the subjects of which being "conformed" to CHRIST's image, he becomes "the first born among many brethren."—Rom. 8:29. For this cause CHRIST "is not ashamed to call them brethren," which is done prophetically in the words of DAVID: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."—Psa. 22:22. They also accept him as their SAVIOUR, saying: "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger" (Psa. 8:2); and also: "Behold, God is my salvation: I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song: he also is become my salvation."—Isa. 12:2. The oneness of CHRIST and his Church is shown also by his calling them his children: "Behold, I and the children the LORD hath given me."—Isa. 8:18. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word."—John 17:6. Thus to accomplish the work of redemption, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. 3:16.

Vs. 14, 15—"Since then, as the children partake of flesh and blood, he also himself shared in it; that through death he might conquer him, who had the power of death, that is, the devil; and liberate those, who, through fear of death, were all their life-time subject to bondage."

For a substitute to suffer in the place of the children, it was fitting that he should take on himself their nature; and therefore the "Captain of their salvation," though "in the form of God," and "equal with God," "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," (Phil. 2:7), "God, sending his own Son in the likeness of sinful flesh; and [by a sacrifice—*mar. read.*] for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:3, 4.

Through his own death JESUS CHRIST "hath abolished death, and hath brought life and immortality to light through the gospel," (1 Tim. 1:10)—"blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."—Col. 2:14, 15. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Thanks be to God, who giveth us the victory, through our Lord JESUS CHRIST."—1 Cor. 15:54, 57.

The devil hath the power of death, inasmuch as by his seductive influences death came into the world; but when the saints shall have been ransomed from the grave, all his designs respecting them will be frustrated. "And the devil that deceived them was

cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."—Rev. 20:10.

By the hope of the resurrection, the righteous are delivered from the "fear of death," to which fear, the unregenerate are all their life-time in bondage. "If the Spirit of him that raised up JESUS from the dead dwell in you, he that raised up CHRIST from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Rom. 8:11, 15.

V. 16—"For truly, he helpeth not angels; but he helpeth the seed of ABRAHAM."

The marginal reading is, "He taketh not hold of angels, but of the seed of ABRAHAM he taketh hold;" and this he does, as is evident from the language which precedes and follows, by taking on himself the nature of those whom he came to lay hold of, and to save them who were falling into perdition.

"The seed of ABRAHAM," being that which CHRIST has laid hold of to save, must be that seed to which salvation was promised: "And the LORD said unto ABRAHAM, after that LOT was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if any man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it: for I will give it thee."—Gen. 13:14-17. But this "promise that he should be the heir of the world, was not to ABRAHAM, or to his seed, through the law, but through the righteousness of faith" (Rom. 4:13, 16), "CHRIST hath redeemed us from the curse of the law, being made a curse for us . . . that the blessing of ABRAHAM might come on the Gentiles through JESUS CHRIST: that we might receive the promise of the Spirit through faith. Now to ABRAHAM and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is CHRIST. And if ye be CHRIST's, then are ye ABRAHAM's seed, and heirs according to the promise."—Gal. 3:13, 14, 16, 29.

Vs. 17, 18—"Hence in all things, he ought to be made like his brethren; that he might become a merciful and faithful High Priest in things belonging to God, to make atonement for the sins of the people. For since he himself hath suffered, being tried, he is able to help those, who are tried."

As CHRIST came to lay hold of and to save the seed of ABRAHAM, it became necessary, for reasons given in the previous portion of the chapter, for him to become in all things like them,—so that partaking of the infirmities and afflictions of the race, he might the better feel for and know how to compassionate poor afflicted suffering man. "For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin."—4:15. "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."—5:2. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—7:25.

Having himself been tempted, he knows how to succor the tempted. To those who are tempted, PAUL writes: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10:13. "The LORD knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Pet. 2:9. "Behold, we count them happy which endure. Ye have heard of the patience of JOB, and have seen the end of the LORD; that the LORD is very pitiful, and of tender mercy."—James 5:11. Knowing therefore that he will succor the tempted, PAUL says that "God is able to make all grace abound toward you."—2 Cor. 9:8. "For I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Tim. 1:12. Thus may the tempted ones "come boldly unto the throne of grace . . . obtain mercy, and find grace to help in time of need."—4:16.

CHAPTER III.

Vs. 1, 2—"Therefore, holy brethren, partakers of the heavenly calling, carefully consider the apostle and High Priest of our profession, JESUS; who was faithful to him who appointed him, even as MOSES was faithful in all his house."

"Wherefore," because of the work which CHRIST came to perform and his adaptation to it, he is worthy of all consideration. PAUL addresses the believing to whom he writes as "holy brethren," in virtue of their having consecrated themselves to God's service, and being thereby bound to be holy in heart and life, in which respect they were partakers of "the heavenly calling." "For God hath not called us unto

uncleanness, but unto holiness."—1 Thess. 4:7.—PAUL addressed the believers in Rome and Corinth, as the beloved of God, called to be saints" (Rom. 1:7); "them that are sanctified [consecrated to God's service] called to be saints."—1 Cor. 1:2. He exhorts the Ephesians to "walk worthy of the vocation wherewith ye are called" (Eph. 4:1); and the Philippians, to "press toward the mark for the prize of the high calling of God in CHRIST JESUS."—Phil. 3:14. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in CHRIST JESUS before the world began."—2 Tim. 1:9. And PETER exhorts the brethren to "give diligence to make your calling and election sure: for if ye do these things ye shall never fall."—2 Pet. 1:10.

"The Apostle and High Priest of our profession, CHRIST JESUS." He "was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy."—Rom. 15:8, 9. In him we have "a High Priest, who is set on the right hand of the throne of the Majesty in the heavens" (8:1)—"a High Priest over the house of God," (10:21)—so called by a metonymical use of the word.

God gives this testimony to MOSES: "My servant MOSES . . . is faithful in all my house."—Num. 12:7. He with AARON and SAMUEL "kept his testimonies, and the ordinance that he gave them."—Psa. 99:7. As he was thus accounted faithful respecting the things entrusted to him, for the ordering of the house of Israel; so is equal faithfulness ascribed to CHRIST, in the fulfilment of the work of his mission respecting the church of God. As a prophet he said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that this commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 12:49, 50. And in his priestly office, he laid down his life for the sheep saying: "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10:17, 18.

Vs. 3-6—"For he was deemed worthy of more glory than MOSES, inasmuch as he, who hath built the house, hath more honor than the house. (For every house is built by some man; but he, who built all things is God.) And MOSES indeed was faithful in all his house, as a servant, for a testimony of those things, which were afterwards to be spoken, but CHRIST was faithful as a Son over his own house: whose house we are, if we hold fast the confidence, and joyful hope firm to the end."

MOSES though faithful to his trust, was merely a servant in the house of God; but CHRIST, as the builder of the house is worthy of more glory. It was predicted of him: "Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD."—Zech. 6:12. And CHRIST said to PETER: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:18. This house, then, is the church, "built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the LORD."—Eph. 2:20, 21.

The maker of any thing must be more glorious than the thing he creates. Nothing can be created without a creator. As the creation of all things by God, is given as a reason why CHRIST is superior to MOSES, it follows that CHRIST is the creator of all things: "All things were made by him; and without him was not any thing made that was made."—John 1:3.

The government of Israel was a theocracy, all the laws and precepts emanating directly from God.—MOSES was God's servant or minister, who made known the will of God to his people; but the government of the Christian church is committed to JESUS CHRIST who is the "Head of the Church"—the "appointed heir of all things;" and who consequently as a Son directs in his own house.

"Whose house are we?" "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16);—"as God hath said, I will dwell in them, and work in them; and I will be their God, and they shall be my people."—2 Cor. 6:16. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by JESUS CHRIST."—1 Pet. 2:5.

"If we hold fast:" "He that endureth to the end shall be saved," (Matt. 10:22); "but if any man draw back, my soul shall have no pleasure in him."—Heb. 10:38.—(To be continued.)

The Rt. Rev. Charles P. Melville, D. D., of Ohio, the Rev. Alexander S. McGill, D. D., of the Western Theological Seminary, Pa., and the Rev. John Forsyth, Jr., D. D., of the College of New Jersey, have accepted of their appointment to be the Adjudicators on the Essays treating on the Charac-

teristics and Laws of Prophetic Symbolization as they are presented in the *Theological and Literary Journal*. The premiums amount to seven hundred dollars, to be awarded to the three best Essays. Writers will send their Essays to the care of Franklin Knight, publisher of the *Theological and Literary Journal*, 140 Nassau-street, New York.

Apology.—We received the above on the 28th of Jan., too late for the *Herald* of that week. We wrote to Mr. KNIGHT that it would appear in the next paper, but the next week the printer forgot it. We then wrote to Mr. K. that it would appear in the next number without fail; but O, the uncertainty of human calculations! Our printer had received the impression that it was now too late to give it, and it was again omitted. We now insert with this apology to Mr. KNIGHT for its unintentional delay on our part.—Ed.

RELIGIOUS TOLERATION IN TURKEY.

The following is the Firman issued by the Sultan, for the purpose of legislating and facilitating self-government by the Protestant communities of Turkey.

"To my Vizir Mohammed-Pacha, Minister of Police in my capital, the honorable Minister, the glorious counsellor, the model of the world, and director of the affairs of the community, who guiding the public interests with a sublime prudence, establishing the building of the Empire with wisdom, and consolidating the columns of its prosperity and glory, is the object of all the grace of the Most High. May God prolong his glory! When this sublime and august order shall come to thee, may it make known that: Whereas, up to the present time, those of my Christian subjects who have embraced the Protestant faith, have suffered vexations and difficulties, because they were not placed under a separate and special jurisdiction, and because the patriarchs and primates of the ancient faith that they have abandoned naturally could not administer their affairs. And whereas, on account of their belief, the subjects above-mentioned form a separate community, my imperial and compassionate will is, that measures should be adopted by all possible means to facilitate the administration of their affairs, so that they may live tranquilly in peace and security. Thou wilt, then, allow a respectable person, and one worthy of confidence, chosen by them from among themselves, and who shall be confirmed in his post, to be attached to the department of police. The duty of this agent will be to keep the registers of the members of the community, who will be guarded by the police. He will inscribe in it all the births and all the deaths of the community. Passports, marriage licenses, and special transactions of the community, required to be remitted to the Sublime Porte, or to any other department, will be delivered with the seal of this agent. For the execution of my will, my present Imperial mandate and my august orders have been specially given and delivered from my Imperial Chancery. Thence, thou, my above-named Minister, to conform thyself to the explanations given, wilt execute to the letter the preceding ordinance, except so far as regards personal taxes and the delivery of passports, which are subjected to special regulations, against which regulations thou wilt not cause anything to be done. Thou wilt not permit that anything shall be exacted under the pretence of fees or charges for marriage licenses or for registration. Thou wilt take care that, like other communities of the empire, they have the facilities and assistance of which they may stand in need in all affairs and in all matters concerning their burying-places and their places of meeting. Thou wilt not permit any other community to intermeddle in any way with their rights, or with anything concerning their religion, or with any of their affairs, whether secular or religious,—so that they may follow the usages of their faith in security. And it is enjoined thee not to suffer them to be molested upon these points, or upon any others; and that all attention and all perseverance shall be put in requisition to maintain them in repose and security; and in case of need, they are permitted to make representations to the Sublime Porte touching their affairs, through the medium of their agent. When my present Imperial will shall have come to thy knowledge and appreciation, thou wilt cause this august edict to be respected."

What a contrast does the above Christian-like conduct offer to what is seen in professedly Christian Rome. In the one place, where Christianity is expressly disavowed, a man's religious opinions are secured and defended; while in the other, where Christianity is claimed to live, move, and have its being, it is as much as a man's life is worth to avow that he has any religious opinions at all.

NEAPOLITAN STATE TRIALS.

The following account of the Neapolitan State trials is by a correspondent of the *British Banner*, from which paper we copy it. The bare recital of such a scene is enough to harrow up the feelings of any one not utterly destitute of all sensibility.

Naples, Dec. 30.—In my last communication I re-

corded the introductory proceedings of the pending State trials; I will now proceed to give the details of each day sitting as briefly as possible. Amongst those who have attended these trials, I observed, the Hon. Sir W. Temple, M. Barrot, the French Minister, and other gentlemen of the foreign legations. The President of the Court is the celebrated Navarra, and the other judges are distinguished for the violation of justice in other political trials (one of these men is the author of the reply to Mr. Gladstone's letters.) A cordon of gendarmes is so placed as to keep the public at such a distance from the prisoners as to prevent their being heard. No one is allowed to take notes.

First Day.—One of the accused, Archdeacon Cagnazzi, was reported as unable to attend from ill health. The Court suggested that he should be represented. The venerable old man (upwards of eighty) desired to be present, and his lawyer asked for more time. A report was to be made (by order of the Court) of the state of his health.—Adjourned.

Second Day.—The ex-Minister Scialoja was unable to attend. He was in the infirmary suffering from fever: a report of the medical men was read to that effect. The President commanded him to be brought into Court, and after a time the unfortunate man was dragged from his bed, and carried before the judges. On being placed amongst the other prisoners, Scialoja said, "I hope the Court will pardon me for the delay I have caused—I am suffering very much." The judges, dead to justice and humanity, made no reply. Archdeacon Cagnazzi being positively unable to attend, the judges decided that the trials should proceed the next day, and that Cagnazzi should be brought into Court.

Third Day.—Cagnazzi was brought into Court in a sedan chair, in a dying state. The prisoners kissed his hand. There was an expression of horror on the faces of those who stood near and witnessed this brutal scene. A venerable old man, on the verge of the grave, dragged before a bench of licensed murderers, powerless and voiceless. Such acts of cruelty, I trust, can occur in Naples only, where humanity is banished from the land by royal authority. Leanza asked permission to call as witness a man now in prison, who could throw important light on the events of May 15. The Court refused. The ex-deputy Barbasi protested against the whole proceedings of the Court, as article 48 of the Constitution, which had never yet been denied as the existing law, expressly provided that Members of Parliament could only be tried by the peers. The Court would hear no protest. At this point the poor old man Cagnazzi was supposed to be expiring. A medical man was called. The paid butcher declared Cagnazzi was well enough to remain. De Robertes, the advocate, protested. The prisoners complained of being mixed up with murderers and common pickpockets, whilst the decree of 1849 provided that political offenders should be separately imprisoned.

Fourth day.—A report was read that Cagnazzi was dying, and had received the sacrament. A commission was named to verify the fact.

Fifth Day.—Declared, that the Court would proceed with the trials, in the absence of the accused, Archdeacon Cagnazzi.

Sixth Day.—The accusations against Dardano and De Stefano were read. No reply.

Seventh Day.—Read, the accusation of the ex-deputy Silvio Spaventa. Then the ex-deputy Barbasi replied to his accusations:—"The Constitution given to the people by the King in February, 1848, is described in my act of accusation as having been forced from his Majesty by a faction. Now, I beg to observe, as one of this so-called 'faction,' that the King declares, in his Royal decree of February, 1848, that in granting the said Constitution, he is seconding the 'universal will of the people,' and the Royal decree after the events of May 15 confirms these words. We all sat in Parliament after this decree. Was it a faction which sent the deputies to Parliament? How, then, can I be classed as one of a faction?" Barbasi continued:—"In their proper place I shall produce printed documents to prove that as a magistrate and member of Parliament I did everything in my power to prevent the disasters of May 15, which perhaps had a very different origin from that which this Court thinks proper to entertain."

From the way the trials are conducted, it is clear the prisoners are in the galleys at least. The events of May 15 are now being tried at Salerno.

NEWSPAPER POSTAGE.

We are glad to see that a movement has been made in Congress to abolish the present vexatious, burdensome and extortionate rates of postage on newspapers, with the view to the establishment of something which approaches nearer to a uniform and simple rate. This is a matter in which the public are directly interested, and the action of Congress upon the subject will be watched with interest. The want of uniformity is one of the most prominent evils of the present system of newspaper postage. It will hardly be believed by those who have not looked into the matter, that there are no less than seventy-two different rates of postage on newspapers sent to regular subscribers! Yet so it is. The rates vary according to distance, weight, size and frequency of publication. There are six different rates on the same newspaper, sent to a regular subscriber, according to distance. Then the same newspaper sent to a transient reader, is charged with six other rates. Other newspapers, of less than three hundred square inches in size, are charged with lesser rates, and so on, until the mind becomes almost confused with what mathematicians would term "the series of continual proportionals," which distinguishes our present complicated system of newspaper postage.

There is another feature in the present law, which requires reform. Under the decisions of the Post Office department, every newspaper sent to any individual for less than three months, is regarded as a transient newspaper. There are thousands, who, although regular subscribers to newspapers, are thus debarred from obtaining their papers during a portion of the year. They go into the country to reside for a month or two, and must pay a quarter's postage if they wish to read the paper for which they have subscribed. The arbitrary line which has been drawn by the Post Office department, perhaps in accordance with the law, to distinguish between a regular subscriber and a transient reader, is unjust and oppressive in its operations. Whoever has his name entered upon a publisher's book, whether for a week, or a month, or a year, is to all intents and purposes a subscriber, and the fact of a newspaper being sent from the office of publication should be regarded as *prima facie* evidence that the person to whom it is directed is a subscriber.

The public require a cheap and uniform rate of postage on newspapers. The provision of the present law, by which newspapers may be sent to actual subscribers free of postage within the county in which they are published, is of very doubtful utility. The Postmasters are careless of mail matter from which they derive no commissions, and very many subscribers would prefer to pay a low rate of postage rather than submit to the vexatious delays and losses to which they are now subjected. We see no valid reason why one class of subscribers should receive their papers free, thereby increasing the burden upon another class. If there is any propriety in making newspapers free to one set of subscribers, it would be not only proper, but desirable, that all should participate in this privilege.

The proposition now before Congress, as reported by the Post Office committee, is more simple in its provisions than the present law, and if not exactly what it should be, is at least an approximation to a fair system of rating newspaper postage. We believe its adoption would do away with many of the inconveniences of the present law, and that it would remove the causes of complaint which now exist.

Boston Journal.

(From the New York Daily Times.)

CHRONOLOGY

The Principal Events of 1851.

(Concluded from our last.)

Dec. 1.—XXXIIIrd Congress commences its first session at Washington.

—The Senate proceeds to discuss the question of receiving Kossuth.

—The new Federal Assembly of Switzerland convenes.

4.—Kossuth arrives at New York, on board the steamer *Hamboldt*.

8.—The Panama Railroad is opened.

10.—A tremendous demonstration in behalf of Mr. Thrasher is held in New Orleans.

12.—A Corporation Banquet is given in New York, in honor of Kossuth. 15th.—A Banquet is given by the Press of New York. 20th.—The Bar Dinner is given.

23.—Kossuth arrives in Philadelphia.

27.—Kossuth is received at Baltimore.

—Great fire at Philadelphia; loss \$200,000.

—Conflagration at Buffalo; loss \$150,000.

—Conflagration at New York, loss \$100,000.

30.—Kossuth arrives at Washington.

Last Quarter of 1850.

OCTOBER.

—The Danish war is bloody and disastrous. Several attempts are made by the Schleswig-Holstein army to storm the city of Friederichstadt, none of which prove successful. The losses sustained by the besieging force are very considerable. On the evening of the 4th of October, the town is attacked by two battalions of infantry and a detachment of riflemen, and after a desperate struggle, the Danes partially give way; but, retiring behind entrenchments, continue the defence, and the enemy are finally repulsed. After the failure of this desperate assault, Gen. Willisen, the commander of the Schleswig-Holstein forces, withdraws his troops from before the city. The two armies resume the positions occupied on the 27th September; the only result of the campaign being the almost total destruction of the town, and the loss of many brave men.

—A formidable insurrection against the Chinese Government breaks out in the Province of Kwang-si. The insurgents gain a victory over the Imperial forces, and by decoying a detachment into a defile between Tsingyuen and Ying-teh, destroy two hundred men.

—Great mortality occurs among the British troops in China, occasioned by the unhealthiness of the barracks and the want of sufficient sanitary precautions.

—The Danish ship-of-war *Donna Maria II.* is blown up by accident, at Macao, destroying one hundred and eighty-eight lives.

—A terrible tempest occurs at Kingis, in Russia, (Oct. 3,) by which one hundred and sixty-eight persons are killed, with 205,600 sheep, 1,292 horses, 490 camels, and 360 oxen. During eight days, the ground is covered with snow to the depth of 5-12 yards.

—A frightful calamity destroys many hundreds of lives at a place of pilgrimage called Herrgott, in Austria. At one of the public houses the pilgrims

were spending the night in eating and drinking, when the oven took fire, and the flames extending to a range of barns and stables in which hundreds of persons were reposing, a great number of them perished.

—An extensive conspiracy is discovered at Teheran, in Persia. The most influential portion of the clergy are implicated in a design to overthrow the Shah, to replace him by a descendant of Ali, and to drive the Turks out of Persia. Numerous arrests are made, and the conspiracy is frustrated.

—The Representative Constitution and the liberty of the press are destroyed in Tuscany, by two decrees, announcing the dissolution of the Chamber of Deputies, and forbidding the publication of any journal or periodical without the written authorization of the Minister of the Interior.

—The President of San Salvador protests against the British blockade of the port of San Salvador. Hostilities between San Salvador and Guatemala assume a warlike aspect.

—At Honolulu, a destructive conflagration lays waste a large portion of the town.

—Explosion of steamer *Sagamore* (Oct. 29,) at San Francisco, killing twelve persons.

—Great Compromise meeting in New York, at Castle Garden, (Oct. 30,) to sustain the Compromise Measures adopted by Congress.

NOVEMBER.

Nov. 1.—The remains of Zachary Taylor, President of the United States, are deposited in the family cemetery near Louisville, Ky.

3.—The armies of Prussia and Austria come in sight of each other near Neuhoff; the Prussians retire, and no conflict ensues.

6.—The Austrian ultimatum is delivered at Berlin. Prussia is required to evacuate Hesse-Cassel, dissolve the Erfurt League, and recognize the Diet.

—The King of Prussia signs the order calling out the entire military force of the monarchy.

10.—Indian troubles in Yucatan continue; the town of Tecash is taken by the savages, the houses destroyed, and nearly three hundred of the inhabitants killed.

11.—The Russian Ambassador at Vienna announces, that the Czar will consider the continuance of the Prussian policy in the electorate as a cause for war.

—The Nashville Convention meets at Nashville, Tenn. Governor McDonald, of Georgia, presides, and resolutions are adopted in favor of a Congress of Slaveholding States—the following six States voting therefor, viz.: Alabama, Georgia, Florida, Mississippi, South Carolina, and Virginia. Tennessee was represented, but voted in opposition. The Convention adjourned on Tuesday, Nov. 18. The delegates in attendance were fifty-nine.

—Terrible conflagration at Frederickton, N. B., destroying nearly three hundred buildings.

23.—Dreadful massacres take place in Damara-land, Africa, and great atrocities are committed by the Namagwa plunderer, Jonker Afrikander, upon the Rhenish Mission.

27.—Hurricane at Cape Girardeau (Mo.), and much injury done to the town and shipping; many of the principal buildings are destroyed.

—Liberated slaves are prohibited, under severe penalties, from entering the Brazilian empire.

—Troubles break out among the savage tribes of Africa; the settlements on the coast sustain serious injury.

DECEMBER.

—Prussia and Austria appoint Commissioners for Hesse-Cassel; Lieut. Gen. Pucker acting for the former, and Field Marshal Lieut. Count Leiningner for the latter.

—The chief command of the Schleswig-Holstein army devolves upon Major General Baron Von der Horst, in place of Gen. Willisen.

—The Dresden Free Conferences open, at Dresden, with speeches from the Austrian and Prussian Ministers. Dec. 29: the Conference is divided into five committees, on the fundamental laws of the Germanic Confederation.

—The King of Wirtemberg issues a royal ordinance against the abuse of the Press.

—The Neapolitan army is increased, at the instance of Austria.

—The trial of members of the Liberal Society of United Italians is concluded at Naples. Six of the condemned are sentenced to death; the ex-Minister and five others to thirty years imprisonment; and the remainder to confinement for twenty years.

—In the south of Hungary, paper money becomes so worthless, that the peasantry resort to a barbaric system of exchange.

—The subject of Papal aggression creates an intense excitement in England. The appointment of Cardinal Wiseman to the Primacy of Great Britain is strenuously opposed, and calls forth bitter denunciation. The proceedings of the Pope are severely censured by the Premier, Lord John Russell.

—Richard Cobden, M. P., is challenged to mortal combat by Admiral Sir Thomas Hastings, but declines the honor; a spicy correspondence ensues.

—The Electric Telegraph in France, is thrown open to the public, by a law of the National Assembly, to take effect from March 1, 1851.

—The yellow fever prevails to a fearful extent in Cayenne.

—The cholera rages in Mecca. It begins to disappear in California.

—The American Protestant chapel at Rome, is closed by order of the Pope.

—Desperate battle in Yucatan, between the whites and Indians. The whites are defeated, with a loss of three hundred killed.

—War is declared between the States of Nicaragua and Costa Rica. Nicaraguan troops are sent to occupy the department of Guanacoste.

—Earthquake at Valparaiso; the severest shock since October 1847. Dec. 29, a great conflagration

occurs in the same city, which destroys property to the amount of \$250,000.

—Snow falls at Feather River, California, to the depth of fourteen feet. Eighteen out of a party of nineteen men are frozen to death.

—The whaling-boat *Poppunnett* is wrecked (Dec. 16,) when three days out from San Francisco, and seven lives lost.

—The initial point of the Mexican Boundary is agreed upon, on the Rio Grande, in lat. 32 22.

—Robbery of Howland & Aspinwall's specie-train on the Isthmus, while on the way from San Francisco to New York; \$85,000 in gold dust is taken, the most of which is ultimately recovered.

—Trial of Gen. Lopez, and others, engaged in the expedition against Cuba, is commenced (Dec. 17,) at New Orleans.

FOREIGN NEWS.

The Collins steamer *Pacific* arrived at New York on Thursday, the 12th, with four days' later intelligence.

The Irish Executive has issued a special commission, to take cognisance of the outrages against life and property which have recently disgraced the north of Ireland.

"A decree is promulgated, which enacts that the members of the Orleans family, their husbands and consorts, and descendants, cannot possess any property (moveable or immovable) in France. They are bound to sell it within the year, and in default it will be sold by the domain. Another decree cancels the donation made by Louis Philippe on the 7th of August to his children, and enacts that their properties, of about two hundred millions of francs, shall be employed as follows:

"Dowry of three hundred thousand francs, granted to the Duchess of Orleans, is maintained.

"The President renounces all claim respecting confiscations pronounced in 1814 and 1815 against the Bonaparte families.

"The decrees are countersigned by the Minister of State, Casabianca."

The *Morning Chronicle* states that the King of the Belgians, as the husband of the daughter of Louis Philippe, has protested against the decree concerning the Orleans property. It is thought similar protests will be made by Spain and Naples, the Brazils and Saxo Coburg.

M. De Montalembert, and several other members of the Consultative Committee, have resigned their functions, in consequence of the decrees promulgated respecting the Orleans family.

The *Moniteur* publishes the names of the seventy-two members of the new Senate; also some decrees, appointing M. Heurtie, Director of Commerce; M. Romieux, Director of Bureau of Arts; and M. Prietro, Prefect of Police of the Seine. The names of the new Senate, and the Council of State in France, have been published.

The salaries of the members of the Council are fixed as follows: The Vice President, eighty thousand francs; Presidents of Sections, thirty-five thousand francs each; Councillors of State, twenty-five thousand francs; Masters of Requests, first class, ten thousand francs; do., second class, six thousand francs; Auditors, first class, two thousand francs; and the Secretary General fifteen thousand francs.

Mr. MACAULAY has delayed the publication of the third and fourth volumes of his History of England, in consequence of his having obtained some new information relating to King WILLIAM the Third.

The General Council of the Saone and Loire has been dissolved, in consequence of its hostility to the Government.

The grand hall, so long spoken of to inaugurate the restoration of the ancient palace of the kings of France, came off on the night of the 25th. At few periods was the same palace more numerously attended by French and by strangers from almost every country in Europe.

The accounts of the state of trade in the provinces during the past week are unimportant. They continue, however, generally favorable.

A decree has been published, abrogating a decree of the Provisional Government of 1848, abolishing the former titles of nobility.

Three persons were arrested on the 23d, by the police of Paris Montreal, on a charge of having assisted at the insurrection of the 4th of December. Some fire arms, ammunition, and Socialist writings, were discovered at their lodgings.

Forty-six persons arrested in the Loiret Garonne have been transferred to the Chateau of Baie, whence they are to be transported, some to Cayenne, and others to Lambessiu, in Algeria.

M. Jules Favre, President of the Civil Tribunal of Rodiz, has been arrested on a warrant charging him with having incited the inhabitants to civil war.

GERMANY.—The second Chamber of Hanover, on the 23d of January, adopted, by a large majority, the treaty of 7th September, with Prussia, relating to commercial affairs of the two countries.

The French Minister at Hamburg has presented to the Senate a letter from the Prince Louis NAPOLEON, announcing his re-election for ten-years to the office of President of the French Republic.

ITALY.—The rumors as regards the approaching modifications in the ministry continue. The King has been much annoyed by a demand made upon him by the MURAT family for a sum of 2,000,000 of francs, with interest on the same for 35 years.

A great mortality has lately manifested itself in the army at Naples, no less than three general officers having died on the same day.

We learn from the "Parma Gazette," that the general directions of the Police on the Parmese territory has been abolished, and all power, political, judicial, and military, vested in the Condanere.

CORRESPONDENCE.



CHURCH DISCIPLINE.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matt. 18:15-17.

Seeing the above rule is so universally disregarded, I wish to speak to all who will read this article, on this important text. It was spoken by our divine Master, whom we profess to reverence and obey. In this his declaration, we have a rule of discipline worthy the character of its Author. It breathes the spirit of mercy, and is a rule which, if strictly observed, would save a vast amount of trouble, which now exists in the religious community, and reclaim a multitude of erring disciples, who are constantly being driven more deeply into the slough of error, to end in perdition.

Jesus had just been showing his erring disciples, by the figure of a child, that all human exaltation must be avoided, and child-like simplicity observed, to gain the kingdom of heaven. He next shows the fearful consequences of "causing one of these little ones which believe in him," to fall. He assures us that "offences will come, but woe unto that man by whom they come." Christ well knew the weakness of human nature, and the many snares that lay along the path of the church. He saw that even then his own followers began to aspire after greatness, by which they would lose sight of the plan of grace, and forget their obligation to "bear each other's burdens, and so fulfil his law." Hence he furnishes this rule for them to obey, in order to benefit and assist each other in the duties of life, and by this means do all we can to reclaim the wandering, instead of laying stumbling-blocks in a brother's way, to cause the weak, or younger disciples to fall.

Since this discipline was given, time has brought us down to the extremity of the Gentile age, and the world has grown old in sin. The church has waxed wanton and disobedient, and turmoil, evil speaking, evil surmisings, and bitter animosities, are rife among all classes of professed Christians. That a large share of this evil is the fruit of anti-scriptural order and unchristian discipline, it is fully evident. Christ's rule is neglected, or if carried out in form, it is not in spirit; consequently, evil, instead of good, follows.

On another occasion, Jesus said to his followers, "Ye are my friends if ye do whatsoever I command you." Now let us read: "If thy brother trespass against thee, go and tell him his fault between thee and him alone." Do you obey? I am quite sure that your conscience answers, No. Here excuses are framed and offered as a reason for disobeying Christ. But can you offer a reason that will satisfy God, and you be suffered to go on in open violation of this duty, causing the lambs of the flock to stumble by your unfaithfulness? Let us look at the picture a moment. A brother takes some mis-step, speaks unadvisedly with his lips, or does something not right. What next? His fault is told to intimate friends, perhaps in public, often in the family circle, where prejudice is the most easily engendered. Soon the whole assembly of the saints are by the ears, and the fault is soon exaggerated. By this time the faulty one takes your example, magnifies your faults, thinks you the most guilty, and each engages the sympathy of friends, who enlist as delegates to visit the parties. By this time the heart is ready for evil surmisings, and often thinks the delegates have taken sides, though their only interest is to heal the trouble, and save the souls of their friends. Evil reports have now become the main topic, and if a dozen or more do not get involved, it is because wisdom and grace have saved them. Mediations can seldom settle such matters permanently. God's order has been neglected, his law disregarded, and Christianity daily suffers reproach.

Brethren who are looking for the Lord in these days of peril, and who expect soon to answer before an impartial tribunal for your conduct here, look well to this matter, I beseech you. You are very tenacious about other points of doctrine;—why not observe this? and if thy brother trespass against thee, do not tell it to Bro. A., nor B., but go to the offender alone, and in the spirit of meekness, and the love of Christ, tell him his fault, ask an explanation, exhort him to retract. Let him know that you are his friend, and that you seek his good more than your

own reputation, for God will take care of that if you do your duty to your brother.

Hear James: "Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converteth the sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." How important the duty, how great the result! Reader, contrast this with laying an occasion to fall in a brother's way. We all wish to be instrumental of the former; but who dare go to judgment guilty of the latter? "Confess your faults," says James again, "one to another, and pray one for another, that ye may be healed." This is humiliating indeed, and it is the way to help each other to the kingdom of God. Let Paul speak on this point: "If a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness, considering thyself lest thou also be tempted." We should remember our own weakness, our imperfections, and liabilities, and faults, together with God's long-suffering with us, and his great mercy in forgiving us all our trespasses on our repentance.

Jesus has taught us, that if we forgive not men their trespasses, our heavenly Father will not forgive us our trespasses. He has said we must "forgive seventy times seven those who repent." While teaching under the law, he suffered not his disciples to offer a gift on the altar if a brother had aught against them, until the proper steps had been taken for a reconciliation. If we will use the discipline of Christ, let us go to the offender in the spirit of Christ. Instead of telling and magnifying his faults to others, and treating him with indifference, and even as an enemy, thousands of grievous troubles, which exist to ruin souls and disgrace Christianity, might be prevented, and brotherly love take their place. Paul says: "But if ye bite and devour one another, take heed that ye be not consumed one of another." Faithful warning—who heeds it? Again: "Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus, that ye may with one mouth glorify God. Wherefore receive ye one another, as Christ also received us, to the glory of God."

2. If the offender is not gained by your personal effort, then take the second step, as required in the text, with equal zeal and hope, not to justify yourself, nor to make the offender out wicked before your councillors, but to do him good, and save his soul, if possible. If this effort fails, do not give up yet, nor turn from duty to slander or contempt. You are engaged in a work of reclaiming a mistaken, erring mortal, and God has another step for you yet. "Tell it to the church," not to A., B., nor C., but the church. Alas, we have none to inquire for her. I speak more for the benefit of some devoted Christians, who have seen and felt so much of the iron heel of oppression, and the abuse of all gospel discipline, that they tremble at the word church. Yet Jesus says, refer the case of the offending brother to the church. But where is she? Some will say, Christ's church is composed of all his disciples the world over. This is true: his church is one, and we agree with our timorous brother. God adds to that church such as shall be saved, and God takes away the unfruitful branches. But I do not admit that we are taught to refer our case to all that vast body. No. The New Testament plainly shows that each believing assembly should organize their family in a manner to have order among them, and to carry out the rules given by Christ and his apostles, and to attend to the ordinances established by the Lord—the Head of the church universal.

But says one, if we are to organize churches, we had better not have come out from our former associations.—A word or two must suffice on this point. We did not come out because we disliked order, or despised government, or objected to Bible organization; but because we liked them, and were much oppressed for want of them, and preferred to have none rather than be stifled to death, with the knowledge that the Lord is at hand. All know that it is a day of revelation. And why is it? Not to destroy order and government, but to establish it on better principles. We, it is true, came out, and were forced out, not expecting time to allow us to rally; but time yet keeps us, and we have suffered much for want of gospel order, and shall continue to, and ought to, until we "set in order the things that are wanting." I am fully aware of the abuse of organization, and of many of the arguments of those who have suffered by them; but we cannot even carry out the command in our text without it, nor can we properly attend to the ordinances of God's house without it. We will notice a few scriptures on this point.

I will first remark, that in times of revolution, many things may be done, and rightly done, by mutual consent, where order is not established; but things cannot long so remain. An example is noticed in Acts 6:1-6, in which it was found duty to choose seven men, and to ordain them for a special service in the church. The result was, that "the

word of God increased, and the number of the disciples were multiplied greatly." In Acts 14:22, 23, we find Paul and Barnabas at "Lystra, Iconium, and Antioch, confirming the souls of the disciples, preaching the word, and ordaining elders in every church." In Eph. 4:11 we are told what these are for, and in Acts 20:28 their duties are specified. In 1 Tim. 3d we are told what should be the character of a deacon, and in Tit. 1st the character and duty of an elder. We are here also informed that Titus was left in "Crete to set things in order, and ordain elders in every church." In 1 Thess. 5:12, and 1 Tim. 5:17-19, the duty of the church to the elders is clearly set forth; and 2 Cor. 8:19, 23, shows the choosing of delegates by the churches.

It is vain to think that all the duties enjoined on us as Christians, in a united capacity, can be done in order without some organ through which to act. When such church or family arrangement exists, Christ can be obeyed; and when our offending brother neglects to hear that body, company, or church, then, and not till then, are we at liberty to turn from him, as an heathen and a publican.

I. C. WELLCOME.

ENVY.

"Envy," says Buck, "is a sensation of uneasiness and disquiet, arising from the advantages which others are supposed to possess above us, accompanied with malignity towards those who possess them. This, says a good writer, is universally admitted to be one of the blackest passions in the human heart. No one, indeed, is to be condemned for defending his rights, and showing displeasure against a malicious enemy; but to conceive ill-will at one who has attacked none of our rights, nor done us any injury, solely because he is more prosperous than we are, is a disposition altogether unnatural. Hence the character of an envious man is universally odious."

The history of Joseph presents an instance of the workings of this corrupt passion. He was Jacob's youngest son, and was beloved by his father more than all his children, because he was the son of his old age: and he made him a coat of many colors. When his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. As Joseph's prosperity advanced, their envy increased. And Joseph dreamed a dream, and he told it to his brethren: "Behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words." Again said Joseph to them: "I have dreamed a dream more; and behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" And his brethren envied him; and this envy moved them to plot his ruin. Joseph went to seek his brethren who were feeding their father's flocks: and when they saw him yet afar off, even before he came near unto them, they conspired against him to slay him. They thought at first to kill him at once; but Reuben delivered him out of their hands. But when Joseph was come to his brethren, they stripped him out of his coat of many colors and cast him into a pit; but finally sold him to the Ishmaelites for twenty pieces of silver. The Ishmaelites carried him into Egypt. But God was with him. Not only did Joseph suffer from the envy of the patriarchs, but Israel their aged father was greatly afflicted. They showed Israel Joseph's coat of many colors, which they had dipped in the blood of a kid, and thus deceived him to believe that Joseph was dead. The sons and daughters of Jacob sought to comfort him, but he refused to be comforted, and said: "for I will go down into the grave unto my son mourning." Thus Jacob wept for Joseph. The deep workings of this evil propensity is seen in what it urged the patriarchs to do. They deceived their father, and sold Joseph into Egypt, and perhaps would have killed him had it not been for the interposition of Reuben.

Another instance of this evil we find in the account given of Korah, Dathan, and Abiram. They, with two hundred and fifty men of renown, famous in the congregation, who evidently had been seduced by these men who headed the faction, arose against Moses and Aaron, and said unto them, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" This was a regular conspiracy, headed by persons of consequence, abetted by many of the princes, and favored by most of the congregation. They attempted to overturn the whole system, civil and religious, which the Lord

had established among them. They were high, but would be higher, and thus the famous men became infamous.

That a spirit of envy was the cause of this movement, is obvious from Psa. 106:16-18: "They envied Moses also in the camp, and Aaron the saint of the Lord. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked." Thus "wrath killeth the foolish man, and envy slayeth the silly one."—Job. 5:2. God interposed in this case, to the vindication of the cause of his chosen.

When Christ was on the earth this evil passion filled the hearts of the chief priests, and they moved the people with envy against the Saviour, delivering him into the hands of sinful men, and desired Pilate to release Barabbas and destroy Jesus. They were not satisfied with simply rejecting him and abiding in unbelief; but they pursued him with unrelenting malice, hatred, and indignation. He was in the way of their plans. Envy in its worst form urged them onward to murder the Prince of life. They hated him without a cause. He did them no injury, but was seeking their highest good; yet they conspired against him and were guilty of his blood. "His blood be on us and on our children." Therefore, the wrath of God came upon them to the uttermost.

"Base envy withers at another's joy.

And hates that excellence it cannot reach."

"When Aristides, so remarkable for his inviolable attachment to justice, was tried by the people at Athens, and condemned to banishment, a peasant, who was unacquainted with the person of Aristides, applied him to vote against Aristides. 'Has he done you any wrong,' said Aristides, 'that you are for punishing him in this manner?' 'No,' replied the countryman, 'I don't even know him; but I am tired and angry with hearing every one call him the just.'"

It is evident that the Advent body has suffered from this diabolical spirit. We are satisfied that envy has been at the root of some of the severest trials we as a people have been called to pass through. This spirit may have been blended with other evils, and an effort made to conceal it; but the tree is known by its fruit. Wrath is cruel, and anger is outrageous; but who is able to stand before envy? The envious man stops not for interest, usefulness, character, or life itself. He may attempt to cover up this evil by a pretence for greater care for the cause, and the congregation of the Lord; but rotteness is in his bones. (Prov. 14:30.) Such a character should be repulsed by Christian society, and frowned upon everywhere. For where envying and strife are, there are confusion, tumult, unequity, and every evil work. "Everything is unsettled and agitated. There is no mutual confidence: there is no union of plan and effort. There is no co-operation in promoting a common object; there is no stability in any plan; for a purpose, though for good, formed by one portion, is defeated by another." Harmony and concord are at an end. How unlike the meek, quiet, untroubled temper of Jesus Christ. Why should persons suffer themselves to become uneasy and disquieted at the prosperity of others? and why feel envious because another is preferred before them? Why seek to detract from the character and usefulness of one occupying a more influential and conspicuous place?

"Instead of fretting that any man has honor, power, estate, or influence, or usefulness, we have reason to be thankful that we are less than the least of them."

The spirit of envy, when ill-becomes the following: "The face of those who are looking for the great God and the glorious appearing of the great God and our Saviour Jesus Christ. Especially does it ill-become those chosen to point the unerring way—to feed the church of God—and to be an example of the believers in word, in conversation, in charity, spirit, faith, purity. God grant that the spirit of envy may evermore be banished from our midst. "It is time, high time to awake out of sleep. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. As we walk honestly as in the day, not in sleep; but in the fear of God, and with the sword which was in Christ Jesus."

SKETCH OF A SERMON.

I send you an imperfect sketch of a sermon preached by a Methodist preacher at the Falls Village, Attleboro, Sabbath, Jan. 25th. The subject of the discourse was the second coming of Christ; and although it contains nothing new to the readers of the Herald, yet it shows that there are some in the churches who do not fear to preach the truth on this subject.

The text was from Titus 2:13—"Looking for that blessed hope, and the glorious appearing of the great

God and our Saviour Jesus Christ." After appropriate introductory remarks, he went on to show—I. The certainty of the event. II. The manner of his coming. III. The importance of our being prepared. The second coming of Christ is an event most clearly predicted in the Scriptures. Men may think it is all fancy, or an event that is uncertain, that may or may not take place; yet it will assuredly come. Wicked men would not predict such an event, because it will bring with it their own destruction; it is not an event desirable to the wicked. Good men would not foretell the coming of Christ unless it was true.—The testimony of the Scriptures is plain, unequivocal, and not to be misunderstood. He would mention three classes of evidence contained in the Scriptures that prove this doctrine.

1. *The testimony of inspired men*—The great apostle of the Gentiles says: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."—1 Thess. 4:16. He ascended, and he will descend. But let any one should construe this language to mean that it is some manifestation of the Father, the apostle says in another place, "The Lord Jesus shall be revealed from heaven with his mighty angels."—2 Thess. 1:7. Again: "Enoch, the seventh from Adam, prophesied, saying, 'Behold, the Lord cometh with ten thousand of his saints.'"—Jude 14. And: "Behold, he cometh with clouds, and every eye shall see him; and all kindreds of the earth shall wail because of him."—Rev. 1:7.

2. *The testimony of angels*—After the Lord had risen from the dead, and was seen of the disciples forty days, "he led them out as far as Bethany: and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven."—Luke 24:50, 51. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by in white apparel, which also said, 'Ye men of Galilee, why stand ye gazing up unto heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'"—Acts 1:10, 11.

3. *The testimony of our Lord himself*—Many passages might be quoted, but one is sufficient—his testimony to the high priest, who said, "I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God." Jesus said unto him, "Thou hast said: nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Matt. 26:63, 64.

II. *The manner of his coming*—It shall be as he went, visible and bodily:—"every eye shall see him." The splendor of his appearing is given in the strongest language possible:—"it will be a glorious appearing."

III. *The importance of our being prepared for the event*—The importance of this is seen in the fact, that probation will then close. Now we have an opportunity to seek God's favor—now is the day of grace. Then the opportunity will cease; then the day of grace will be forever passed. We see again the importance of being prepared from the consideration, that we know not the time when he will come. If we were going on a journey of importance, and knew not at what hour the conveyance to carry us would come, we should seek to be prepared in season, and then watch with earnestness for its arrival. He may not come until we go down into the grave; but he may be revealed, in all the splendor of his train, this afternoon. Whenever he does come, it will be a glorious appearing to those who are prepared to receive him. It is no wonder that Christians have been looking for him in every age of the world since he went away. Those who love him, desire to have him come. They looked for him in the days of the apostles, and they are looking for him now.

Again we see the importance of being prepared, from the object of his coming. He is coming to judgment; the dead will be raised, and all will be judged according to what they have done, whether it be good or bad. The consequences of not being prepared will be to take up the lamentation, "The harvest is past, the summer is ended, and we are not saved." "These shall go away into everlasting punishment."

The discourse was listened to with much interest, and I trust some formed the resolution anew to be ready for His coming.

J. F. G.

THE NEW EARTH.

"Blessed are the meek: for they shall inherit the earth."—Matt. 5:5.

These are the words of him that spake as never man spake. In contemplating this most blessed subject of which our Saviour was speaking, we shall quote other scriptures, and look beyond this state of toil and strife, for the fulfilment of this soul-cheering promise: for the proud, the haughty, and vain inherit this earth as well as the meek; and other scrip-

tures plainly declare that the wheat and the tares shall grow together until the harvest. Hence, we look forward to the glorious restitution spoken of by the mouth of all the holy prophets since the world began. Says Peter: "Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." Isaiah says, "Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind." David, in Psalm 37:9-11, says, "Evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Prov. 2:21, 22. "And they sung a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.'"—Rev. 5:9, 10. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, 'Behold, I make all things new.' And he said unto me, 'Write; for these words are true and faithful.' And he said unto me, 'It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.'"—Rev. 21:1-6. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14. Good old Abraham had the promise of the land. He saw it afar off, endured as seeing him who is invisible, died in the faith; and all who are of faith, will be blessed with faithful Abraham. Yes, the righteous shall inherit substance, the meek shall inherit the earth, and soon the hosts of God's elect will behold the King in his beauty, the earth restored to its original beauty and glory, with none to hurt, or harm, in all God's holy mountain. Yours as ever, looking for the blessed hope.

DAVID BATES.

Blandford, Feb. 9th, 1852.

LETTER FROM D. I. ROBINSON.

BRO. HIMES:—Here I am, laid up with a catarrh and bronchitis, of the bad, if not the worst kind. I had been laboring hard a couple of weeks with Bro. Daniels at Yardleyville, where we had a blessed meeting—souls were converted and saints quickened, and many under conversion when I left. Bro. Litch was with them continuing the meetings. Bro. Daniels is doing nobly there, and at Morrisville. At New York I took cold at the new meeting-house, and to which I added, those cold days following, in seeing Bro. Turner before he left; and also on my journey here, stopping but a few nights in a place, I could not throw it off. I spoke here two Sabbaths, but with great difficulty, and at the peril of my health. My throat is so sore that going out, or talking a little, irritates it so as to hurt me to speak, swallow, or breathe. I was laid up last Sabbath—a rare thing for me, scarcely occurring in twenty years, though I have preached from three to twenty times per week all that time, besides all other talking. What a machine! The lungs going all the time, and the throat most of it—and yet hold out! Wonder they don't fail sooner. I have not I think failed of meeting my appointments half a dozen times in all that time. Having charge of a church, a few months excepted, and travelling 4000 miles per year over half these States, and yet my health better and my labors harder the past year, till now, than twenty years ago. I name this to show how God can carry a feeble one through much more than I could at first expect, and on looking back on which I wonder and adore. But now here I am laid by for the present, so say friends, so say the doctors; but I hope yet to be able to meet my appointments at Waterbury and beyond, but those at Concord and Claremont I must recall. I had rather saw wood for a living than be laid up. I had rather preach a sermon every day, for I love to preach the gospel of the kingdom better than to eat. But I am a little better, and hope to mend fast now. The little church and house for worship are progressing finely under the care of Bro. Crowell. I had hoped to help them some in this visit, but fear I shall not.

The Lord will help those that help themselves. I trust this will be their case—success attend them. I have had much labor and care for them, and so has Bro. Crowell, and both made large sacrifices for them. We hope others will help, and the house be finished and opened with a good meeting and revival, souls converted, and the glorious hope embraced to the joy and salvation of many. I hope the church will be a working one; then they will be a living and prosperous one, and so I may say of all others. Yours truly in the hope.

Portsmouth (N. H.), Feb. 9th, 1852.

THE PRAYER.

Heavenly Father, our trust is in Thee,
Cleanse us from evil, from sin make us free,
Be our portion, protection, while here,
Trusting in Thee, we have nothing to fear.
Father, still guide us by Thy loving hand,
Every temptation help us to withstand,
Conquer each ill that would lead us astray,
Or cause us from Jesus to wander away.

Keeping the cross of our Saviour in view,
Thus may we daily our courage renew,
Still to go forward, obeying Thy will,
Trusting Thy watch-care is over us still.
Father, be with us wherever we go,
Often though sorrow our hopes may o'erthrow,
Help us to realize Thou art our guide,
Lovingly—trusting—in Thee confide.
Father, for grace we would still look above,
Knowing Thy mercy, Thy kindness and love;
And we would praise Thee, Thy name would adore,
Still without ceasing, now and evermore.

Detroit (Mich.), Jan. 1852.

S. L. S.

EXTRACTS FROM LETTERS.

BRO. JOHN LOCK writes from London (New Hampshire), Feb. 10th, 1852.

DEAR BRO. HIMES:—The brethren and sisters here were never stronger in the faith of the near coming of the Lord than they are now, and never were more faithful in the performance of duty. The signs of the times speak loudly of the nearness of our blessed Lord, and apprise us that we are approaching the port of glory.

There has been a waking up among us of late: one has been baptized, and others are expected to submit to the ordinance soon. We have had no permanent preacher with us since the tent meeting in August. Bro. Burnham, Hawkes, Cummings, and Preble have spent an evening or so here, and Bro. C. had a baptismal season. Although there are but a few of us, and we can do but little, the Lord has been with us. We shall do all that we can to sustain the cause, by helping to sustain faithful men, who are scarce. We desire the pure word, and will give no support or encouragement to deceivers and seducers, who come "speaking great swelling words of vanity," seeking to scatter and devour the flock. God grant that we all may live so near to the throne of grace, that we may finally be gathered in the kingdom of our Lord when he appears.

We wish to say, that we have full confidence in Bro. Himes, and in the administration of the affairs of the *Herald* office.

[We thank our brethren for their expression of confidence. In some places efforts have been made to turn brethren away from us, and to cut off the *Herald*. They have succeeded to some extent, but we hope brethren will be on their guard, and not suffer themselves to be led away. We have not left our position, or work, and have no intention to do so.]

BRO. JOSIAH LITCH writes from Morrisville (Pennsylvania), Feb. 5th, 1852.

DEAR BRO. HIMES:—I came to this place yesterday, where I found Bro. E. Burnham, who is at present laboring here. The congregation is excellent, and the interest deep. We have reason to hope to witness a blessed revival of the work of God. Both here and at Yardleyville, there is a constantly increasing interest in the cause under the labors of Bro. Daniels. The house of worship in each of these places was commenced under peculiarly discouraging circumstances; but God has owned and blessed the efforts of his people in a signal manner. The course of both these churches is worthy of being imitated by others.

We have been called to part with our beloved brother DANIEL PAGE, who departed this life Jan. 22d, 1852, aged 61 years. Bro. Page experienced religion in the year 1811, and was baptized by Elder E. Leavell. For several years past Bro. Page had suffered much from bodily infirmity, which he bore with Christian fortitude. He took delight in hearing of the near approach of Christ to deliver his saints. He was strong in faith, and died at his post. He has left a wife and eight children, and many friends, to mourn his loss. A discourse was delivered on the occasion of the funeral by the writer, assisted by Mr. Otis, the Congregational minister, and Elder Crowell, from 2 Cor. 5:1. Your brother and companion in tribulation, and in the patience of Jesus.

EPHRAIM PHILBRICK.

Rye (N. H.), Jan. 29th, 1852.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 300 miles; 2 cents if over that and under 1300; 3 cents if over that and under 2300; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 50 cts. (9 ounces.) Do do bound in gilt.—50 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 cts. (6 ounces.) Do do gilt.—50 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37 cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth; the Return of Israel, together with their Political Emancipation, the Benai, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37 cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-street Church, Boston.—283 pp. Price, 37 cts. (8 oz.) Do do thick covers—37 cts. (8 oz.)

ADVENT TRACTS (bound).—Vol. 1.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teaching to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12 cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. M. A. C. Chappin, "Clapping to the Bath Penitentiary," "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 37 cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts. each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—20 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-break, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children, on Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cents; \$1 per doz. (2 oz.)

THE BEREAN'S ASSISTANT.—Part I.—Questions on Bible Subjects.—This is designed for older scholars in Sabbath Schools. Price, 10 cents; \$1 per doz. (3 oz.)

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GREAT COUGH REMEDY!

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Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palliatives, and sometimes effected notable cures, but none has ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country. The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cures of diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in his section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agents, and is worth the attention of asthmatic patients. The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Hillsdale, (Mich.), Dec. 10, 1849.
"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with a severe consumption. It did seem that he rose from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."
"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this."
"Very truly yours, G. W. UNDERWOOD."

HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."
"Principal Mount Hope Seminary."

"Hanover (O.), April 3, 1850.
"Dear Sir:—I wish I could tell you that I suffer with a cough, what your Cherry Pectoral has done for me. It does seem that I might be benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, and soon seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I was content well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect,
"JULIA DEAN."

I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral.
"JOSEPH DEAN."

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement."
"Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Lowell, Mass. [7-3m.]

THE ADVENT HERALD.

BOSTON, FEBRUARY, 21, 1852.

A New and Important Work for the Present Time!

"THE APPROACHING CRISIS; not a Political Renovation of the Nations, but the Establishment of the Kingdom of God, shown by a comparison of the closing chapters of the Apocalypse with corresponding scriptures."

The following subjects are set forth and discussed in a clear and interesting light:

1. Rejoicings over the Destruction of Babylon.
2. The Marriage of the Lamb.
3. The King and his Armies.
4. The Final Conflict.
5. The Binding of Satan.
6. The Cleansing of the Earth.
7. The Kingdom given to the Saints at the Resurrection of the Just.
8. The Wicked raised and Satan loosed.
9. The New Creation.
10. The Tabernacle of God with Men.
11. The New Jerusalem.
12. Final Admonitions to the Church to be ready for the coming King.

This work should be circulated extensively, not only among Adventists, but among Christians of other denominations. It has been prepared with great care and labor, and will be found to be such a work as the present time demands of us as watchmen on the walls of Zion. It will be out next week. Single copy, 12½ cts.; \$5 per hundred.

Orders are solicited. None will be sent unless ordered. It is hoped that those who can, will send the pay on receipt of the books. J. V. HINES.

The Suit.

There has been so much delay in respect to the suit instituted against me last summer, that many have supposed that it was given up. If the character and designs of those who are understood to be at the bottom of it, were fully known and considered, such a supposition would not long be entertained. Let my friends rely upon this, that no pains or expense will be spared by my enemies to ruin me, break down this office, and thus bring distraction on the cause, and distress to my family. At the same time I would say, as I have repeatedly said before, let my friends have no fears, they will soon see this suit exhibited in its true light, and also the objects of those who have brought it. Likewise, be patient.

The case has been carried to the Supreme Court of Rhode Island, which will sit the last of next month. What I need now is the means to defray the expense necessarily attending it. The case is urgent, and I hope to receive from the friends sufficient to defray the expense, immediately, or positive pledges to contribute certain amounts whenever they shall be called for. I hope my friends will not hold back their aid a single day.

If I had been guilty of anything save a manly and Christian defence against malicious attacks, I should retire from public life at once, and give the friends of the Advent cause no further trouble on my account. But I think it will yet be seen that Matt. 5:11, 12 has had few better applications than in this case. May God forgive my "persecutors."

Letters containing contributions may be addressed directly to me, or to Bro. A. W. BROWN, Providence, R. I., the Treasurer of the defence fund. J. V. HINES.

The Popular Masses in France.

M. Gaillardet, formerly editor of the *Courrier des Etats Unis*, an influential French paper printed in New York, but now a correspondent of it, writes to that paper from Paris, giving his impression of the state of affairs in France. We copy the N. Y. *Daily Times'* translation of a couple of paragraphs from M. Gaillardet's correspondence:

"The Constitution of January 15 has met with a more favorable reception than I anticipated. It has certainly produced a trifling decline on the Bourse, where the share attracted to the executive department is regarded as a little too great, and that left with the legislature as too feeble. But the mass of the population has shown itself less fastidious. Whatever tends to strengthen, to restore authority, as the phrase goes, is just now in high favor. It is admitted almost without contradiction, that the parliamentary system, the liberty of the tribune and of the press, its corollaries, have been the cause of all our evils. The sacrifice, therefore, of these social sins, on the altar of public security, is viewed with indifference, if not with pleasure. Besides, the political education of the working, and especially of the rural classes, is so backward in France, ignorance is still so profound, that they know nothing about forming opinions for themselves. They have been used to getting their ideas ready made from the hands of their leaders or their journalists. And on the day when those leaders were arrested, and those journals suspended, the workers and peasants were sorely at a loss which path to follow. Politics have become to them a shoreless ocean, over which they drift without rudder or lead-line. They have read the Constitution of January 15, as they read the appeal to the people of December 2, without comprehending a word of it, except the sounding phrases of equality in the eye of the law, and universal suffrage.

"The people are not sufficiently enlightened in France, to form a rational estimate of social and political questions. It is governed solely by instinct, and addicts itself to men rather than to things. To reach its perceptions, and to inspire it with antipathy, or sympathy, ideas must become incarnate. They must take the shape of a man. The popular instinct, especially in the provinces, is favorable to Louis Napoleon. It was the peasants who almost spontaneously pitched upon the project of nominating him for the Presidency, while he was still in London. They have seen in the name of Bonaparte assurances of order against the Reds, and of equality against the Whites. They consider Louis Napoleon, therefore, as a being of their own creation, their special work, and they repose a blind confidence in him accordingly. To sustain him in every emergency, they bring into action a perfectly heroic obstinacy, and a species of vanity of authorship."

The French Constitution.

The following synopsis of the new Constitution that Louis Napoleon has been graciously pleased to bestow on France, is from the London *Punch*, and conveys a fair idea of the privileges and immunities which that instrument confers.

"The President of the Republic is responsible (to the Republic's President).

"Being responsible to the President, the President will do as he deems fit.

"The President will have Ministers, who will and must be honored by thinking as the President shall cogitate."

"The higher the President is placed, the more has he the need of faithful councillors; and the greater the need the President may have of them, the less the call the President proposes to make upon them.

"Thus, the Government is free in its movements, and enlightened in its progress.

"A Chamber, to be called 'the Legislative body,' will vote laws and taxes. This Chamber, to begin with, will be of about 260 members; but the fewer the better, in order to guarantee the calmness of deliberation. History and philosophy have proved, that fewer the number, the less the mobility and ardor of the deliberative body; hence, 60 may be better than 260; six better than sixty, and one better than six.

"The deliberations of the Assembly will not, henceforth, be allowed to run verbosely riot in the public prints, but will be given with drum-head brevity in the President's own newspaper.

"The Legislative body will pass laws, but will neither originate nor amend them.

"Much time having been lost in vain interpellations, no questions will be asked; or if asked, none answered. Another Assembly bears the name of the Senate. It will be its functions to deliberate according to the direction of the President; and will contain all the illustrious names and talent that may not have been transported.

"Thus, the people remains master of its destiny.

"Such are the ideas, such the principles, that you have authorized me to apply.

"A *Te Deum* will be performed in aid of the blessings promised by the Constitution. Amen.

—LOUIS NAPOLEON.

"Palace of the Tuileries, Jan. 14, 1852.

Catholic Institute.

A lecture was recently delivered before this Society by Rev. Augustus Thebaud, Vice President of St. John's College, Fordham, and a prominent Jesuit. The subject was "Pius VII. and Napoleon." The N. Y. *Tribune* says of it:

"The discourse was mainly a recapitulation of historical facts, with the deduction that Napoleon was not so great a power as Pius, and that the excommunication held over the Emperor's head by the Pope, was the cause of the former's downfall. The lecturer considered the storm which met Napoleon in Russia to have been sent by God expressly to revenge the indignities which Pius had received at the hands of the Emperor; but the lecturer thought that if Napoleon had repented and returned to the bosom of the Church, he might even then have recovered his power. Dr. T. referred to the humbugging of Pius by Napoleon in the matter of certain papers signed by his Holiness just before his restoration; and the great grief of the infallible Head of the Church when he found that the crafty warrior had outwitted him. The general deduction was that, sooner or later, all rulers must go down if they oppose or fail to revere the Pope; that certain destruction would follow excommunication; and that no circumstances can possibly happen by which the Papacy can be permanently overthrown; in fact, that God is always on the side of the Pope, and not, as Napoleon said, on the side of those who have the heaviest artillery. In conclusion, the lecturer considered Louis Napoleon as a prince raised up by the hand of God for the glory of the Church, and said that he had been called by more than seven millions of Frenchmen, who, in the act of casting their ballots for him, were directly inspired by the Almighty. This opinion was received with hearty cheers. The lecturer hoped that Louis Napoleon would go on under the auspices and the faith of the true Church, to restore France, and through her all the earth, to the bosom of the holy Father who now fills the Chair of St. Peter, and keeps the keys of heaven and hell, at Rome."

What a Little Punctuality would Do.

If Jerry Dilatory would pay us the dollar he owes us for the small job we did for him two years ago, we would pay Mr. Drygoods the dollar we owe him; he would pay Sam Vulcan for shoeing his horse; Sam would pay Bob Charcoal for his charcoal; Bob would pay Joe Axeman for his last two days' chopping; Joe would pay Jack Grist for his last bag of corn-meal; Mr. Grist would pay Dr. Esculapian for the medicine that came so near "getting down" his child; the Doctor would pay the widow Broom for her last two days' washing; she would pay Bill Grocer the dollar she owes him; Grocer would pay "Coke-upon-Littleton" his fee for counsel in the case of "the State of Ohio vs. Bill Grocer;" "Coke-upon-Littleton" could pay Peter Crispin for mending his boots; Peter could then go and pay Tim Haystack the dollar he owes him on the hay he bought of him last week; and Tim is such a good, honest soul, that we know he would come right in and pay us the dollar he owes us on his subscription.

Thus, because Jerry Dilatory is not honest enough to pay, not one of these debts can be paid. Ah, Jerry Dilatory, you are the cause of a great deal of trouble.—*Western paper*.

Extraordinary Collection of Frogs.—The following tale is related in a letter to the *Tralee Chronicle*, from a correspondent, who dates from Miltoen, county Kerry, Ireland:

"Two years ago a small field was drained on this property in the usual manner with stones. The parallel drains were filled with broken stones, and were conducted into a sub-main drain, which was formed into a conduit of arched stones, leaving an open space of eight inches, and covered with broken stones to the height of fourteen inches. This sub-main wrought well until about two months ago, when it gradually ceased to discharge any water; and on examining the ground a few days ago, I found the entire surface of the field exceedingly wet. Without delay, I caused the sub-main drain to be opened, and found it almost entirely choked with—what would you imagine? Roots, or vegetable matter? No, but actually with live frogs, packed one above another, as close as herrings in a barrel, but having their heads all one way up to the drain. The conduit was firmly wedged with them, and the interstices among the stones above the conduit were also filled with them of all sizes. This compact mass of frogs extended the entire length of the drain, which is over five perches; and had they been collected together, they certainly would have filled several carts. I have been engaged for some years in drainage operations, but never met with anything of the kind before, and I only trouble you with the particulars of this singular circumstance in the hope that it may induce parties, when draining, to secure the outlet of every drain with a suitable iron grating, to prevent the admission of these reptiles, or other vermin."

A Singular Historical Fact.—The N. Y. *Express* brings to light a singular historical fact, which is not generally known. It says that in 1817 a Russian of eminence, M. Pozzo de Borgo, being then in Paris, proposed in a memoir addressed to his Court on the importance of replacing South America under the dominion of Spain, that the United States should be subjugated. He said that, "Founded on the sovereignty of the people, the Republic of the United States was a fire, of which the daily contact with Europe threatened the latter with conflagration; that as an asylum for all innovators, it gave them the means of disseminating at a distance, by their writings and by the authority of their example, a poison of which the communication could not be questioned, as it was well known that the French revolution had its origin in the United States, that already troublesome effects were felt from the presence of the French refugees in the United States." The Russian Ambassador went on to state and argue, that the conquest of the United States was an easy enterprise; that the degree of power to which the Americans had risen made them objects of fear to the European monarchical governments, &c. The editor of the *Express* came in contact with this curious paper in the State Library at Albany, in an old file of the *Missouri Republican*, printed more than thirty years ago.

California Insanity.—The world will never know the contrast of anguish and heart-breaking the discovery of gold in California has occasioned. Originally, the insanity to go there was among the men. But it now appears that the other sex have suffered in their affections, and with ten-fold intensity. It is stated on reliable authority, that the wives of nine California emigrants have been placed in the Lunatic Asylum at Worcester, this State, during the last three years. Yet this is but a shadow of the huge number whose hearts have been broken, and whose mental organization has been destroyed, by this fearful California emigration.

Fight in the Chickasaw Nation.—The *Fort Smith Herald* gives an account of an encounter with four Seminole Indians, returning from Texas with whiskey, to be sold in the Creek Nation, of a party of the Chickasaw Light Horse, ordered out to stop the traffic by Col. Harper, the Chickasaw agent. During the conflict, Chin-chikee, captain of the Light Horse, killed three of his opponents with a knife, after which he was himself shot through the head by a Seminole, who is yet at large, but a formal demand has been made for him.

Origin of the word "Newspaper."—Hayden's *Dictionary of Dates* says:—"In former times (between the years 1595 and 1730), it was a prevalent practice to put over the periodical publications of the day the initial letters of the cardinal points of the compass, thus E-I-W-N-E-W-S—importing that these papers contained intelligence from 'the four quarters of the globe, and from this practice is derived the term Newspaper."

A meeting of Frenchmen, to consider the late political events in France, took place at St. Louis on the 28th ult. What is called a "Protestation," was unanimously adopted, declaring, among other things, that as Frenchmen, they protest not only as Republicans and Democrats, but as men and Frenchmen, against the ignominious farce performed by Louis Napoleon—"the impudent triumph of cunning mediocrity."

Cotton Mather, in speaking of the great snow-storm of 1717, says:—"It is incredible how much damage is done to the orchards; for the snow, freezing to a crust as high as the bough of ye trees, anon split ym to pieces. The cattle also walking on ye crusted snow, a dozen feet from the ground, so fed upon the trees, as very much to damnify ym."

The committee of the Massachusetts Legislature, to whom was referred the great petition for the Maine Liquor Law, have reported a bill embodying the essential features of that law. It is thought the bill will pass, though perhaps with the proviso, that it shall be submitted to the people for their approval before it shall go into effect.

Release of John S. Thrasher.—The Washington telegraph correspondent of the N. Y. *Herald* says, that advices were received at the State Department on Tuesday of last week, announcing that John S. Thrasher had been released by the Spanish Government.

Madame Howard, who accompanied Louis Napoleon from England to France, on the establishment of the Republic, has returned to England. This discarded mistress of the President is said to be an American woman, born in Baltimore, by whom he has several children.

A resolution has been introduced into the Legislature of Ohio, to loan all the arms belonging to the State to Hungary, to be returned after her independence is achieved.

An International Joke.—England is said sometimes to have the constitution of a horse; but it would seem that France is just now threatened with the constitution of an ass.

Bro. O. R. FASSETT writes from Hartford, Feb. 16th: "The good work is still in progress among us. Yesterday I baptized eight happy souls, nearly all of whom came from the water shouting the praises of God. Some went down into the water singing, and came up shouting. Our meetings during the week are still spiritual, and in many of them we have had the privilege of praying for the penitent sinner. We can say with David, 'The Lord of hosts is with us; the God of Jacob is our refuge.'"

A telegraph despatch from Bro. Robinson informs us that Bro. Jones will fill his appointments. (See appointments.) The inside form of our paper, containing Bro. R.'s letter, was printed before his despatch reached us.

BOSTON.—The church here is having some mercy drops. The meetings are quite interesting. Several have been converted this week. Bro. TAYLOR is both faithful and useful.

BRO. HINES:—Bro. Hutchinson and Orrock have received no communications from W. Busby, of Rochester, in behalf of the church there. R. HUTCHINSON.

Waterloo (C. E.), Feb. 6th, 1852.

Bro. I. H. SHIPMAN preached in Worcester last Sabbath. There was a good attendance, and the season was encouraging. The church is firm in the faith, and is prospering. Bro. Bonham, the pastor, is doing well.

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Feb. number, No. 10 of Vol. 3, is now out. The following are its contents:

Children's Morning Hymn.	Henry Bell and the Sail Boat.
Only a Friend.	Little Bessie.
The Little Stranger.	The Broken Arm.
Be Kind.	Two Pictures.
Love in Chastisement.	The Flower Girl.
The Sleigh Ride.	Good Day.
God Seen in all his works.	Playfulness of Animals.
Amos and the Nails.	Playing Truant.
Caution to Boys.	Puzzle, &c.

The postage on the Children's Herald per quarter is—Under 50 miles, 14 cts.; over 50 and within 100, 24 cts.; over 100 and within 200, 34 cts.; over 200 and within 300, 44 cts.; over 300 and within 400, 54 cts.; over 400 and within 500, 64 cts.

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. D. W. Sornberger will meet with the brethren in Stanstead, (head of the Bay), Feb. 27th; Hatley, Sunday, 29th; Eaton, March 2d and 3d; Melbourne, 5th, 6th, and Sabbath, 7th—each, except Sunday, at 6 p. m.

Bro. T. M. Preble proposes to commence a course of lectures at Vernon, Vt., in the meeting-house now occupied by the Methodists, on the last Sabbath in February, and continue one week or more, as the Lord may direct.

Bro. L. E. Jones will preach at Waterbury, 20th, and Sabbath, 21st; Burlington, 23d and 24th; Kingston, C. W. (in the Powley district), Sabbath, March 7th; Clark's Mills, Sabbath, 14th.

Bro. K. S. Hastings will preach at Bridgeport, Ct., Sunday, Feb. 29th; Bethel, March 1st and 2d; Roxbury, 3d; Kent, Sunday, 7th; Sharon, 8th.

Elder I. Adrian will visit Truro by the 20th inst., if possible; but if not, soon after. Sickness in his family has detained him for a time.

Bro. N. Billings will preach in Grantham, N. H., the last Sabbath in February and the first in March; and at Claremont the second and third Sabbaths in March.

There will be a Conference in Waterloo, C. E., to begin Thursday, Feb. 28th, and continue over the Sabbath. The object of the Conference is to consider the wants of the cause in Canada East. It will meet on the basis of the Conference formed in Hatley, 1848. Each church is desired to send one or more, that the cause may have a general representation. The ministering brethren must not fail of being present. R. HUTCHINSON, Sec'y C. E. Con.

BUSINESS DEPARTMENT.

Business Notes.

G. Russell.—The money credited in the paper you refer to, as credited to you and E. W. Hicks, should have been credited to Z. Russell and D. Hicks. Your not stating that they were new subscribers caused our mistake. We now send back numbers.

J. F. Pinto.—We still send to W. D.—not paid.

E. Parker.—All were credited on book to 580. The 508 in connection with the name of W. B. was a misplacing of the type.

Dr. R. Hutchinson.—Sent you books to Derby Line the 12th.

J. Wilson.—\$5.—With \$1 25 more, it would pay all the copies of the A. H. and C. H. sent to your order, to the end of the present volume.

W. P. Stratton.—Sent books the 12th by Cheney & Co.'s express.

C. B. Turner (of Syracuse).—You are paid to No. 580, as you suppose. Your Postmaster wrote us that your paper was not taken from the office, and we therefore stopped it. We now send again, and also the back numbers.

A. P. Smith.—You were indebted \$1 at end of last vol.—Jan. 1st.

S. Conkrite.—Sent you books the 16th by Cheney & Co.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

The Postmaster at Manchester, N. H., informs us that E. RIDER and E. COOLEY do not take their papers from the office. The first owes \$2, and the other, \$3. 5 00

H. C. YORK, of New Durham, refuses to take his paper from the office. He owes..... 3 00

Total delinquencies since Jan. 1st, 1852..... 22 27

FOR THE DEFENCE.

Previous donations..... 91 94

N. Brown..... 1 00

J. W. S. Napier..... 5 00

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all the important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HINES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

The Advent Herald.

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 21 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—30 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the volume, makes the cost of six months, brings the Herald at \$1 33 to Canada East, and \$1 63 to Canada West.

For papers to England, &c., the pre-paid postage being two cents a week, 6s. sterling will pay for six months, or 12s. per year, including the American postage.

Receipts from Feb. 10th to the 17th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 686 is to the close of this year.

G. H. Child, on acct.; Mrs. C. Nourse, 586; Mrs. E. Reilly, 560; W. L. Boyer, 569; P. Livingston, 586; J. Walton, 580; N. Dorothea, 586; A. Hurd, 586; L. J. Joyce, 547—25 cts. due; B. B. Reid, 586; R. Baker, 586; J. P. Hall, 586; Mrs. E. Hardy, (32 numbers); 625; H. McMillen, 580; J. Swiers, 580; A. R. Sumner, 580; E. Jones, 580; J. Guichrist, 586; H. Phelps, 586; Miss A. Warren, 586; W. L. Hopkins, 586; W. Stacy, 580; J. Huse, (of Vershire, Vt.), 573; O. M. Wade, 580; A. Anthony, 586; B. Adams, 586; J. C. Ward, 586; J. P. Smith, 586; L. Taylor, 586; Elder M. Miller, 605; E. Crowell, on acct.; A. J. Dyme, 572; J. H. Thomas, 612; Z. Russell, 580; D. Hicks, 580; R. Mann, 580; B. Goddard, 586; E. W. Marden, 580; M. Fall, J. W. Whiting, 580—each \$1.

J. V. Pinto, 612; Mrs. P. Bliss, 605; J. C. Orandall, 590; J. Brittingham, 612; N. A. McGregor, 534; P. Robinson, 612; Sarah Patton, 580; A. V. S. Clark, 586; D. Grazier, 604; J. Fowler, 580; Rebecca Grazier, 595; R. Matteson, 612; H. F. Durbin, 580; G. de Rochemont, 560; G. Gays, 573; H. G. Franks, 605—will send tracts soon; H. P. Fuller, 605—each \$2.

A. Gurnsey, 586; G. Watson, 586; W. H. Harris, (and book), 582—each \$1. P. Bromley; J. Lock, 622; J. F. Gould, (on acct. and to) 586; W. H. Gibbs, 612—each \$5.

G. W. Higgins, 580; Mrs. D. Morehouse, 580—will send tracts when out; W. Hopkins, 580—each 77 cts. Dr. G. O. Somers, 611—\$1 20. M. L. Lawrence, 534—25 cts.

ADVENT



HERALD

Luke 9:28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

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For terms, &c., see last page.



PRESS ONWARD.

Let not pleasure grasp thee
With its siren hand;
Let it never clasp thee
With its silken band.
Ever let thy path
Onward, onward be;
Time for ever hath
Mighty things for thee.
Every voice thou hearest
Bids thy soul awake;
Everything thou fearest
Bids thee courage take.
Gaze around—whatever
Thy glancing eye may see,
Onward, onward, ever
Is its voice to thee.
Gather in thy flight
Blessings such as Time
From its car of light
Droppeth on earth's clime.
Gather every blessing,
Bear them on with thee;
In thy forward pressing
They shall keep thee free.
Free to do whatever
Duty's voice may call;
Onward, onward ever,
Is the voice to all.

The Motive to Christian Duties, In the Prospect of the Lord's Coming.

BY THE REV. EDWARD BICKERSTETH.

The certainty and the nearness of the Lord's coming and the duty of waiting for it, are now, blessed be God, much more generally acknowledged and realized than formerly. I trust that the hearts of Christians are becoming more and more established in this solemn reality. That it is not a mere careless repetition of words when they say, "We believe that thou shalt come to be our Judge;" and when they say in the creed, "He sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead." Doubt not of the fact at all. Be expecting it, and be waiting for it. "Lord, we believe; help thou our unbelief." Oh, may we live more and more in the light of this coming judgment, and accustom ourselves to view everything with constant reference to it. The bringing near of the final judgment, and the realizing of the wrath then to descend on the wicked, and the promised glory then to be bestowed on the righteous, are full of weighty influence on all our duties. The solemnities and infinite magnitude of the judgment, its irreversible issue, and its eternal decision of our future state, as the inhabitants of hell or of heaven, and the assurance that the Judge now standeth at the door, cannot fail to quicken every one who receives God's testimony in simple faith.

The speedy coming and kingdom of our Lord Jesus Christ speak powerfully in various ways.

1. *Fresh light is afforded to the conscience.*
Let us but set the light of that day, before us, and how many delusions it will banish. How vain the pleas for national Atheism when the King of nations returns to judgment! How wicked will national indifference to the word of God be seen to be, when He who in tender mercy gave us as a nation that light from heaven, gathers us among all nations to give account, according to that word, of all our privileges and advantages, of the way we received them and of the use which we made of them. How dreadfully inflated will be found to be the neglect of the poor, when the Judge before whom all shall stand shall account it as neglect of himself according to his own fore-warning; and "the rich and the poor meet together" before the judgment-seat, and the Lord the Maker of them all, gives sentence upon both

without respect of persons. Place all things in the presence of the judgment to come. Thus a new light will be thrown on our duties, as we think of rulers and subjects, lawgivers and judges, princes and people, all standing together before the one great Judge, and rendering account to him of all they have done. All policy short of a reference to this is the policy of short sightedness and folly. This alone will lead to what is truly disinterested, noble, generous, upright, wise, and enduring. God give us, as individuals, and as a nation, this character and this glory.

A powerful appeal is thus made to our fear. The descriptions in God's Word as to the judgments that shall then descend on the wicked are some of the most awful and awakening parts of Scripture. Terrible is the doom pronounced on rebellious and ungodly nations. A large part of Scripture records it. I will quote a passage from the Old, and another from the New Testament. God thus speaks by Isaiah 34: 1, "Come, near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein: the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll." God also, thus speaks, by the apostle John, in the New Testament: "I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God." We have, then, an account of the fearful supper of the great God for all the fowls of heaven. God has revealed in his word these tremendous scenes of judgment on the wicked at the return of our Lord from heaven. The wicked, by a hard and impenitent heart, "treasure up to themselves wrath against the day of wrath and revelation of the righteous judgment of God." Oh that this revelation of coming wrath may fill our hearts with godly fear; may lead us all to "flee from the wrath to come," and to "bring forth fruits meet for repentance," by pursuing the conduct which Daniel (4:27) has pointed out.

The preciousness of time becomes manifest as we realize the coming and the kingdom of Christ. As it was in the case of Nineveh, when Jonah preached, "Yet forty days and Nineveh shall be destroyed;" so it is now; there is but a very short season of grace left. There is a pressing need to urge upon our country the duty of national repentance, that if possible God's judgments may be averted from our country.

There is urgent need that all should be exhorted to press into the kingdom of heaven, lest they finally be found among those who seek to enter in and shall not be able. The time is at hand. Prophetic dates, given us in the Word of God for our instruction, are closing. We dare not indeed fix precise times; but a waiting, watching spirit is ever to be cultivated. The gathering clouds in increasing blackness are suspended over us. Oh, let us at last turn to the Lord our God, "for he is gracious and merciful, slow to anger, and of great kindness. Who knoweth if he will return and leave a blessing behind him!" Oh, how precious is the present time! What would those who neglect this season give for the present hours hereafter! And if it be impossible to save our country from Divine judgments, yet, by protesting against

evil and promoting the truth with all our power, we shall unquestionably help to save many, as well as to deliver our own souls.

The blessed prospect of the kingdom of Christ may well finally animate us to these duties. We have riches, honor, and life before us, infinitely surpassing all that this world can boast of. We have a lively hope of "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" for us. Hope is the quickener of zeal. Whatever may be the result of our efforts, whatever our success, or want of it, in seeking the best welfare of our own land, however we may weep over it, if our efforts for its good meet with nothing but disappointment and reproach and injury, to the true servant of Christ final success is sure. We have "a house not made with hands, eternal in the heavens." We look for a city which hath foundations, whose builder and maker is God. We seek and "desire a better country, that is, an heavenly." Our King "shall reign in righteousness, and his princes shall rule in judgment." The people of God shall more than realize their best wishes. They shall witness the nations of the saved, walking in holy worship and mutual love. Nay, they themselves shall be "kings and priests unto God, and shall reign over the earth." They themselves shall inherit the nations, and, delight themselves in the abundance of peace. Oh! may our God shortly accomplish the number of his elect, and hasten his kingdom.

I would now close this important part of my subject with two practical directions. 1. *Watch and testify against the peculiar evils of these days.* Those evils are indeed multiplying and opposite; there is infidelity, and there is Popery; there are corrupt authorities, and there is democratic lawlessness; there is Tractarianism, and there is Voluntarism; but in more immediate connexion with this part of my subject, I would bring before you that overvaluing of wealth, and making haste to be rich, which is the source of such a multitude of evils. "He that maketh haste to be rich shall not be innocent."—Prov. 28:20. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things."—1 Tim. 6:9-11. Let none of us seek great things for ourselves here below. Oh! what are all those earthly distinctions which men so overvalue? They are so afraid of sinking into a lower caste in society, and of losing their particular station, that they lose sight of infinitely higher distinctions and privileges than any which this world can give, and which are open to us all in the favor and love of God. Hence they become exposed to temptations on every side, and are in danger of making light of mercy, and truth, and righteousness in their dealings with others. Let no temptations, for instance, of cheapness in purchase, ever tempt us knowingly to frequent those places where cheapness is attained by systems of fraud or injustice. Let us be especially on our watch against anything that bears on the weak and the needy. "Mind not high things. Condescend to men of low estate." One great rule regarding all earthly objects is peculiarly seasonable now. "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing." Commit everything to him. And as it regards others, let us be full of compassion and love; saving men with fear, "pulling them out of the fire, hating even the garment spotted with the flesh." Let us distinctly discern that open evils, unrepressed and not testified against, are the chief sources of national danger to our country; and let true patriotism, as well as true Christianity, lead us all distinctly to confess the truth, and bear witness against that which is evil. Let us testify against it wherever it exhibits itself, and more especially in our own Church and our own immediate circle; but all in the spirit of contrition and sym-

pathy, as ourselves also full of sin; all in the spirit of tender, holy, and faithful love. "If ye suffer for righteousness' sake, happy are ye." The blessings of this course will be unspeakable. Possibly it may not save our country. Josiah's piety did not save Israel from the captivity; the piety of the primitive Church did not deliver the Jewish nation from the Romans. But, even in this respect, who knoweth? The result is with God. Our personal salvation, the increase of the saved, their preparation for tribulation and the coming glory, and a testimony left which may hereafter be a blessing to a world that now rejects it; these blessed effects furnish the rich recompense of real faithfulness to Christ.

Maintain a waiting spirit for the coming and kingdom of our Lord and Saviour.

This is the crowning grace of a Christian, "Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." This duty is constantly insisted upon in the New Testament in passages innumerable. Let us then "search the Scriptures;" and keep before our minds thus in lively recollection their invariable testimony to the nearness, the suddenness, the magnitude, and the eternal issues of his return. In the last book of Scripture, the last of the Apostles, the divine John, claims this as the common token of brotherhood among Christians.—"I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ. It is this patient waiting for the kingdom, which is the present feature and character of our great Head and Lord in the highest heavens, and will be so till the countless prayers of the myriads of his people, "Thy kingdom come," offered in every age, are all answered, and the last trumpet sounds, and "the kingdoms of this world are become the kingdoms of our Lord and his Christ." The same patient waiting must mark and distinguish us his followers. This will support us amidst multiplied conflicts, and troubles on every side. This will quicken and strengthen us to all self-denying labors of love. This will assist us to maintain meekness and patience under every wrong. "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh. Murmur not one against another, lest ye be condemned. Behold the Judge standeth before the door." I desire to write, I desire to live, in the realizing conviction of the truth and magnitude of these blessed truths. God help us all to believe them, to confess them, and act upon them.

The Great Day of Atonement.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, might live unto righteousness."—1 Pet. 2:24.

Lev. 16:1, 2.—"And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; and the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat."

All the laws about uncleanness that disqualified worshippers from coming to the sanctuary, may have been delivered after the death of Nadab and Abihu, on purpose to show, at such a solemn time, how holy is the Lord, and that he must be approached with fear and reverence. So now also, while that event is still fresh in Aaron's remembrance, this command is given, v. 2. The event was thus made useful to qualify Aaron more fully for his solemn duties; he learns, and all generations after him, how profound must be the reverence wherewith the Lord is approached. A minister's afflictions are not in vain; they affect his office; they prepare him for it, as Paul wrote (2 Cor. 1:4) to the Corinthians in his day. It is, at the time, significant, that before the Day of Atonement is spoken of, there should be a spreading out of sin, and of death, which is its desert.

Aaron must enter within the veil only at appointed times; for within the veil the cloud of

glory rests at these appointed times,* and Jehovah is there, as it were, in his inaccessible light. He that comes in must be led in by God himself. "For by him we have access, through one Spirit to the Father."

Vs. 3, 4—"Thus shall Aaron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired; those are holy garments; therefore shall he wash his flesh in water, and so put them on."

Here is Aaron's personal preparation. After the usual morning sacrifice (see Num. 29:11), and a sacrifice of seven lambs at the same time—to indicate the complete offering up to God that was that day to be made, and the complete dependence on atoning blood that day to be shown in all that was done—Aaron approached the holy place; for v. 3 says, "come to the holy place." In so doing, he led along a bullock for his sin-offering, and a ram for his burnt-offering—both of these for himself, as an individual, and his household.† On these he was to lay his sins. But ere he did this, he retired, and put off his golden garments, and put on the plain linen ones—pure, but unadorned—like Jesus on earth, holy, yet in a servant's form.—The priest must put aside both ephod and breastplate; he appeared simply as the head of the people. He washed himself in water ere he put them on, that holiness might still be proclaimed by him, though putting on this unattractive dress; even as our Surety, in entering Mary's womb, was declared to be "that Holy One that shall be born of thee."

V. 5—"And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering."

These were brought to him by the people after he had put on his linen robes; and they were for themselves. It was these that were to be specially typical of Christ's work; for wherein Aaron offered for himself he could not resemble Jesus, as Heb. 7:26-28 declares.

It is to be remarked, that no details are given respecting any of the burnt-offerings of this day. The details are all confined to the sin-offering. Hence, though "seven lambs"‡ are mentioned, besides "the continual burnt-offering," yet nothing more about them is recorded. The ram of Aaron's is mentioned as to be offered, yet no particulars are given; and the ram of the people is also specially noticed, but its offering up is not described. The reason is, all these were "burnt-offerings." Now, on this day the Lord wishes to fix the attention of all upon the sin-offerings, as it was a day of expiation for the confessed, defined, specified sins of Israel.§

Vs. 6-10—"And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness."

These verses describe no more than the order and manner of arranging the transactions of the day—Aaron's bullock first; then the lot to be cast on the two goats, whose different destinations are determined.

There is little ground for doubting that the rendering, "scape-goat," is the best. But two other views have been vigorously maintained; one, that the word (עֶזְרָא) means the devil, the other, that it was the Jewish people in their state of apostasy and rejection. Among the maintainers of the former view, Faber is by far the most powerful, for he repudiates the idea of any offering to Satan, and considers the transaction as intended to signify Christ as handed over to Satan for the bruising of his heel. Hengstenberg also maintains this, but applies it differently.* The latter view is held by Bush, who tries to show that it was appropriated, on an occasion that showed forth Christ's death and atonement so fully, to introduce his rejection by Israel as one of the accompaniments of that momentous transaction.

The objections urged to the common rendering "scape-goat," however, are, after all, quite unsatisfactory. It is evidently the most natural meaning. The word עֶזְרָא, for "a goat," had just been used, v. 5, and לָלוּ, "to depart, go away," was likely enough, even on account of its sound, to be the term employed to express the fact of

the goat's being dismissed. Then, as to the two strong objections alleged by some against this view, when examined, they have no force. For the first is, that if the clause, "the one lot for the Lord," intimate that the goat is appropriated to a person, so should the next clause, "the other lot for (עֶזְרָא) Azazel," also signify appropriation to a person. But the answer to this is, that the proper sense is not appropriation to, or designation for persons; it is designation for use, viz., the first for the purpose of being killed at the Lord's altar; the other for the purpose of sending into the wilderness. The second objection is more serious. It is said that the words in v. 10, עֶזְרָא, never can mean, "make atonement with him," but must mean "for him," as the object. And it is on this ground mainly that Bush defends his strange idea of this goat being a type of apostate Israel. But, in reply, we assert that the words may have the meaning which our version gives them; and that עֶזְרָא, would probably have been used if "for him," had been meant, seeing this is the phrase used all throughout this chapter to express that idea. In Ex. 30:30, the phrase (עֶזְרָא) occurs twice in the sense of "atone over, or upon;" "Aaron shall make atonement upon the horns of it once in a year;" and "once in the year shall he make atonement upon it" (עֶזְרָא). So here, the priest is to make atonement over the scape-goat, by putting Israel's guilt upon it ere he sends it away. And if one say, that surely it is strange that this mode of expression should occur so rarely, the answer is, the act described by it occurred rarely, and no other words could better express the act intended.

Probably, the root of all these objections has been the secret feeling that there was something quite unsatisfactory in explaining the passage as a type of death and resurrection. How the scape-goat could mean resurrection, has been secretly puzzling. But this difficulty will vanish when we come to see that it does not mean resurrection. Let us proceed, therefore, to consider the whole transactions of that memorable day.

Vs. 11-14—"And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself: and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat, eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times."

All the victims having stood before the Lord—types of all our race standing before him, shuddering under the curse—Aaron, first of all, offers for himself and his house. He takes the sin-offering bullock, slays it on the altar, and pours out its blood. With the blood he fills one of the bowls of the altar. Then, with this in one hand, he places in the other a pan of live coals from the very same altar—out of the very same flames that fed upon his sacrifice—and on this he sprinkles a handful of incense, whose sweet fragrance instantly fills the courts of the Lord's house. What a glorious scene for sinners! This sinner's offering is accepted! The sweet savor breathes over it and ascends to heaven. The very fire that prayed upon the bullock till it was consumed into ashes, is that which causes this fragrance to be felt; the very righteousness that sought for an atonement ere it could forgive, delights to proclaim that the law is magnified, Jehovah glorified, the sinner justified. The holy law, having met with its requisitions, exults in declaring the sinner free!—(To be continued.)

The Translation of Elijah.

BY ALEXANDER H. VINTON, D. D.

The Prophet Elijah was the chief of a dispensation, which, though subordinate to the others, was in its place indispensable and no less divine. He was the great representative of the Prophetic Office. Reared in Israel, in a time of fearful defection of morals and of apostasy from the truth, he was the expounder of the Divine will; the stern rebuker of iniquity in high places. He seemed to stand amidst the wickedness that surged around him like a beacon light in the sea. He repelled the tide of sins and warned the careless sinner, always immovable, always clear and true. When this remarkable person had fulfilled his ministry, he selected, by Divine direction, for his successor, Elisha, who became, for a time, his disciple and friend. These two were walking together on the day when it had been revealed to them that Elijah was to be taken away. And as they went on and talked, while a large number of the sons of the Prophets stood upon a neighboring height

to watch the issue, there appeared a chariot of fire, and horses of fire, or as some interpret it, a band of shining angels which passed between them and parted them asunder, and Elijah went up by a whirlwind to heaven. Elisha saw it, and the overwhelming character of the bereavement seemed to have amazed him. He felt the mighty loss to the cause and to his own people. The strength of Israel was departing with the ascending Prophet. Wondering, fearing, and yet, no doubt, exulting with a triumph caught from this sublime transaction, he cries, with a sort of bewildered enthusiasm of grief and glory, "My father, my father, the chariot of Israel and the horsemen thereof!" Thus was Elijah translated, that he should not see death, and carried bodily to heaven.

The first impression forced on the mind of Elisha, must have been of the suddenness of his bereavement. There was no immediate premonition of the event; no distant thunder growing louder and nearer marked the approaching tread of the Most High; no lightning flashes denoted that God's eye was glancing vividly on them; no quaking of the earth; no fall of the forests, nor any of the pomp of power by which the Eternal One sometimes marks his progress through the earth; no boding hush of the elements, which precedes the hurricane,—an awful stillness pregnant with repressed omnipotence; no still small voice creeping in at the ears of the soul, which is sometimes the most powerful presence of God, making the Deity felt, like a hand grasping the spirit and holding us intensely speechless, naked and open before the Omniscient eye, to be searched through and through. There were no such divine tokens; not even a halo girded the brow of Elijah, to indicate the man predestined to the sudden translation and to take away its suddenness. For aught that appears, the sun shone, and Palestine budded and blossomed in his light, as if it were only a common day. The Jordan neither rushed nor stood still. Elisha and the sons of the Prophets knew, indeed, that God would take their master soon. Three several times had Elisha been accosted by them, with the demand, "Knowest thou the Lord will take away thy head to-day?" And each time he had given the same reply, "Yea, I know it, hold ye your peace." But the time or the way they knew not. And while they walked and talked,—in a moment, in the twinkling of an eye, came the rush of those burning seraphims and separated these men of God without opportunity for one grasp of the hand or a mutual farewell. The Prophet who was ravished away, had no more voice for this earth. His lonely friend could only cry after him, "My father, my father, the chariot of Israel and the horsemen thereof!" We naturally love to be admonished beforehand of death, whether our own or a friend's. There are many hoarded thoughts in the mind, which we are scarcely conscious of, and feelings which might otherwise sleep on in some dark cell of our spirits, but which are roused into alarmed vigor by the footsteps of approaching death. Friends love to exchange assurances of affection when they are to part forever on earth. There are kind words to be given and taken, and kind deeds to be done, which are a sort of treasure of love stored up in the heart, to be enjoyed when our friend is no more. Then we can live or love over again, sweetly and thankfully. And when we can have no more, even the last shake of the hand, and the last good-bye of a friend's death-bed, is strong among the jewels of memory, and lasts long in its preciousness. Specially is this true of Christian friendship. We love to hear the dying testimony of a child of God, to behold the triumph of faith, to learn the value of dying grace, to witness the worth of the promises, the sufficiency of Christ for the soul, and to know thus what we are to endure and to enjoy. We even love to speak the farewell, and look up with him to the time and place where Christian friends meet never to part again. But we lose all these pleasant joys when the separation is quite unlooked for. The mind's void is filled with unprofitable speculations, and the heart with unavailing regret for what might have been done, and said, and felt, if we had known the time and manner of the separation. On many accounts, for our friends if not for ourselves, it is natural, and reasonable, and right, to pray as we do: "From sudden death, good Lord deliver us."

But the translation of the Prophet suggests the thought of the greatness of the change that came upon him so suddenly. Elijah had sometimes been forced to flee for his life to escape the malice of Ahab. He was now lifted from the fury of kings under the protection of Him who is King of all kings. He had been poor, fed by ravens in the wilderness, drinking of the brook, sleeping on the grass of the field or the heather of the mountain, and clothed in the skin of wild beasts. His life was, in general, lonely, and much of it sad. Now mark the contrast. He should never hunger any more, nor thirst any more. He had exchanged the ravens' food for the bread of heaven, the brook

Cherith for the river of life, his hairy robe for the white raiment of the blessed, the hard earth-pillow for rest in the bosom of his Father, and the dripping sky that curtained his sleep for the canopy of pure glory that overhangs the eternal throne, his loneliness for angel companionship, his still thoughts for realizations, and his whole abject condition for the glory which eye hath not seen nor hath entered the heart of man. And now does he feel the new life creeping through his veins, pervading his organs, imbuing every particle, changing the flesh into spirit, the mortal to the immortal, and transforming him a man, a mere earthling, into him an angel of light and life. When we follow a friend into eternity, we are apt to think of this among our foremost thoughts, What change is he now conscious of? What is his spirit doing? How does he live? Is wonder his first feeling? Does he stand and gaze, contrasting what he was with what he is? or does he put on his new faculties like an accustomed robe, and enter upon his immortality as as if he had been born in heaven? Does he think of us as we think of him, or are sense and soul all lost in the mighty consciousness that he is now with God? If our instincts ever shadow forth a divine truth, if nature ever teaches a doctrine, is not the common tendency to speculate on our immortal being a proof of immortality? No change that we can think of can match that transformation which takes place at death, when the spirit enters on a life unlike all that it has ever known except that it still is life.

(For the Herald.)

Sketches of Travel.

No. 7.—A RIDE THROUGH LONDON.

(Continued.)

The next corner at your right is Giltspur-street. A few steps will bring you to Bartholomew Hospital (on the right side,) which dates back to 1102 in connection with the Priory of Smithfield, but was incorporated by Henry VIII. in the last year of his reign. It is a benevolent Institution for the reception of patients, supported by its estates, which yield an annual income of more than \$150,000. The open space west of it is West-Smithfield, the largest cattle-market in England, and the seat of Bartholomew Fair, which is held in September of every year. It has been the scene of tournaments, theatrical performances, bloody conflicts, and martyrdoms. Here Wat Tyler was killed with a dagger by Lord Mayor Walworth. Here were burnt at the stake the noble Anne Askew, ROGERS, of "New England Primer" memory, Bradford, Philpot, and a host of other worthies, under the blood-thirst Bonner, mainly for denying the corporal presence of Christ in the sacrament. The lamp-post in the centre of the pens mark the spot. Close by is Cock-Lane, famous for its ghost-story, which created such a sensation in London in the year 1762 and furnished Churchill with a subject for a satirical poem.

Retracing our steps we cross Newgate-street, and proceeding south enter "the Old Bailey." On our left the massive granite walls of Newgate Prison frown gloomily upon us. Near by is Green-arbor Court, in a house of which GOLDSMITH wrote his "Vicar of Wakefield," under duress of his landlady, from which he was released by the benevolent interposition of Dr. Johnson. Turning the next corner at our right, we enter Ludgate Hill and resume a westerly course, passing at the next corner on our right Farringden-street, within a few steps of Fleet Prison, and Bridge-street opposite, which leads to Blackfriars Bridge, and now we are in Fleet-street. The poet COWLEY was born in this street. Dr. JOHNSON lived in Bolt Court, which opens into it. At the corner of Chancery Lane was ISAAC WALTON'S house. No. 17 was the residence of Prince Charles Stewart, son of James I. TEMPLE-BAR, a stone arch which crosses the street supporting a story above it, adorned with niches and statues, is the only remaining gate of the ancient city boundaries. Till within one hundred years the heads of those executed for rebellion or high treason were fixed on iron spikes upon the top of it. Just before you reach it, on your left is the entrance to the INNER and MIDDLE TEMPLE, the residence of benchers, barristers, and students at law, with spacious courts and beautiful gardens and walks upon the banks of the Thames. Here LAMB was born and brought up. Here COWPER once lived. Chancery Lane on the right will take you to LINCOLN'S INN, a similar institution, with a fine library and an extensive square and garden.

Riding under Temple-Bar, we enter the STRAND, and pass the SOMERSET HOUSE on our left, a magnificent building occupying a space eight hundred feet in width, and five hundred in depth, with a spacious court in the centre and a beautiful front on the Thames. The present building is used chiefly for public offices. Old Somerset House was built by the protector Somerset, and was at different times the residence of Queen Elizabeth, Anne of Denmark,

* It is doubtful if this cloud of glory rested there all the year round, or only occasionally.

† Some think "his house," (v. 6), means "the house of Aaron," in its widest sense, namely, all the body of priests and Levites, as in Psa. 115:12.

‡ Perhaps there was also a bullock and a ram along with these. See Num. 29:8.

§ This seems to me the true reason for the omission. On this point I can find nothing satisfactory in any of the commentators. Their accounts of these rites are very confused on the whole.

* See "Egypt and Books of Moses."

† Notice, the fragrance is drawn out by the fire, to show that acceptance is effected by justice itself.

and Catherine, Queen of Charles II. Wellington-street, on its west side, leads to Waterloo Bridge. On the opposite side of the Strand is EXETER HALL, a large room for public meetings. Farther on is Hungerford Market, on the river side, and near by Hungerford Wire Suspension Bridge. There is a bend in the Thames here, which comes down from the south, and higher up is spanned by Westminster, and beyond that by Vauxhall Bridge. The "Strand" terminates at CHANCERY CROSS, so called from one of the crosses which Edward I. erected here to the memory of his Queen Eleanor, and CHANCERY, the name of the village. This was destroyed in the civil wars, and replaced by a brass equestrian statue of Charles I., which is still standing.

From this spot looking north, you have directly before you the NELSON COLUMN, a fluted pillar with a colossal statue of the hero on the top, in all one hundred and fifty-six feet in height. Beyond it is the spacious area of TRAFALGAR SQUARE, paved with asphaltum, and adorned with fountains. The long front on the north-side is the NATIONAL GALLERY. At the north-west corner of the Square is an equestrian statue of GEORGE IV. Towards the north-east you have a view of the fine portico, tower, and steeple of St. Martin's Church. On the east-side is MORLEY'S HOTEL, a favorite resort for Americans.

CHANCERY CROSS is a central point from which the jurisdiction of the Metropolitan Police radiates in all directions to the distance of twelve miles or more. If we go south, we shall enter WHITEHALL, pass on your right the ADMIRALTY, a massive brick building, in which are conducted the maritime affairs of the kingdom, next the HORSE GUARDS, a handsome stone structure, the head-quarters of the British army, and next the TREASURY, a portion of which was erected for a palace by Cardinal Wolsey. Here is the Office of the Secretary of State, and in Downing-street, round the corner, the Foreign and Colonial Offices. On the opposite side is NORTHUMBRIA HOUSE, and WHITEHALL, built by Inigo Jones, as a Banqueting-house for James I. His son Charles I. slept here the night before his execution, and passed from one of the windows to the scaffold in front of it. Continuing south through Parliament-street, you will come to the NEW PARLIAMENT HOUSES, in the vicinity of Westminster Abbey.

Passing through an arched way under the "Horse Guards," we come out upon the Parade in the rear, in front of St. James' Park. Here you may witness the daily review of "the Guards" at 11 A. M., which is often attended by the Duke of Wellington. St. James' Park is perhaps half a mile long, with a large sheet of water in the middle, and beautifully laid out in walks, and adorned with the choicest flowers and shrubbery. At the north-east corner is the DUKE OF YORK'S COLUMN. On the west, BUCKINGHAM PALACE, and on the south, St. James' PALACE. GREEN PARK, not quite as large, joins it at the north-west corner, and a road between the two Parks, running west, leads to the south-east corner of HYDE PARK, which covers three hundred and ninety-five acres, and presents a beautiful combination of hill and dale, wood and water, where you may lose yourself in the country, and see only glimpses of the tops of buildings far away in the distance. It is here that the "World's Fair" was held. The immense "Crystal Palace," though covering eighteen acres, occupied but a small spot in the vast enclosure. On the right of the principal entrance is ASPLEY HOUSE, the town residence of the Duke of Wellington.

Returning from Hyde Park, we pursue a north-east course through the fine street Piccadilly, admiring the stately residences of some of the nobility, passing DEVONSHIRE HOUSE on our left, then BURLINGTON HOUSE, and turning into Regent-street on our left, one of the finest streets in London, through Portland Place, Park Crescent, Park Square, till we come to the south-east corner of REGENT'S PARK, which occupies a space of about four hundred and fifty acres. At its northern extremity are the ZOOLOGICAL GARDENS, well worth visiting. The abodes of the animals are scattered over the extensive and beautiful grounds, in situation and construction adapted as far as possible to their native habits. Here you may see black bears climbing trees to win buns from the hands of admiring spectators, white bears revelling in huge bathing-tubs, seals, otters, and beavers in their native element, and buffaloes, camels, antelopes, and gazelles enjoying ample range for pasturage and exercise. At every diverging path you are startled by some portentous guide-board, indicating the way, "To the Boa-constrictor," or "To the Grizzly Bear," or "To the Hippopotamus." This last was the public favorite at the time of my visit. His mansion was continually besieged by a throng of anxious expectants, who were admitted by a Policeman twenty at a time into a raised gallery, from which they could contemplate his amphibious majesty for five minutes. His keeper, a native Hindoo, was looked upon with as much wonder as the animal himself, as "the man who slept

with the Hippopotamus!" In vain had the man attempted to relieve himself from this disagreeable situation. The animal invariably became so violent and unmanageable, striking his head against the sides of the house, as if determined to make way with that or himself, that his bed-fellow was obliged to resume his place on the straw by his side.

Leaving Regent's Park, which is at the north-west extremity of London, we will return through the NEW ROAD going east, passing on our right TOTTENHAM COURT ROAD, where is the chapel bearing the inscription, ERECTED BY THE REV. GEORGE WHITEFIELD, 1756, through Euston Square, north of which is the grand and imposing edifice of the Birmingham Railway Depot, pass "St. Pancras' New Church," then through a succession of pleasant residences, set back from the street, with spacious gardens in front, till we come to Gray's Inn Lane on our right, which if we take, turning south, we shall pass VERULAM BUILDINGS, so named from Lord Bacon, GRAY'S INN (of court), with its beautiful grounds, and turning into Holborn, through Skinner-street, enter Newgate, from which we diverged.

Or instead of turning down Gray's Inn Lane, we may keep on east through the City Road, gradually turning to the south till we come to BUNHILL FIELDS, where we must stop long enough to read the inscription upon the tombstone, "Mr. John Bunyan, the author of Pilgrim's Progress," and to call to remembrance other eminent Non-conformists buried here, such as Dr. Williams, founder of the Red Cross-street Dissenters' Library, Dr. Isaac Watts, Dr. Stennett, Dr. Gill, Dr. Rees, of the Encyclopedia, and Rev. D. Neale, author of the "History of the Puritans." Here too was buried that excellent woman Mrs. Susannah Wesley, mother of John and Charles Wesley, and in the house on the right of the Wesleyan Chapel opposite, Rev. John Wesley lived and died.

Continuing south through Artillery Place, Finsbury Place, crossing LONDON WALL, some remains of which are still to be seen in the burying-ground opposite St. Alphage's Church, through Moorgate-street, we finally reach the "Bank," having completed a tour of fifteen or twenty miles, and seen comparatively but a few of the innumerable objects of interest in the "World's Metropolis." S. J. M. M.

Jerusalem, Palestine, and Syria.

BY DR. J. V. C. SMITH.

Jerusalem is tolerably clean—from its location on a steep side hill, and not because the inhabitants are disposed to keep it in good condition. Filth appertains to Arabs wherever they are. Deep cisterns abound, cut into the solid rock, in which rain water is carefully collected, which is used for all domestic purposes. Water carriers bring some in skins on donkeys from the pool of Siloam, but few only are able or desirous of a supply without the walls. A fine stream is conducted to the city from Bethlehem, winding about the mountains, which is exclusively devoted to the purposes of the celebrated mosque of Omar, on the very plot once occupied by the temple of Solomon.

Wood for fuel is always dear, being sold by weight, and is principally roots of olive trees, brought from a distance on camels. If trees were planted as suggested in this communication, fuel would be abundant and reasonable. No house has a fire-place or chimney. A little charcoal in a copper dish, placed in the centre of the room, is the extent of an attempt at a social fire. At Bishop Gobat's and one other house stoves were noticed. At Dr. Spaulding's missionary room at Damascus, a regular Boston stove diffused a comfort that could nowhere else be found in the town.

Old as Palestine is, as the residence of civilized man, there is not one decent road, five rods long, in the whole territory. Paths are struck out where there are the fewest stones or the least mud, over one's field, and through any premises the rider chooses to go. If Herod the Great, whose passion for building magnificent cities was equal to Ali Pasha's in Egypt for creating palaces, had made five miles of good road from Jerusalem toward Jaffa, he would have conferred a blessing on his abused and degraded country. I have roamed over the stupendous ruins which mark the ambition of that energetic but wicked wretch, with feelings that were never called into activity in stepping from one fallen column to another in any province. With all his determined ambition to leave enduring monuments in granite that would withstand the assaults of the elements, or the destructive agencies of conquerors in after years, the besom of destruction has swept them all, all away, and Caesarea, the magnificent capital of Judea, has not one human being within its boundaries.

The only living thing in sight, where there were the finest specimens of architecture—palaces beyond palaces, and marble, and an exhibition of wealth and refinement, while he was

in the meridian of his glory—was one solitary horse, feeding among crushed fragments of sculptured stone, as I passed over the lonely site of a once grand and beautiful residence or splendid court.

From the days of the Jebusites, whose capital was the present rock on which Jerusalem stands, every successive people who have had possession of Palestine have fixed their habitations on the very pinnacles of the mountains. Every town and village, therefore, is up somewhere. No one resides in a valley. From some hill tops the spectator has an admirable view of many distant places that appear quite near; but to reach any of them he must descend a mile or so, and cross a horrible ravine or yawning gorge, and subsequently wind up and onward like the gyrations of a corkscrew, for ten or twenty hours, to get at the proposed settlement. Miles are unheard-of things in Palestine. Everybody speaks of hours who designs a movement. It is seven hours to one place, for example, two to somewhere else, and forty to another.

The making of a jaunt through the Holy Land of Syria is an expensive affair indeed. There must be pack mules for carrying beds, food, and all that may be required from day to day. Three persons could not do well without two; and there must be a cook, a muleteer, a dragoman, who does all the talking and answers all your questions, for the Arabic is difficult to acquire, and, without an interpreter, it is impossible to know where you are, or what you see. Finally, each rider is mounted on a horse, who is followed by a groom, and he must have a mule to carry the provender. All this makes a kind of caravan—a long string of animals, slowly winding up and down the horrible trails of land, single file, at the rate of two or three miles only in an hour.

In the course of the day, many places of peculiar interest, mentioned in the Old Testament, are distinctly seen, which are not approached. When I stood at Bethel, Ramah was in full sight, and the mosque over the tomb of Samuel the prophet. Both Horan the Upper, and Gibeon also, where Joshua took a position when he said, "Sun, stand thou still upon Gibeon, and thou moon in the valley Ajalon," and other localities of immense interest to the biblical scholar and sacred geographer. At night it is necessary to seek a stopping place in a village for security. Beyond a town or hamlet, there is not a single habitation.

All lodge in the same apartment, on the ground, on your own beds, surrounded by armies of insects eager for your blood. Poor things, if it were not for strangers, fleas would soon be extinct, for they seem to despise an Arab, who sleeps sound in defiance of their nippers. Horses, cows, camels, goats, dogs, and the family, are not unfrequently congregated in one room. The night before reaching Damascus, we suffered exceedingly on account of the multitude of lodgers in one room—for the landlord had, in addition to all the beasts and creeping things of Noah's ark, three wives, with their restless children.

The reason for taking hill tops for towns has reference, in the first place, to security; they can discover the approach of visitors, and, if they don't like them, keep them at bay with the balls always at hand—great stones—which once put in motion, would sweep through all opposition. Secondly, when the winter rain sets in, the gorges are filled with angry torrents that gorge out of the side hills, so that not a resting place for a house could be found. An air of desolation reigns everywhere, and every person you meet is armed to the teeth with pistols, blunderbusses, long guns, dirks, spears, down to a simple club.

Although an advocate for peace, and almost a non-resistant in sentiment, I have been luging a stout horse-pistol all over the country, knowing not what might happen. Had an attack been made upon our train, I am quite sure I should have run, for I have a mortal antipathy to powder.

Roman Catholic Proselytism.

In the Natural History of the Human Species, a work recently published, we find a quotation from M. D'Arbigne, stating that of two and a half millions of the pure aboriginal races of South America, one and a half millions are Christians through the efforts of Roman Catholic missionaries. The statement surprised us at first, though on reflection we consider it not improbable. Discovery, conquest, and proselytism have gone hand in hand upon the South American continent. Cortez, Pizarro, Quesada, Mendoza, Valdivia, and other Spanish conquerors, were accompanied or followed by the priests of the Roman Catholic religion. It is no wonder, therefore, that the indefatigable labors of these priests, and of the Jesuits, continued for over three centuries, have changed the religion of South America—especially in view of the fact that the forms and ceremonials of the church

of Rome are calculated to inspire sentiments of awe in the minds of the untutored natives.

The earlier history of the Roman Catholic missions in South America, is marked by many dark deeds. Physical force was often adopted by the Spanish conquerors as an auxiliary to moral suasion in the conversion of the natives. But notwithstanding this policy, so entirely at variance with the precepts and practice of our Saviour, the missions increased in numbers. It was not, however, until milder means were adopted to win the love of the Indians, that any considerable degree of success attended the labors of the missionaries. We have before us a work of much interest, which gives some account of the early mission settlements, and from which we gather a few facts, which show the extent and character of these missions, as they existed in the seventeenth century. The book to which we allude is entitled, "Secret Expedition to Peru," and contains a confidential report made to Ferdinand VI., king of Spain, by the distinguished savans, George J. and Anthony Ulloa, who visited South America in 1735. One of the most successful of the Spanish priests who labored for the conversion of the Indians, was Father Fritz, who came over about the year 1686. At that period there were several missionary stations existing in Peru.—To him was assigned the extreme western station, among the Omagua Indians. Within four years this indefatigable laborer in the cause of Christianity had founded stations composed of forty-one villages, so remote from each other, that between the first, on the upper waters of the Black river, and the lowest, at the confluence of that river with the Amazon, there intervened a distance of more than one hundred leagues. All of these missions were made up of the union of various tribes, who had always inhabited the banks of the river, and who were induced to form settlements and live together, in a rational and social state, the missionary himself being their priest and magistrate, instructing them in the arts of civilized life, as well as in the doctrines of Christianity.

Las Casas, the devoted and firm friend of the Indians of the new continent, did much to convert them to Christianity. His interest in their welfare was so great, that he used his influence with the authorities of Spain to promote the transportation of Africans to the Spanish colonies, in order to preserve the Indians who were groaning under the yoke of their hard taskmasters. He evidently considered the poor Africans as little better than mere animals; and he acted like others on an arithmetical calculation of diminishing human misery, by substituting one strong man for three or four of feeble nature. He, moreover, esteemed the Indians as a nobler and more intellectual race of beings, and their preservation and welfare of higher importance to the general interests of humanity. It will readily be conceived that the labors of so zealous and devoted a friend must have been, as they really were, attended with very remarkable results.

The success which attended the labors of Father Fritz, Las Casas, and other contemporaneous missionary priests, is doubtless attributable to the mild measures adopted to secure the affections of the Indians, and to the successful efforts made to improve their temporal condition. These priests, unlike some of their predecessors, won proselytes by persuasion. They despatched messengers to the neighboring tribes, inviting them to hear the gospel and receive presents. They sought the Indians in their cabins, and won the affections of the simple-minded creatures by the gift of some trifling, but to their eyes magnificent, gew-gaw. By these and other gentle means they succeeded in making them teachable, and inclined to have a fixed place of residence. They were then induced to form settlements, which were visited alternately by the priests, and when the new towns were in a condition to support a special curate or a priest, one was sent to them. The zeal and self-devotion of these missionaries cannot but inspire respect, even in the minds of those who regard the doctrines which they taught as but little better than the Paganism of the natives.

At a later period, when the mission settlements had become numerous, permanent, and prosperous, the priests were not unfrequently of a far different character from those whose labors were attended with such remarkable success. Indolence and licentiousness were alarmingly prevalent among the priests. The Ulloas give a lamentable account of the condition of the colonies when they made their authorized investigations. The priests governed with an iron rule, sequestering the lands of their miserable proselytes at pleasure, extorting from them tribute, and infringing upon the most sacred rights of individuals and families. The zeal and piety of the earlier missionaries had given place to licentiousness and extortion in their successors, and instead of being examples of piety and goodness, their influence was of the most pernicious character.

At the present time, although two-thirds of

the aboriginal inhabitants of the South American continent may profess the doctrines of the Roman Catholic Church, yet a great majority are but little advanced over the heathenism of their ancestors. Religion and morals are lamentably lax, and credulity, ignorance, and superstition are the predominant traits of character of the Roman Catholic proselytes.

Boston Journal.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEB. 28, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly denunciation.

PAUL'S EPISTLE TO THE HEBREWS.

CHAPTER III.

(Continued from our last.)

Vs. 7-11—"Therefore, as the Holy Spirit saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of trial in the desert: when your fathers tried me, proved me, and saw my works forty years. Therefore I was angry with that generation, and said, they do always err in heart; and they have not known my ways. So I swear in my wrath. They shall not enter my rest."

These texts are quoted by the apostle from the 95th Psalm. Being attributed to the dictation of the Holy Spirit, it is one of the evidences by which are proved the inspiration of the Psalms of DAVID.

"To-day," is the only time we can claim as ours, or in which we can with any reason hope for God's grace. Over the future we have no control, and there is no promise of to-morrow. "Behold, now is the accepted time, behold, now is the day of salvation."—2 Cor. 6:2. It is not however confined to a single day; but means the present time, now, while God is holding out the offers of salvation.

"If ye will hear his voice,"—if ye will listen, believe, and accept of his gracious offers. "He that is of God, heareth God's word."—John 8:47. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken."—Isa. 1:2. "Incline your ear, and come unto me; hear and your soul shall live."—Isa. 55:3. "Harden not your hearts,"—turn not an unbelieving ear, and reject not the voice that speaketh. The unbelieving Jews considered not the miracles that Jesus did: "for their hearts were hardened."—Mark 6:52.

"In the provocation, in the day of temptation in the wilderness," was a time ever to be remembered for the long suffering of God, and the provocation of Israel. In the wilderness of sin, on the fifteenth day of the second month from their leaving Egypt, "the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."—Ex. 16:2, 3. Their wants were miraculously supplied by manna from heaven, so that "man did eat angel's food." But when they had journeyed to Rephidim, "the people thirsted for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst? And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?"—Ex. 17:3, 4, 7. In the beginning of the third year, when the law had but just been given from the top of Sinai, they said to AARON, "Up, make us gods to go before us: for as for this MOSES, the man that brought us up out of the land of Egypt, we wot not what has become of him. And all the people brake off the golden ear-rings which were in their ears and brought them unto AARON. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt."—Ex. 32:1, 3, 4. When this transgression was pardoned, they were commanded to enter the land of Canaan. (Deut. 1:6, 7.) "They departed from the mount of the LORD three days journey" (Num. 10:33), and came to a place which Moses called "Taberah: because the fire of the LORD burnt among them. And the

mixed multitude fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all, besides this manna, before our eyes. And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted."—Num. 11:3-6, 31, 33, 34. They then journeyed as far as Kadesh-barnea (Deut. 1:19-21), when they sent spies into the land of Canaan, who "brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw giants, the sons of ANAK, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight."—13:32, 33. "And all the congregation lifted up their voice, and cried, and the people wept all that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make us a captain, and let us return into Egypt."—Num. 14:1-4. Having thus shown an utter disbelief in God's promises, and distrust of his power, the LORD said: "Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice: surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it."—Num. 14:22, 23. They then turned again into the wilderness thirty-eight years longer—making forty years: "until all the generation of the men of war were wasted out from among the host, as the LORD swore unto them."—Deut. 2:14. At the end of this time Moses said to them: "Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord."—Deut. 9:7. That whole period is therefore appropriately named the day of provocation; for which they were excluded from the promised rest in Canaan.

As they were excluded from their anticipated rest, because of their unbelief, so PAUL exhorts the believing Hebrews to avoid a like loss.

Vs. 12-15—"Beware, brethren, lest there be in any of you an evil unbelieving heart, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we have become partakers of Christ, if we hold our first confidence firmly to the end; while it is said, To-day if ye will hear his voice, harden not your hearts as in the provocation."

The present life is our wilderness state. In it we are called to endure trials, conflicts, and divers temptations. In moments of discouragement the heart is liable to faint, and the frame to become weary; forebodings that hunger and nakedness may be their portion, are encountered by some; and others turn their thought back to the pleasures of sin,—the leeks and the onions of Egypt they have left. As the Jews murmured and repined, and so failed of their rest; Christians need the more to guard against distrusting the providence of God, who knows better than we do what trials we need, to fit us for the possession of the rest, a promise of which is left us.

"Take heed"—take warning from the punishment of the diobedient Israelites, and watch the promptings of the heart: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."—Mark 7:21-23. To avoid apostatizing, they are exhorted to watch over and admonish each other; which can only be done, where believers mutually walk together, and submit to each other's watch and fellowship. It is thus that they "provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."—Heb. 10:24, 25.

Vs. 16-19—"For who, having heard, provoked? But did not all, who came out of Egypt through Moses? And with whom was he angry forty years?

was it not with those, who sinned, whose carcasses fell in the desert? And to whom did he swear that they should not enter his rest, but to those, who believed not?"

Of all the hosts of Israel who came out of Egypt, who were over twenty years of age, there is no evidence that more than CALEB and JOSHUA were permitted to enter the land of Canaan. The others left their carcasses in the wilderness. For when MOSES and ELEAZAR numbered the people on the plains of Moab, near Jordan, among them "there was not a man of them whom MOSES and AARON the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the LORD had said of them, they shall surely die in the wilderness. And there was not left a man of them, save CALEB the son of JEPHONNEH, and JOSHUA the son of NUN."—Num. 26:64, 65. They were all excluded because of their unbelief, which produced disobedience, hardness of heart, and blindness of mind, so that the wrath of God came upon them to the uttermost.

CHAPTER IV.

The Jews who fell in the wilderness coming short of the promise of an inheritance in Canaan, because of their unbelief, PAUL draws instruction from it applicable to all to whom the promises of the gospel are left. He says:

V. 1—"So we see, that they could not enter on account of unbelief. Let us therefore fear, lest a promise being left of entering his rest, any one of you should seem to come short of it."

Christians are therefore to look "diligently lest any man fail of the grace of God."—12:15. To come short of it is to fail of it. It is a metaphor borrowed from the Grecian games, where the runner however short the distance may seem, if he is the least behind another, he loses the prize. The rest in Canaan was a mere emblem of the eternal rest which PAUL illustrates by it. This last was also to be the portion of believing Israel. The promise of this is also left to us:

V. 2—"For to us hath the good news of a rest been declared, as well as to them: but the word heard did not profit them, not being mingled with faith in the hearers."

The "gospel," is literally the "good news"—the good news of the kingdom. The proclamation of this was not limited to what is called the "gospel dispensation." For "the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto ABRAHAM, saying, In thee shall all nations be blessed."—Gal. 3:8. Not to ABRAHAM only, but all the fathers "did eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was CHRIST.)"—1 Cor. 10:3, 4. But these things did not profit them, not being mixed with faith, without which no heavenly truth can be well digested—the metaphor being borrowed from the mixture of our food with those juices of the stomach, by which it is rendered nutritious and conducive to health. Because what they heard was not thus mixed with faith, "with many of them God was not pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."—1 Cor. 10:5, 6.

V. 3—"For we, who believe enter the rest, as he said, As I have sworn in my wrath they shall not enter my rest: namely, that from the works finished at the foundation of the world."

The "rest" which believers "do enter into" is supposed by Dr. CLARK, and others, to consist in that peace of mind and joy in the Holy Ghost, which they experience after their conversion, in the present life. This does not however appear to be the meaning of the text, although that may be a foretaste of the promised rest. Such a rest was the portion of all the believing Israelites before they entered Canaan; and as they looked forward to a rest in the future, so do Christians now look—the rest in Canaan being only typical of the rest which is promised to all the people of God. To this rest even the pious dwellers in Canaan looked: for when ABRAHAM "sojourned in the land of promise, as in a strange country, dwelling in tabernacles with ISAAC and JACOB, the heirs with him of the same promise, . . . he looked for a city which hath foundations, whose builder and maker is God." They saw the promises "afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," desiring "a better country, that is an heavenly."—12:8-16. Others of the faithful, who dwelt in Canaan, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword:

they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:33-38.

While therefore believers "do enter into rest," they have not now entered, but "do enter" at the resurrection of the just,—that "better resurrection" which they hope to obtain,—not having "as yet come to the rest and to the inheritance which the LORD your God giveth you."—Deut. 12:9. It was predicted of CHRIST, that "there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious."—Isa. 11:10. "The rest wherewith ye may cause the weary to rest," (Isa. 28:12) is one which Christians labor to enter into (v. 11); and when they have entered, they have ceased from all their labors (v. 10.) But in the present life, "all that will live godly in CHRIST JESUS shall suffer persecution."—2 Tim. 3:12. Sufferings and trials are the portion of the Christian here, but the promise is, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10); and, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Jb. 3:10.

"As I have sworn in my wrath, if they shall enter into my rest." The Psalm from which this is quoted, reads: "Unto whom I swear in my wrath that they should not enter into my rest."—Psa. 95:11. As quoted by the apostle, it is the literal rendering of the words of DAVID, a form of oath frequent in the Old Testament, and equivalent to "let me not be true if they enter," i. e., they shall not enter.

"Although the works were finished from the foundation of the world." At the close of the six days of creation, "God saw every thing that he had made, and behold, it was very good," (Gen. 1:31); and "thus the heavens and the earth were finished, and all the hosts of them."—Jb. 2:1. The goodly creation was subsequently marred by sin; but when restored, then "shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34. When God had finished his works of creation, he rested from his labors.—(To be continued.)

DR. SPRING ON MILLENARIANISM.

In the N. Y. Observer of Feb. 19th, we find an article with the above heading, which purports to be the synopsis of a sermon delivered by Dr. SPRING the Sabbath previous, on "Millenarianism." We commence in this number the Observer's article which we shall give in full,—appending such comments to the several sections, as they seem to require. Says the Observer:

"Last Sabbath morning, in the Brick Church, the Rev. Dr. Spring delivered the first lecture in a discussion of the Millennial reign of Christ on the earth. The announcement of the subject had awakened wide interest, and the house was thronged by a large and highly respectable auditory, embracing many of our leading citizens, and strangers. Seats were brought into the aisles, and some left for the want of room."

Dr. SPRING is a gentleman of admitted talents, and of exemplary piety. He is the oldest pastor in New York city, and occupies a leading position among the clergy there. Indeed, he may be said to stand at the head of his profession in that city. The fact that he has felt compelled to come out publicly on this question, is an evidence that thinking men, are perplexed respecting the present aspect of affairs.—Says the Observer:

"Dr. Spring regards modern millenarianism as in a high degree dangerous, injurious to the piety and progress of the church, hostile to the gospel, and fatal to the efforts for its extension. Under such a conviction of its tendency, he has turned his attention to an examination of the arguments by which the theory is sustained, he has subjected them to a scriptural and rigid investigation, and the result of that examination he is now giving to his people in the regular course of his Sabbath ministrations. He feels at liberty therefore to use great freedom of speech, and he delivers himself as one who is discharging a solemn duty to the church of which he is the pastor, and for whose instruction in the gospel he is responsible."

We do not intend to impugn the motives which have impelled Dr. SPRING to commence an investigation of Millenarianism. He has doubtless designed to be perfectly candid, honest, and truthful in all his presentations of the subject. This we believe. Therefore any inaccuracies in his statements, that we may point out, will be attributed to a want of familiarity with the subject, and inadvertence on his part.

It will be seen by the paragraph quoted above, that previous to an investigation of the subject the Doctor had decided in his own mind against its truthfulness.

ness. He had pre-judged the question; and sought for reasons by which to defend his previous conclusions. The result of his examination will not therefore be regarded as conclusive, as would have been the more impartial, and less biased researches of one equally talented and devout. The *Observer* proceeds:

"He commenced by saying that a difference of opinion exists among Christians as to the nature of the reign of Christ on the earth. By far the larger part of the Church believe it is to be a purely spiritual reign, while others, not a few, believe it will be a personal reign. These latter are called millenarians, and hold to a literal interpretation of certain passages of Scripture in which the future glory of Christ is predicted. Their views however cannot be so clearly and intelligibly stated as they might be if the advocates of them did not differ so widely among themselves. In general terms they affirm that at some subsequent period of the world, Jesus Christ will descend in person upon the earth, and here establish a visible and temporal kingdom of which he himself is the reigning prince; that the saints of all past generations will then be raised from the dead, associated with him in this visible empire, hold places of power and authority under him as their head; that this kingdom is to be in the Holy land or Palestine, Jerusalem its capital; the palace to be there; all the nations of the earth are to be assembled there; the order of Jewish Priests and Levites is to be restored; the sacrifices of the Levitical Law renewed, and new revelations of God's will to be made known; the wicked are to be physically destroyed, and this slaying of them is the day of judgment; that the saints will remain on the earth, multiply and increase, as now except that men will no longer be born in sin; and the earth being purified from sin will be the everlasting abode of the righteous."

As we do not feel called on to defend what we do not believe, we will simply remark that our own views are not fully represented in the foregoing.

1st. We hold to the literal interpretation of scripture; but by *literal*, we and all literalists understand that which is in accordance with the grammatical interpretation of language. Literal interpretation, when technically applied to the interpretation of prophecy, is not opposed to tropes or figures of speech, but to spiritual interpretation,—an interpretation which seeks in the language of Scripture a meaning that is not expressed by any of the ordinary rules of language. Literalism interprets the language of Scripture, as similar language would be interpreted in all other writings.

2d. We do not believe that Christ will establish a temporal kingdom on earth. That it will be personal, we believe; but we also hold that it will be eternal; that it will not be in this world, but in the world to come.

3d. The living saints, changed to immortality and incorruptibility, and the resurrected dead of all past ages we believe will be the only inhabitants then on the earth, and the only subjects of his kingdom here.

4th. We do not believe that his kingdom will be confined to Palestine, but that it will be "under the whole heaven."—Dan. 7:27.

5th. We have no belief respecting any palace to be in Jerusalem, or elsewhere on the earth. And the Jerusalem which we regard as the capital of that kingdom, we understand will be what John thus describes: "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. 21:10.

6th. We understand that the nations will occupy the entire earth.

7th. We believe that the order of Jewish priests and Levites has been forever done away with.

8th. We believe that the sacrifices of the Levitical law were entirely and forever superseded, when the great Sacrifice was offered, of which the former were only typical.

9th. We have no opinion on the subject of new revelations. What communications God may then make, we know not; or that He will make any additions to his revealed will, we do not know. The Bible is silent on that point; and where revelation does not unfold, we make no effort to penetrate.

10th. We believe the wicked will be literally destroyed from the earth at Christ's coming, and that it will be in the day of judgment; but not that that act constitutes the day of judgment. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."—Rev. 19:19-21.

11th. We believe the saints will remain on the earth; but we also believe in no farther multiplication or increase of the species: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the chil-

dren of God, being the children of the resurrection."—Luke 20:35, 36.

12th. We do believe that the earth, being purified from sin, will be the everlasting abode of the righteous. Thus it will be seen that while our faith is partially expressed by Dr. Spring, it varies from his statement of Millenarianism in many important particulars.

It is *not* true that "by far the greater part of the church believe in the purely spiritual reign;" but this was not true in the days of the apostles and of their immediate successors. Justin Martyr, born A. D. 89, affirms as his belief "that Christ shall reign personally on earth," and that in his day "all who were accounted orthodox so believed." And Mosheim assures us that this opinion had, before the time of Origen, about the middle of the third century, "met with no opposition."

It is also true that Millenarians *do* differ among themselves respecting many debatable points; but a difference of opinion among them, is no more marked, than it is among the advocates of "the purely spiritual reign," as their diverse theories and opinions abundantly demonstrate. And we believe that differences of opinion among Pre-millenarians are much less vital, than among Post-millenarians. The *Observer* continues:

"Dr. Spring having thus indicated the view of the millenarians, declared that he had no sympathy with this anti-scriptural theory. There are two ways of refuting it: one is to examine each point its supporters make; the other would be to bring the theory to the test of acknowledged principles and truths of the gospel; if it is at variance with them it must be false. Men who teach theories at war with the gospel, are not to be reasoned with as those who deny important truths in God's word, and important principles as sanctioned by the great mass of Christians, and as expressed in the confessions of faith of the reformed churches. The Doctor then proceeded to state in order his objections to the theory of the modern millenarians."

That the Doctor approached the question in a prejudiced state of mind, seeking to overthrow it, and determined not to be overthrown by it, is again manifest.

We join issue respecting the way to disprove Millenarianism. It may be shown to differ from acknowledged theories, without being shown at variance with the gospel. The great mass of Christians may possibly sanction some principles which the Bible does not. Any theory at variance with such, is advanced on the supposition that the Bible does not sustain those sought to be displaced. When two theories are thus at variance, to make either the standard by which to demonstrate the truthfulness of the other, is to assume its correctness independent of evidence. Such a "petitio principii," no logician would consent to for a moment. To make a theory, which is claimed to be at variance with Scriptural testimony, the standard by which to try an opposite one, is to make the assumed defective standard a substitute for the Bible—the only rule of faith and worship with Protestants. Now we accuse all theories, with which Pre-millennialism is at variance, of teaching what the Bible contradicts. This can be disproved only by an appeal to the Scriptures. Confessions of faith are important as expressions of opinion respecting what the Bible does teach; but not those, but the Bible must be the final arbiter between opposing views. To make received theories the standard of appeal, is to prevent the correction of any errors which may be taught in them; and would invariably shut out the truth wherever error had previously entrenched itself. Had the principle which Dr. Spring here lays down, been that by which the teachings of the apostles had been tried, Judaism would have triumphed over Christianity; because its principles were sanctioned by the great mass of the people. For the same reason Paganism would never have given place to a more enlightened faith; Catholicism would have maintained itself against the attacks of Luther; Mohammedanism would be secure against any presentation of truth, and every false opinion entertained by any sect, body, or party would be regarded as the infallible standard by which to test any declaration of Scripture which might be advanced to show its falsity.

Any theory which contradicts Scripture, must be abandoned in all points where it thus contradicts. If it is wrong as a whole, it must be entirely abandoned; but if at variance with inspiration only in unessential particulars, then those, and not the theory must be abandoned. That this is correct reasoning all must admit. Even Dr. Spring himself, if he look dispassionately, as we believe he will, must acknowledge that the principle presented as his in the *Observer*, is not a sound one, by which to disprove Millenarianism. We are confident that he will not be willing to rest his reputation as a logician, or as a theologian on the principle as it is there presented.—(To be continued.)

To Correspondents.

S. J. M. M.—Our printers find no difficulty with writing on both sides. All the articles are received up to No. 9, and are very welcome, and will continue to be thankfully received.

M. Montgomery.—It will appear as soon as we get time to furnish a few thoughts on our own side of the question.

THE SIX DAYS OF MOSES.

The N. Y. *Observer*, announces that Prof. GUYOT has been delivering lectures in that city on the agreement of Astronomy and Geology with Scripture. It remarks:

"His design is a noble one in this day of skeptical flippancy. A little learning is a dangerous thing; and many a smatterer in science has set himself up to be wiser than God or his prophet, when he has looked a few feet into a globe 8,000 miles through. Prof. Guyot undertakes to demonstrate the coincidence of modern geology with the Mosaic history. His lectures were delivered in Hope Chapel and attended by a large number of our most intelligent citizens. Dr. CHARLES KING, President of Columbia College, introduced the lecturer, who proceeded to speak of the science of geology, and the assaults which have been made through it upon divine revelation. But why should we fear for our faith? If that is founded only on a geological basis, let it tumble down. But it is founded upon the Bible. Shall we fear for the Bible? The first chapter of that Book was written thirty-three centuries ago; it was finished eighteen centuries since, and has withstood all the assaults of criticism and skepticism. There is now no fear for this great monument, erected by the hand of God. The edifice is firm; it needs not man's feeble support. We have not to support the Bible by scientific argument, but only to explain its true meaning. We have before us two books—the Book of Revelation and the Book of Nature; the first God's word—the last his work—both given to teach us, and for our welfare. We need not be afraid of finding conflicting voices in these books. We have only to suspend judgment until we have the proper light upon passages which may now seem obscure."

It is a "noble design" to attempt the reconciliation of geology with Scripture; but the closing remark of the *Observer* respecting "passages which may now seem obscure," hints at a willingness to make that recommendation at the expense of the natural import of those passages, which we did not expect after the appearance of the noble articles on that subject, which we have copied from that paper.

We perceive however by the synopsis of the lecture given that the Professor adopts in full the theory of the infidel author of the "Vestiges of the Creation," as far as the order of creation is concerned, rejecting of course the infidelity of that author which denies the agency of a Supreme Being as the directing agent. Still in claiming that it was the work of natural laws, a great advance is made towards setting aside the necessity of a Creator.

To make a consistent theory, Prof. G. attempts to harmonize the Scripture with his theory, and not to adapt his theory to Scripture. He then asks and answers his own questions:

"What are these Days or grand Epochs of the Genesis? Are they days of twenty-four hours? I think this cannot be admitted; not seeking reasons beyond the text, we find the Hebrew word 'days' [yod] employed in this chapter in four different senses. In the fourth verse, God called the light 'day' and the darkness night. Here it is not a measure of time at all. Secondly, the evening and the morning were the first day. This is another sense yet to be determined. In the fourth verse, again, we have the light dividing the day from the night—here is the day of twenty-four hours, and this is the point where it first appears. Lastly, at the close of our subject we read, 'these are the generations of the heavens and the earth when they were created, in the 'day' that the Lord God made the earth and the heavens.' Here the whole period of creation is called one day.—Which of these meanings shall we apply to the great periods of the Genesis? Nearly all, I think, except that of the twenty-four hours. This did not exist until the fourth day or period, and could not have been meant. The periods, then, must be great cosmogonic days, to be defined only by the necessary length of time for Nature to perform the process mentioned in the said periods; so we cannot employ the day of twenty-four hours, because it is not borne out by the text, nor intended by the writer. We must, then, call these periods great Cosmogonic Days of any and every length, as may be necessary; whether it be a day of the Lord, or a day of a thousand years, or a year of weeks, or whatever you choose to call it."

The fallacy of this reasoning is too shallow to be advanced at this late day it having been so often refuted. Because the word *day*,—is used in different senses, it does not by any means follow that when used in a given sense there is necessarily any doubt respecting the sense in which it is used. The very fact that the peculiar sense in which it is used, in each of the places of its occurrence excepting one, is so marked that no dispute has ever existed respecting it, instead of adding to, takes from the liability to mistake respecting the import of that one.

Thus in the 5th v. God calls the *light* day, and the darkness he calls *night*. All understand alike the import of the terms in that connexion. We use the same terms in the same senses now, and the days are long or short, as the *light* continues for a longer or shorter time to illumine any given place on the earth. We now call the light day, and the darkness we call night, just as they were called when God first separated the light from the darkness.

We pass over his second, and take up his third sense of the word *day*, which he finds where the term is not used; viz., in the 4th verse. We there read

that God divided the light from the darkness, but Prof. G. says, what is not there said: "We have the light dividing the day from the night—here is the day of twenty-four hours, and this is the point where it first appears." But the term *day* is not there used, and does not appear even by inference, except as it is understood that the *light* and *darkness* constitute a *day* of twenty-four hours. And if this is admitted the second instance which he gives, must also be a day of twenty-four hours; for the evening and the morning which are affirmed to be the first, second, &c., *day*, and evidently the same as the darkness and the light which are separated from each other.

The last sense in which the word *day* is used, occurs in Genesis 2:4—"In the day that God made the heaven and the earth." It is not called "one day," as Prof. G. affirms. There is no difference of opinion respecting its meaning here. We now use the same word in the same sense, understanding it as equivalent to *time*. Thus we say in the *day* of the revolution, in the day of the apostles &c. But where is an express affirmation that the evening and the morning are the first day and, on that an event occurred in a given number of days, there is no indefiniteness respecting the meaning of the word; there is no propriety in adducing other fixed meanings of the term, by which to mystify its meaning here.

We have shown that there are but three, instead of four senses in which the word *day* is used in the history of the creation. 1st. It is used as a definition of light, which is its primary meaning (Gen. 1:5).

2d. It is next used as a chronological period—marking the successive reappearances of the phenomenon of light from which the term is derived. And

3d. It is used indefinitely, equivalent to *time*. In this case it is used in a secondary sense—one of the days in which the creation was effected, being used for all the days in which it was accomplished. Day is a species, of the genus *time*; and the species being here used for the genus it becomes a species of trope, i. e. a synecdoche.

But in the second use of the term can the word be understood tropically? If so it can be determined what species of trope is used. It cannot be a simile; for it is not affirmed to be like any other measure of time. It cannot be a synecdoche; for it is definite, and is therefore used like a genus to represent the species—the species the genus, a part for the whole, or the whole for a part. It cannot be a metonymy; for it is no effect substituted for the cause, or cause for the effect. The only figure then of which there can be any possibility of its being is the metaphor, in the use of which a thing is affirmed to be what it is not, and which it only resembles. But in the metaphor that of which the affirmation is made is always literally expressed. In the case in question, the affirmation is made of the evening and morning. It is therefore the literal evening and morning which are affirmed to constitute a day, chronologically. But that which is affirmed, to constitute it a metaphor, must be shown to be incompatible with the nature of the object of which the affirmation is made; and there is no such incompatibility between the nature of a literal day, and the evening and morning which are affirmed to constitute it. Consequently the word *day* is not here used metaphorically; and there remains no known figure under which to classify. Therefore to deny, that each of the evenings and mornings alluded to, constitute *literal* days is to set at defiance the laws of language, and to give a meaning to the word *day* in that connexion, which is not arrived at by any rule of exegesis. What is arrived at without law, is fanciful and mere guess work; thus to interpret the days of Genesis is to disregard the declarations of JEHovah respecting the periods in which the creation was effected. And God has affirmed that "IN SIX DAYS the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore God blessed the sabbath day and hallowed it."—Ex. 20:11. Shall we believe the Mosaic record, or those who say that those days might "be any and every length as may be necessary?"

The Slave Trade.

A writer in the *Knickerbocker* gives the following as one of the many tricks to elude the vigilance of the vessels stationed on the coast of Africa by the Governments of England and the United States, to prevent the carrying of slaves:

It is the custom for numbers of American vessels to sail from Rio de Janeiro, Bahia, and other ports in the Brazils, and even Cuba, under a charter to go to the coast of Africa, carrying an outward cargo and such passengers as the charterers may see fit to put on board, and to return to the port they sailed from, with the cargo which may be given them by the agents of the charterers in Africa. They will make perhaps one or two trips to the coast, and return each time with a cargo of African produce, such as camwood, gums, ivory, etc., and soon become pretty well known to the armed cruisers of the various squadrons, who look upon them as honest and

legal traders, and cease to watch them as closely as they would a vessel that had come upon the coast for the first time.

By and by one of these vessels comes out again. The agents of the charterers find that the coast is clear, and that a good opportunity is offered to ship slaves to their houses on the other side of the water. They make an offer to the captain (sometimes a very large one) to buy his vessel. He accepts it, receives his pay, signs the receipts, and, delivering the vessel up to the new officers, goes on shore with his officers and crew, or such part of them as do not wish to remain on board, and he is clear of her. The slaves are hurried on board the vessel, she is given into the charge of a Brazilian master and crew, who are generally the passengers she has just brought over on her outward voyage, and, with the "stars and stripes" still floating at the peak, she leaves the coast in safety.

CORRESPONDENCE.



THE COMING CONFLICT.

In the following brief sketch, I do not expect to convey any special intelligence in reference to the present state of European affairs, with which most of the readers of the *Herald* are not already acquainted; but a few reflections may not be altogether unprofitable.

But a very few years ago, the entire world of political reformers felt almost certain that they were about to realize, much sooner than they had before anticipated, more than their most sanguine expectations. "Universal republicanism—now and ever!" was the general watch-word. Louis Philippe fled his throne, and Pius IX. raised a storm which floated him to Gaeta. The Austrian Emperor abdicated, and the Russian Autocrat trembled. Sicily, Ireland, and Hungary seemed as if about to regain possession of their long-vested rights. "Vive la République!" rung on every breeze. But now, where are those fondly-cherished hopes? All, save the enthusiastic soldier of the Captain of our salvation, have been disappointed. But his hopes will yet be realized; *theirs*, never!

Now, it seems a settled fact, that despotism has obtained a foothold which it has never possessed since the day when the "beast received a deadly wound." Every new popular demonstration, or intimation of one, but increases the zeal of tyrants in both defensive and offensive operations. And do you notice this important fact, pregnant with meeting? The Pope and his cohorts are overjoyed, while England trembles with apprehension, and even imploringly asks the aid of America. What does all this mean? To my mind, it is exactly in the line of prophetic declaration.

I have been astonished at some of my brethren advocating the idea, that the "beast" and his tyrannical allies would probably fall before a tide of popular indignation, when nothing is clearer than that, according to the prophetic word, at the coming of our Saviour, there will not only be kings and the beast in existence—"In the days of these kings shall the God of heaven set up a kingdom"—Dan. 2:44; "In that day the Lord shall punish the kings of the earth"—Isa. 24:21; "The kings of the earth said, 'The great day of his wrath is come'—Rev. 6:15-17—but in power, and firmly leagued together. This misapprehension doubtless grows out of the strange but almost universal practice of confounding two very distinct characters together, viz., the "woman" and the "beast" of Rev. 17th chapter. The Revelator declares that "ten kings shall agree and give their power and strength to the beast, until the word of God shall be fulfilled." These same kings are to continue their alliance until the Saviour comes, for they "make war with the Lamb together" at that time. (Rev. 17:17 and 19:19.) That these predictions may soon have an awful accomplishment, would seem at least possible, from the following extracts which I gather from leading papers in England and America:

"The volcanic state of France ought to be a warning to us in time to be wise, and to provide an army in reserve of militia, to stem the invading lava which can hardly fail, ere long, to burst on our fertile and exposed land. France can at any time be united in a war-cry of proposed invasion of England—a project never absent from its ruler's thoughts."—*English Nor. Gazette*.

Says the *London Times*:
"Lord Palmerston is too sagacious not to perceive a political combination, on the principle of common repression, between France and all the other military Governments of the continent, from which we are unhappily estranged, is an event pregnant with evil to the influence and security of Britain. A second reflection of equal moment is, that when Louis Napoleon has accomplished his mission of tranquillizing France, two necessities will press upon him—to employ the navy and reward the devotion of

an enormous army, and to gratify the natural passions of his people. What then remains to be done? Are we expected to land on the continent of Europe, and fight single-handed four huge military monarchies, mustering two or three millions of armed men? What degree of assistance are we to expect from America in marching into the centre of Europe? None, we should think."

Says the *Saturday Evening Post*:

"If Russia moves upon Turkey, or the East, she finds Great Britain and the British possessions in her way. Louis Napoleon will doubtless soon learn to hate England when he finds in what general destestation the English press holds his late usurpation. But there is an old French military grudge against their island neighbors, which has its origin in a long series of defeats on sea and land, beginning with Cressy, and ending with Waterloo. Austria also has its grudge against Great Britain, for her course towards Kosuth. Thus three out of the four have their special grounds of enmity besides the great general cause of dislike,—that England is a constitutional monarchy the refuge of political offenders, and the great centre of free thought and free speech in Europe. Is not Great Britain then in danger if Louis Napoleon be able to consolidate his force? The British people almost instinctively feel so. A war against the united powers of Europe—for where Russia, Prussia, France, and Austria lead, all others would probably have to follow—would be no child's play."

Prince Schwarzenberg, the Austrian Prime Minister, announced to the Count de Chambord, that Louis Napoleon will receive the countenance of all monarchical cabinets. —A. BROWN.

INQUIRIES.

To the Editor of the *Advent Herald*—DEAR SIR: A few years since it was declared, and with great confidence, that the periods of Scripture prophecy were all fulfilled;—and that the next great event we were to look for was the personal coming of our Lord Jesus Christ, to reign upon the earth. Will you be so kind as to inform me whether such is the present view of the *Advent Herald*?

Be pleased, also, to answer the following inquiries:

1. Does "the regeneration of the earth by fire, and its restoration to its Eden beauty," take place at the advent, or a little before, or not till the end of the millennium?
2. Is this earth, when regenerated by fire, "the new earth" which is to be "the eternal residence of the redeemed"?
3. Christ's "reign on the earth" is to be "over the nations" of the redeemed. Will the redeemed then exist as nations, or, is the word used to denote their multitudes?
4. Will "the living wicked be destroyed from the earth" at, or a little before the advent? and, how will they be destroyed?
5. Have all the prophecies received their fulfilment?

The last question, which is the one I begin this letter with, of course does not include those declarations which have immediate reference to the Advent and its consequences.

I believe I honestly desire to know the truth. Your answers to the foregoing inquiries, will help me and others to understand the Advent doctrines.

Very respectfully yours, BENJAMIN FENN.

Hartford (Trumbull co., O.), Feb. 13th, 1852.

ANSWERS.

We never supposed the prophetic periods had terminated; but that they were near their termination. Our present view is still the same.

1. In reply to the first question we would say, that we suppose that the regeneration will take place between the time of the ascent of the saints to meet the Lord (1 Thess. 4:17), and His descent to earth. "Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."—Acts 3:21. This is in the Syriac, "until the fullness of the time of all things." Irenæus says, "till the time of the exhibition or disposal of all things;" and Eusebius, "till the time of all things does come to an end;" and we have the suffrage of Hesychius and Phavorinus, that "ἀποκατάστασις is τελειοσις, 'the consummation' of a thing."—*Whitby*.

2. We so understand it. The apostle Peter (2 Pet. 3:10-13) says:—"The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

3. The Greek word *ἔθνος*, rendered "nations," is defined by Robinson to be "a multitude, people, race, belonging and living together." It is often used to distinguish one people from another, but has no necessary reference to their being united by political organizations. The nations of the saved, are not there-

fore necessarily political bodies, but are the multitudes gathered from all nations.

4. While the saints are in the air with the Lord, and immediately before the regeneration of the earth, and the descent of Christ with the saints. They are to be destroyed as described in Rev. 19:17-21.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.—Matt. 13:41-43.

5. As it would not be modest for us to declare dogmatically that they have; we can only reply that we know of no unfulfilled predictions, to intervene before the resurrection.

The questions above are all very fully considered in connection with corresponding scriptures, in "The Approaching Crisis," which we have just published, showing the destruction of the Papal church, at the coming of Christ in the clouds of heaven, the rejoicing over her destruction by the resurrected and translated saints, their presentation as the Bride the Lamb's wife, the destruction of the wicked, the cleansing of the earth, the descent of the Lord with all his saints.

WATCH!

How startling the word! and how important and reasonable. The Master foresaw all our dangers—all the snares throughout our pilgrimage. Yea, He went through and overcame them all. And now the heaviest yoke which he imposes is, that we may look unto him when thus exposed. "He left us an example that we should follow his steps." But, we must watch, or discern those steps—and this may be done by taking heed to his word. To be well guarded against all the devices of Satan, we cannot be too thoroughly acquainted with the Bible. It is "a lamp" to the pilgrim's feet, and "the entrance of it" into our hearts "giveth light." "Whosoever maketh manifest is light"—the word of God does this—shows us the nature of our enemy—exposes all the deceptive snares laid for our feet, and tells us how we may escape the corruption that is in the world through lust.

If, then, we watch the Saviour with a submissive heart, we shall see and overcome the evil; our defense will be prepared both in the answer of wisdom to the gainsayer, and in the thoughts and purposes of our minds.

With a vigilant eye, decision of character is indispensable. For, though a man may see evil before him, be cautious of the perils that environ him, yet if his heart is not fixed—if he cannot, in truth say, "I will serve the Lord, I will resist the devil, I will pray, as well as watch," he will fall by the hands of his enemy.

Watching must be, practical, or it will be in truth with us a state of sleeping, and thus we be overtaken as by a snare, or thief, at the coming of Christ.

We are to be watchful that "no root of bitterness spring up" within us. We must "follow peace with all men as far as in us lies."

We are to "take heed that we do not become overcharged with surfeiting and drunkenness," that is, eat and drink temperately, "with gladness and singleness of heart, giving thanks unto the Lord."

Also, that we are not overburdened with riches and "cares of this world." What will a practical watching do in reference to this evil? Well, in respect to preventing our becoming "very rich," and having "great possessions," we can, we must, we will, if we are truly God's people, be "ready to distribute, willing to communicate." "Give to him that needeth," among "the poor that we have always with us." "Sow bountifully," &c. Thus disposing of God's property, we keep coldness back; while doing good, sleep does not steal over us.—"The eye first on the benevolent Jesus, who became poor to make us rich," and then on our fellow creatures in want, both near and distant, seeking to make the sufferer's heart leap for joy, or seeking to aid our brother who may not be in extreme want—but yet embarrassed—so that he may lift up his head with joy and look his creditors in the face, we shall cheerfully embrace the many "opportunities to do good."

And as to overburdening cares—why simply lay them, as "weights, aside." My Christian reader, all you have to do is, to let the burthen fall off. Christ never imposed such a load on you. Therefore watch against these "big bargains," these speculations in "buying, selling, and getting gain," when you see yourself likely to be drawn from the sphere where the providence of God has placed you. "Be contented with such things as ye have"—"having food and raiment, let us therewith be content."

Watch against "an evil heart of unbelief," through which arises "a departure from the living God." To prevent such an heart—let us believe God and his Son with all our hearts, mind, and strength.

"Faith towards God" is one of the first principles of the doctrine of Christ, and to "keep the faith" requires the constant effort of the mind,—thinking upon the name and plan of the Lord—upon the great mystery of His will revealed in his word. And, as "faith cometh by hearing, and hearing by the word of God," we should "give the more earnest heed to the things which we have heard, lest at any time we should let them slip," &c. We are to watch, so that we may guard against the vain tongue—the idle ear—the loose thought. Finally, with respect to all the evils, that we be not slothful in business—but "fervent in the spirit, serving the Lord."

A few words—though many might be said on so serious and interesting a point—in relation to motives which are set before us to induce watchfulness. "The Lord himself" is to "come again!" He cometh quickly! The solemn language of the signs is unmistakable to the eye of the faithful watcher.

The glitter and magnificence, the pomp and treasure of this world, he pronounces "vanity—all is vanity." The mighty ruins of empires fallen—straw along the track of six thousand years—or, from the universal flood to the universal flame—do but confirm his hope "for a kingdom" soon to succeed all this wreck of human folly—which cannot be moved.

The living agents who are gathering the world and its kings to the great and "final battle of the great day of God Almighty," are hastening their bloody message; all kindreds of earth, from east to west, from north to south, must drink the cup of wrath.

And O, in this solemn time, this time of preparation, this *awakening time*, when the mighty wicked are arousing and gathering to Armageddon's fields of blood, how solemn! how wise! how merciful! the words of Him who rules the rushing waves, and calmly surveys the gathering storm!—"Behold, I come as a thief! blessed is he that watcheth and keepeth his garment, lest he walk naked and they see his shame." "Behold, I come quickly!" "The third woe cometh quickly!" "Watch!" "Watch!" "Watch!" Wait at thy post a little season longer, thou "faint and weary watcher;" "look forth again upon" the lowering "sky," seest thou not the tokens gathering—increasing—the tokens of "the morning?" Then lift thy voice again, O ye watchmen of my God, lift the voice together, tell Zion's pilgrims of rest, and peace, and glory, and immortality at hand!—of that inheritance from which the glory shall never fade—on which the sun "shall no more go down." What God would say to you, O say to them. Comfort the mourning soul—that pang-stricken Christian bosom, heaving with sorrows too big for words to utter. O watch! thine ear bend to the holy One. That word, those signs, and promises by ancient prophets spoken, and meant for those last painful, gloomy hours, O catch, believe, and speak them in the ears of Zion's daughters clad in garments of woe. Again with the blessed watchwords sounding in our ear, I would repeat His solemn injunction to one and "all," both to the ministers of his gospel and his faithful laity, now and ever, "Watch!"

GEORGE W. BURNHAM.

Homer (N. Y.), Feb. 16th, 1852.

LETTER FROM ENGLAND.

The numerous clear proofs now exhibited, that the judgments of God are abroad in the earth, ready to burst forth with fearful vengeance upon the head of the wicked, and which have been long predicted as immediately preceding the setting up of the glorious kingdom of Christ on earth renewed, afford all those who, in obedience to our Lord's commands, are standing upon the watch-tower (Luke 21:34-36), abundant cause to "lift up their heads" in joyful praise to Him, who is the hope of their redemption. Numerous friends in England deeply sympathize with you under your continued painful persecutions and trials, but I beseech you, continue faithful, so "that you may be counted worthy of the kingdom of God for which you suffer," (2 Thess. 1:6), seeing that "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Pet. 2:9. Nor should we be mindful that He, who is the "refiner," (Mal. 3:3), when His people are in the furnace of affliction, is sitting by to moderate the heat, or "succor them that are tempted," and that he "will not suffer you to be tried above that you are able." Remember, my brother, "there hath no temptation (or trial) taken you but such as is common to man," and that it is written, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him."—James 1:12. And furthermore, that "we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are." Behold him entering the field of divine labor; for at the precise time to which the inspired penman refers (Matt. 4th),

our Lord was about to enter upon His public ministry, and there is presented to view the futile means taken by Satan to allure our Lord to pervert the supernatural power with which he was endowed.—“Command,” said the arch tempter, “that these stones be made bread,” not discerning that the miracles righteously appointed to be wrought by Christ, were for the express purpose of demonstrating to fallen man the diversity of His mission. Again, “If thou be the Son of God, cast thyself down from a pinnacle of the temple.” You may do it with safety, he in effect said, for it is written, “He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” Here may be perceived the subtlety of the temptation, when we take into consideration that the Jews, from a mistaken interpretation of some of the prophecies concerning Christ, had concluded that He would descend suddenly from the clouds of heaven, and make his first public appearance in the temple of Jerusalem. His visible descent was probably the sign from heaven which they so frequently afterwards demanded, and appeared to regard as essential to the attestation of His mission. It is further narrated on this interesting occasion, that “all the kingdoms of the world, and the glory of them,” was exhibited to our Lord, and that the tempter said, “All these things will I give thee if thou wilt fall down and worship me.” Doubtless he here impiously assumed, that our Lord would consider the actual possession of all this glory might at once secure to him a cordial reception among the Jews, contrary to the express declarations of the word of God. It will be well for us ever to bear in mind, that these “sore temptations” were repelled by appeals to that precious word. And here, be it remarked, it would be an absolute violation of all rules of interpreting the Scriptures, if, as some persons have supposed, we were to consider that the devil presented himself personally and visibly to our Lord on that memorable occasion, and that the events literally happened just in the manner described; as in that case he would not have been tempted in *all points* as we are. Doubtless there was no personal and visible appearance of the devil to our Lord, but that the narrative is a highly figurative mode of representing suggestions conveyed by Satan to “the man, Jesus Christ,” (1 Tim. 2:5), in the same manner with that in which he makes suggestions to our minds; so that it may be truly and with emphasis said of our divine Example, and adorable Redeemer, that he was in “*all points* tempted like as we are, yet without sin.”

Much more might be written and enlarged upon as regards this very important subject; but I fear that already I have greatly trespassed on your valuable time, and therefore I will hastily conclude my earnest prayer, that under every trying dispensation you may be preserved faithful in the ministry of “the gospel of the kingdom of God,” seeking to “adorn the doctrine of God our Saviour in all things,” “not as pleasing men, but God,” and finally, “looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,” until He appear to your everlasting joy. Your faithful brother in Christ, waiting for the kingdom of God.

RICHARD ROBERTSON.

London, January 23d, 1852.

LETTER FROM T. SMITH.

DEAR BRO. HIMES:—The failure of my letter for a list of appointments for Maine, having caused their non-appearance in the *Herald*, and the fact of my receiving letters from my native county, together with the conviction in my own mind in relation to my future course while at New Hampshire, induced me to change my purposes, and to extend my tour to Massachusetts, and thence to the county of Barnstable, where I arrived last Tuesday evening, after a travel of nearly five hundred miles in a circuitous route. I was obliged to take. I therefore left Loudon-Ridge on Tuesday, 3d inst., and rode to Concord, N. H., where I had an encouraging meeting with the disciples in that place, who appeared to be more solicitous on the inquiry, “What must we do to be saved?” than on any of those questions which have divided and distracted us in some places. I called at Nashua, N. H., and then passed into Massachusetts and spent a night at Clinton, where not wishing to be entangled in the muddy waters of strife, I left early on Friday morning, and rode to Northboro’, and called upon Bro. Streeter, who frankly told me they wanted no divisionist under the name of “Unionist.” With this tried and faithful Church I spent the Sabbath at Westboro’, and to them preached the word of life, and broke bread in commemoration of Him who died and rose again, and who was seen of the men of Galilee to ascend up into heaven; and from which we confidently expect he will soon come to this earth again. I was thankful to God that in his wise providence I was directed to a people who were hungry for the Word of Life. And while I truly sympathized

with them in their trials, I felt my heart much attached to them, not only for their love of the truth but for their sympathy and hospitality, shown toward a pilgrim and stranger in a strange place. I shall ever remember while I have a heart, to pray for the dear people, whose efforts to maintain and spread the truth were truly untiring. God bless them and send them a pastor after his own heart.

My next call was at North Attleboro’, where received the hospitalities of a brother in Christ.

In my next effort I reached Middleboro’, where I found a home, secure from the powerful rain that fell the next day. My place of destination,—Orleans I understood was some seventy or eighty miles from this place; and sleighing being over, my only alternative was to dispose of my sleigh and procure carriage of some kind by which I might reach Cape Cod. Through the kindness of a brother I was supplied, and by the mercy of the Lord safely arrived among friends, who were ready to receive me as one sent of the Lord. I most heartily pray that my coming to this place may be blest to the conversion of souls, and to the building up of the people of God in their most holy faith. Believing that the end of all things is at hand, my wish and determination is to spend and be spent for the good of my fellow men, which can only secure my own salvation.

Yours in hope of immortality at Jesus’ coming.

Orleans, Barnstable Co. (Mass.), Feb. 16th, 1852.

EXTRACTS FROM LETTERS.

BRO. JOHN H. THOMAS writes from Jacksonburg (O.), Feb. 9th, 1852.

BRO. HIMES:—The friends of the Advent cause in this Western world, have been perusing with interest the information conveyed through the *Herald* from time to time, touching the good order and prosperity of said cause in the East, as well as in the more remote parts of the country. Although the cause seems low here and in intermediate places, on account of divisions and sub-divisions, yet those who do stand fast, though in a degree isolated, rejoice that it is sustained and in a progressive state in other parts; trusting, that if time should continue, they may yet be united under a systematized Bible plan, that would do honor to such a cause; and under an administration properly equalized, prosperity may yet attend them, even in those parts where now the cause appears to be so low. Then will a well-regulated ministry be sustained, and the cause of Zion go forward. Shall we not pray for the peace and spiritual prosperity of Zion’s children?

The little church at this place, of which the undersigned, in the providence of God, has been called by the brethren to take the oversight, are still laboring to sustain the truth. We expected to have had Bro. A. Brown with us this winter, to hold a series of meetings, but was prevented by the closing of the Ohio with ice, so that boats could not run; but as soon as circumstances will admit, he expects to visit us. May his labors be crowned with success.

BRO. ARTEMAS BROWN writes from Louisville (Kentucky), January 29th, 1852.

BRO. HIMES:—Intimations have been quite freely circulated in this region, that I had been despatched to the far West by you to operate as an agent against your opponents; and that in accordance with your mandate, the church in Cincinnati had been deprived of their place of worship. This wonderful discovery may have the honor of double, or even of hydra parentage; but J. P. Weetsee told me it had been his opinion.

NOTE.—Such contemptible insinuations are of a piece with statements, coming from the same source, made at the East. It is hardly necessary to say, that we have had no knowledge of or control over Bro. Brown’s plans or purposes. Besides, it could be of no advantage to us to injure W.’s interest in the chapel at Cincinnati; and we certainly hope that he may be successful in the suit at law which has been commenced before a legal tribunal for its recovery, so far as he can demonstrate to the judges and jurors of the courts of Ohio the justice of his claim. But how he can harmonize his active agency in the case with the principles laid down in his “*Armageddon*,” against appealing to Caesar, we leave to Jesuitical casuists to show. But, after all the developments we have witnessed for the last twenty months, it requires much more than that to astonish us.

BRO. GEORGE W. BURNHAM writes from Homer (N. Y.), February 12th, 1852.

DEAR BRO. HIMES:—Having closed my labors with the church at Seneca Falls, N. Y., I am at liberty to visit other sections of the gospel field. I have long desired to visit different parts of New England, and propose to do so if I can receive some assistance from those who are acquainted with the wants of the churches, as to arranging my appointments. I sincerely hope not to intrude on the rights of any, but, according to my ability, labor to win souls to Christ where I may travel.

I only arrived here, by request of the church, this evening, so I am able to give you no news in particular, excepting that one more of the flock in Homer, Bro. Mutton, sleeps in Jesus. The particulars you have, or doubtless will have soon.

My address will be Seneca Falls, N. Y., till the first of April. Yours in the precious hope.

WESTBORO’.—BRO. G. H. CHILD writes:—Bro. Thomas Smith was with us last Sabbath, and we had a most refreshing time. I trust good was done. Our friends seem to be deeply desirous of an outpouring of the Holy Spirit. There are some indications of good among us. Not long since one elderly man was deeply convicted of sin, and declares his determination to give himself to Christ. Last Sunday we were cheered to hear a young man also express his determination to serve Jesus henceforth. Pray for us.

REVIVAL IN ABINGTON.—BRO. DAVID FORD writes that they have had an interesting work of grace in progress in Abington. About twenty-five conversions have taken place in connection with the Advent church there, and others are in an inquiring state of mind. Much prejudice has been removed respecting the pre-millennial Advent.

OBITUARY.



“I am the resurrection and the life: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die.”—John 11:25, 26.

Our beloved brother Henry Sharp and sister Laura A. Sharp, of New Britain, have been greatly afflicted by the loss of their little boy. Death, “the last enemy,” has severed him for a season from their embrace, and laid him in the grave—“the land of the enemy.” Little OLIN H. SHARP, aged three years, after a sickness of only one week, of lung and brain fever, expired, leaving his parents to mourn, but not without hope. They rest in the promise, “They shall come again from the land of the enemy,—thy children shall come again to their own borders.”—Jer. 31:16, 17.

O. R. FASSETT

DIED, in Waterbury, Vt., Jan. 27th, 1852, my aged father, Elder MOSES WALLACE, in the 79th year of his age. He was born in Northwood, N. H., in 1773. He experienced religion when young, and became a Methodist preacher when about the age of 19; but subsequently united with the Freewill Baptists. He lived to see many revivals of religion, and baptized several hundred precious souls for whom Christ died. He suffered much the last ten years of his life, from complaints incident to human life. He came down to the grave as calm and as peaceful as a lamb. He had his senses clear to the last, and said that all was well. Jesus was his friend. Thus he died, in full hope of a glorious resurrection and immortality beyond the grave. May his death be sanctified to the good of the living.

MOSES WALLACE.

DIED, in Westmoreland county, Va., Nov. 4th, 1851, CHARLES UMBERHIND, eldest son of brother and sister UMBERHIND, of Richmond, Me., aged 27 years. Charles went from his home to Virginia on business, where he took the fever and ague, of which he died. His parents did not know of his sickness till the day before his brother Gorham arrived with his lifeless body, to present to his heart-broken parents, brothers, and sisters, instead of the kind, loving, noble-hearted Charles. O, what a shock to these parents, who had looked upon this son as their earthly hope in declining years! Though he was well preserved, and his countenance looked very natural, yet how changed! Instead of life, love, and joy, beaming from that countenance, cold, icy death sat enthroned upon his brow. Instead of the usual happy greetings, there were lamentation and bitter weeping. We cannot enter into the feelings of these dear friends; but we can drop the tear of sorrow and sympathy with them. Many of God’s dear children, who have made Bro. UMBERHIND’S house their home in their travels, will hear with deep sorrow of the death of this kind, noble-hearted young man, who has so often, and so cheerfully, ministered to the necessities of Christians stopping at his father’s house. Though he died far away from home, without the aid, prayers, and counsels of religious friends, yet his life, and the circumstances of his death, were such as give his friends great reason to hope in his end. An appropriate and affecting sermon was preached on the occasion of his funeral by Elder H. Stinson, to a large concourse of people, who came together to pay their last respects to one they loved, and to sympathize with the afflicted family. May the living lay it to heart, and be always prepared to meet their God.

Dear Charles, thou hast left us, thy journey is o’er, Thy voice once so pleasant, salutes us no more: Our circle of friendship no more wilt thou join, While here we remain, on the borders of time.

Dear Charles, thou hast left us, no more to return, Thy place now is vacant,—thine absence we mourn: The flower of thy youth scarce had opened in bloom, Ere death’s chilly hand laid thee low in the tomb.

Adieu, son and brother, thy sufferings are o’er, Affliction and sorrow can reach thee no more; Adieu, till we meet thee in mansions above, United forever in friendship and love.

E. CROWELL.

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NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, the enclosed books will be sent at half price, as given below, the amount of their postage. And that we may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

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“Hillsdale, (Mich.), Dec. 10, 1850.
“Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the city, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith.”

“There are other cases within my knowledge, where the Cherry Pectoral has been equally successful, but none so marked as this. G. W. UMBERHIND.”

Very truly yours,

HEAR THE PATIENT.

“Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A. M.”

“Principal Mount Hope Seminary.”

“Hanover (O.), April 3, 1850.
“Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a lung fever, which left my lungs weak and inflamed. I felt very feeble, and unable to gain strength at all. My friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my friends thought I must soon be restored to my former health. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect,
“JULIA DEAN.”

“I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer’s Cherry Pectoral. JOSEPH DEAN.”

“The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL C. VAN DERWENT.”

“Pastor of the Baptist Church.”

Prepared by JAMES C. AYER, Lowell, Mass. [f. 7-3m.]

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* For terms, &c., see last page.



"THE LORD IS MY PORTION."

Though some good things of lower worth,
My heart is called to resign;
Of all the gifts in heaven and earth,
The best, the very best is mine.
The love of God, in Christ made known,
The love that is enough alone,
My Father's love is all my own.
My soul's Restorer, let me learn
In that deep love to live and rest;
Let me the precious thing discern,
Of which I am indeed possessed.
My treasure let me feel and see,
And let my moments, as they flee,
Unfold my endless life in Thee.
Let me not dwell so much within
My bounded heart, with anxious heed,
Where all my searches meet with sin,
And nothing satisfies my need;
It shuts me from the sound and sight
Of that pure world of life and light,
Which has no breadth, or length, or height.
Let me thy power, thy beauty see—
So shall my vain desires cease,
And my true heart shall follow thee,
Through paths of everlasting peace.
My strength thy gift—my life thy care,
I shall forget to seek elsewhere,
The joy to which my soul is heir.
I was not called to walk alone—
To clothe myself with love and light;
And for Thy glory—not my own,
My soul is precious in Thy sight.
My evil heart can never be
A home, a heritage for me;
But Thou canst make it fit for thee!

Spiritual Privileges of Christians.

BY THE REV. EDWARD BICKERSTETH.

Let us have a real understanding of our true situation as the children of God. Christ has "redeemed us from all iniquity, that he may purify us unto himself as a peculiar people, zealous of good works." We are blessed, that we may be a blessing. During the present season of grace, each true Christian is now sealing with that "Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession."—Eph. 1:13. This is nothing less than the restoration of the divine image, (Eph. 4:13; Col. 3:10,) the sealing "of the servants of God in their foreheads," (Rev. 7:3,) which issues in "meekness for the inheritance of the saints in light," (Col. 1:12,) and the happy time when "they shall see his face, and his name shall be in their foreheads," and they shall reign for ever and ever."—Rev. 22:4, 5. Likeness to God and diffusing the blessedness of this to others, this is our future glory. We are attaining this now, that we may live in the enjoyment of this for ever.

Having in the former parts of this Treatise presented before the reader so many affecting dangers and weighty duties, I would now in the close direct his attention to those rich spiritual privileges, in the strength and enjoyment of which alone, we can be free from fear, and strong to every duty, and use to the utmost the abundant seed-time now given. For illustrating these privileges, let us consider that common Christian blessing which we so often hear, which shows us all the grace and goodness of our God, and leads us to the hope that this grace and goodness may be so imparted to us, that we may become like him, and also bounties of similar blessings to others.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."—2 Cor. 13:14.

The enjoyment of God himself and our resemblance to him, this only, is the true rest and happiness of his creature man. There is an aching void in every soul, which God alone can fill. He himself, in his covenant of love, has said, "I have satiated the weary soul, and

I have replenished every sorrowful soul." The gospel of our Lord Jesus Christ shows how we may come to the enjoyment of this inestimable blessing. The gospel, in the voice of love to every human being, cries, "Be ye reconciled to God;" and so "we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."

To lead the reader to some of those springs of joy to be found in God, is my purpose in this part of my subject. Most precious is it to know God as our Father, full of love,—to know Jesus as our Saviour, full of grace and truth,—to know the Holy Ghost as our Comforter, ready to communicate this grace.

First, then, notice the grace of our Lord Jesus Christ; which means, the kindness and love, the free favor which our Saviour delights spontaneously to manifest to the sinner. Thus the apostle says, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." And the evangelist St. John: "Of his fullness have all ye received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." He opened the fountain of that grace "by which all blessings now flow to us: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life."

How vast is this grace! Consider who bestows it: the Lord, emphatically the Lord. It is the undeserved favor and mercy of the Lord of heaven and earth, the only begotten Son of the Most High. Oh how this enhances and magnifies the glory of the gift! If a nobleman were to receive us with favor, and confer benefits upon us, we should think much of it: were the monarch on the throne to show kindness to us, it would increase the favor: if an angel from heaven were to come down and tabernacle amongst us for a season, what a peculiar favor should we justly esteem it! But here, it is one higher than the highest, more noble than the noblest,—the King of kings, and the Lord of lords, the King of Glory, who shows favor to us; Jesus, Jehovah, God, our Saviour, saving us from our worst enemy here—from eternal wrath in the ages to come; saving us, not only from the guilt, but also from the pollution of sin. Jesus is the Christ, also the Anointed One, the Prophet, Priest, and King, set apart to fill every office for poor sinful man! How vast must the grace be from such a giver!

How undeserving are we of such mercy! It is not for the righteous, for then would it cease to be grace. It is not for those who have done no harm. This grace is not for the rebellious, the hostile, the vile, and the sinful. "The kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us." This makes it specially entitled to the name of grace: Christ died for sinners. He loved his enemies, even those who mocked him. "He makes intercession for the transgressors."

Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come!
Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!
Just as I am—though tossed about
With many a conflict—many a doubt,
"Fightings within," and fears without,
O Lamb of God, I come!
Just as I am—poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need in thee to find,
O Lamb of God, I come!
Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe,
O Lamb of God, I come!
Just as I am—thy love unknown
Has broken every barrier down,
Now to be thine, yea, thine alone,
O Lamb of God, I come!

How extensive is this grace! It is offered to all: "Whosoever will, let him take the water of life freely." Oh, how delightful is it to sound this out! "Whosoever!" The grace of God that bringeth salvation hath appeared unto all men." It is not mere ordinary kindness, but most wonderful grace; not a mere gift out of his fulness, costing little. For this the incarnate God lived a life of sorrow, and died a death of shame; endured the curse, the cross, and the grave,—all for us! See Him in the garden, his soul "exceeding sorrowful, even unto death,"—in his agony sweating, as it were, "great drops of blood." Hear his earnest prayer—"Oh, my Father, if it be possible, let this cup pass from me." See Him on the cross, nailed to the accursed tree. Listen to his agonizing cry, "My God, my God, why hast thou forsaken me?" What a price was paid for our redemption! The communion of his body and blood, at his table, witnesses the cost by which this grace has been procured. Let us feel the tremendous reality! On the day of crucifixion, the sun felt it,—there was darkness at mid-day over all the land. The earth felt it, for the veil of the Temple was rent in twain from the top to the bottom; and the earth itself was moved and did quake, and the very rocks were rent, and the graves were opened. And Oh, shall all nature feel and we be insensible of this wondrous love? Oh, may the love of Jesus move our hearts also to their inward depths!

How blessed is its operation! It regenerates, and quickens, and saves the soul when dead in sins (Eph. 2:4, 5; Tit. 3:4, 5); by it we are adopted into the Divine family (Rom. 8:16); "justified and made heirs according to the hope of eternal life" (Tit. 3:7), and taught "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world."—Tit. 2:12.

How sufficient is this grace! No difficulty, no weakness, is too great for it to overcome! For Jesus has said, "My grace is sufficient for thee; for my strength is made perfect in weakness." No extent of sin can baffle it. This grace surmounts it all. Hear the word: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "Where sin abounded, grace did much more abound." Saul the persecuting blasphemer, was selected as a trophy of this abounding love to the sinful, and was made a chosen vessel to show forth this grace to the Gentiles. We can never exhaust—never fully estimate, such grace as that of the Lord Jesus Christ. Gladly, then, will any faithful minister rejoice to say with the apostle, "The grace of the Lord Jesus Christ be with you all."

Next notice, The love of God. The love of Him who spared not his own Son, but delivered Him up for us all,—God our Father. And why did He do all this? It was love alone. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The apostle means here more than a general love, as manifested in the works of God all around. All the works of creation and providence are full of the love of God; but the love of a reconciled Father in Christ Jesus, known and felt within, is something yet more full of blessing. It constitutes our only happiness, safety, and enjoyment. What blessedness there is in a Father's love! An earthly parent thinks of, cares for, and watches over his child with tender affection; he pities the faults of his child, and is ever interested in its sorrows. And this is a picture of God's love. It is said, "Like as a father pitieth his children, so the Lord pitieth them that fear him." But a mother's love is perhaps still more tender. Yet the love of God exceeds this also. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee." Are you troubled, afflicted, sorrowful, and do you therefore doubt his love? Doubt not his love on this ground. This is the very proof of it. It is, "Whom the Lord loveth he chasteneth." He

never afflicts for his own pleasure, but for our profit.

Do your continual sins make you suspect his love? Oh, it is the depth of that love which makes him wait for your salvation; account his long-suffering, salvation. With the Lord there is forgiveness. He is long-suffering, and of tender mercy, "not willing that any should perish, but that all should come to repentance." He waits to be gracious." He declares with a solemn oath, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." But we have one proof which should silence every doubt. Look at the Lord Jesus Christ hanging on the cross; God's only-beloved Son hanging there. "He put him to grief." And why? Because he loves us, loves even his sinful and rebellious children. "It pleased the Lord to bruise him." View everything, however dark, in the light of the cross. Take this light with you, and it will dispel all darkness. Take this key with you, and it will unlock all the mysteries of his providence, and show love inscribed on them all. This Sun of Righteousness, our crucified Redeemer, paints a rainbow of glory on the darkest clouds that overhang our world. It appears to me, that there is nothing in which we so wrong him, as in his name of love; in which we more dishonor him than in entertaining low thoughts of his kindness and goodness. O how base to doubt his love; there is nothing in which we more wrong our own souls, and deprive ourselves of joy, and peace, and holiness. Know then and believe his love. He hath loved us with an everlasting love, and every Christian can testify, "With loving kindness he has drawn us." Unbelief is the soul-ruining sin. I beseech you strive against it. It is the most daring insult to the God of Truth; it is the greatest enemy to real holiness, spirituality, and heavenly-mindedness. Oh, realize the love of God to our souls. He loved us before we were born; he loved us before the world was. He loved us so, that not all our sins can quench his love, and he sheds this love abroad in our hearts "by the Holy Ghost which is given unto us." He causes "all things to work together for good to them that love God." He keeps us "through faith unto salvation." He does not cease to love, and will not fail to watch over us till he brings us to share his glory for ever.

The freedom of this love is its glory. "Who hath first given to him; and it shall be recompensed to him again?" "We love him," says St. John, "because he first loved us;" but with God this is reversed; "Herein is love, not that we loved God, but that he loved us." As he said to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion;" and in Hosea, "I will heal their backsliding, I will love them freely." Oh, who can tell the riches of his loving-kindness, who can tell the tenderness of our Father's heart, toward us his rebellious children? God has a real love to all men. He so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. "As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Take firm hold of these gracious words. They are a sure anchor of the soul in its darkest and most stormy seasons.

But God has a special love also to his elect. Through our corruption all men meet his love with ingratitude, and continue again and again to reject it; but Divine love will not be so disappointed. In Christ "we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ." Such is his love to his elect. Blessed then, "blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." But this special love, this very election, is no partial love, but another exhibition of the riches and fulness of

his goodness. It is that his people may glorify him by being the *light of the world*; that they may be the *salt of the earth*. He blesses them that they may be a blessing. He shows mercy to them that they may be vessels of mercy to bear mercy to others; that being filled with love, his love may overflow more and more to their fellow-sinners till the happy day arrive "when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

And yet, further, this love is *unchangeable*. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." The love of God is not like man's, fickle, variable, and uncertain. "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. I have graven thee upon the palms of my hands." Such being the love of God, can the faithful minister, like the blessed apostle, but wish for his people, that the love of God may be with them all.

The communion of the Holy Ghost is the closing blessing. He is the communicator of all gifts and grace. It is He alone, sent by the Father and the Son, who applies the grace of the Lord Jesus Christ, and the love of the Father, to the sinner's heart. How multiplied are his gifts! to Him we owe the Holy Scriptures: be assured of this, all is communicated by the inspiration of the Holy Spirit of God. Never be moved away from the simplicity of confidence, that they are really and truly, in all their parts, from Genesis to Revelation, whether doctrine, prophecy, or history, dictated entirely by Him, and therefore throughout and without reserve the pure word of the living God. He only is also the true Teacher, unfolding their meaning. No Fathers—no Traditions—no Ministers—no Church government, of themselves can be effectual to lead us to the true meaning, or to make that meaning profitable to us, without the Spirit's teaching. Every spiritual grace is imparted by the Holy Ghost, who converts, and quickens the dead, and makes them living children of their heavenly Father. He is their Sanctifier, making them pure and holy. He is their Comforter, giving them joy in the midst of tribulation. How blessed then is the communion of the Holy Ghost! He enlivens us when cold and dead—He cheers us when drooping and sorrowful—He bears with our many provocations—He seals us unto the day of redemption—He fills us with hope and joy. O Christians,—who have been effectually called to the knowledge of Christ, and who are waiting for him—when you confess Christ before men—when you maintain the truth as it is in Jesus—when you worship God in the Spirit—praise Him with grateful hearts—delight in God—weep for sin—trust in Christ, and love him, and labor to spread the knowledge of him to others—it comes only from the grace of the Holy Spirit. All this you can alone do, by the mighty power of the Holy Spirit. Give Him the glory of all that is good in you. Honor the Holy Ghost before a world that mocks him. All His work is the earnest of your future inheritance. You are now to be formed after the image of God in His likeness, to bear his beautiful image for ever in his heavenly kingdom. You are now the temples of the Holy Ghost—walk worthy of your high calling, and give glory to the Spirit of God; He will abide with you forever. Can we wonder then, that the faithful minister should delight to say, "The communion of the Holy Ghost be with you all."

The Great Day of Atonement.

BY THE REV. A. A. DONAR.

(Continued from our last.)

But Aaron's next step is yet more wondrous. He advances to the *Holiest of all*, passing through *The Holy place*, blood and sweet incense all the time held up in his hand; yea, not only a censer full of incense, but a cup of it, besides, held in his hand. The light from the golden candlestick directs his reverent step to the veil, which he draws aside. Forthwith, the bright cloud of glory pours its full radiance upon him—too bright for his feeble eye, were it not softened by the cloud of incense that arises from the censer in his hand. Thus enveloped, he sprinkles the blood on the mercy-seat seven times. But what a moment was this! It is his own sins that he is thus confessing; his own death, his own deserved wrath, is what is spread out before the Lord in that sprinkled blood! His tears drop on the floor as he again and again spreads out this symbol of his life forfeited and of his life saved. It seems that offering of incense was always accompanied with prayer (Rev. 8:4); it was so here. Elijah's prayer for rain, when seven times in succession he urged the plea that in the end prevailed, was not more awfully earnest than Aaron's now. When first he sprinkles the blood, O, how deep his agony! "O God, be merciful to me a sinner." Yet O, how sweet

his hope as he waves his censer over it, and feels the savor of life! Again and again he thus presents his atonement, till the seventh time ends the whole transaction, and he stands alone with God, justified, accepted, blessed.—Happier man than Adam! More holy spot than Eden! Happier man, because escaped from the curse forever, and entered into an everlasting fellowship with the Almighty. More holy spot, because encircled with such amazing discoveries of the infinite perfections of holiness. In every way more blessed! for here are springs from the Godhead gushing forth as they never did in Paradise—new forms of love, joy, peace, blended with righteousness, and wisdom, and truth.

It was thus with Jesus in atoning for others. He all along carried the blood and the sweet incense with him. If he is baptized in Jordan, lo! the cloud of incense ascends, "This is my beloved Son." If he talks of his decease, which he is to accomplish at Jerusalem, lo! again, "This is my beloved Son." If he is troubled in the temple, and the consuming fire be felt in his bones, lo! the incense again, "I have glorified thee, and will glorify thee again." He enters the sepulchre, rending asunder the veil; then lo! the cloud of incense settles on his head! All is favor now; God meets with man, and man rests on God! "It is finished."

Christ's resurrection may have been typified by Aaron's coming out to the court again, after thus entering the holiest. He came forth, and once more stood at the altar. And now he prepared to offer for the people.

Vs. 15-17—"Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel."

He now kills the people's sin-offering, confessing over it their uncleanness, transgression and sins. He enters the most holy place, as before, to sprinkle the blood. This he does on the mercy-seat, and also on the floor before it, or on the side of it; thus filling the holiest with the cry of atoning blood. Over it he stands, confessing Israel's sin, with strong crying and tears; he enumerates their departures from the law, and spreads out before God, in the light of his countenance, their endless sins, their transgressions of every form, their uncleanness of deepest dye. But that blood sprinkled there raises its cry—the life of the Living One is taken for the guilty—and to this blood Aaron points for pardon. This is none other than a Gethsemane! The Man of Sorrows, bearing our sins, is here. "O God, thou knowest my foolishness, and my sins are not hid from thee."—Psa. 69:5. "Surely he hath borne our griefs and carried our sorrows." "The Lord laid on him the iniquity of us all." And his precious life—the life of the true Living One—is taken for our life, and is poured out before the Lord. The cry of blood was to rise both from the floor below and the mercy-seat above; so the Saviour's atonement pleaded for us both from earth below, while he was here, and in heaven above, when he ascended.

This act of the high priest's was reckoned to be a cleansing of the Holy Place itself. For the presence of guilty Israel defiled the courts, and the bringing in of their case in the person of their representative was reckoned as a defilement. Therefore, there was need of a cleansing; and this took place when their representative was accepted, and all he confessed was thoroughly forgiven. The forgiveness went forth in all its power through the holy place, carrying cleansing virtue with it to the worshippers, and to the ground whereon they stood. But thus we see how it is written in Heb. 9:23, that heaven needed purification if sinners were to enter. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these;" viz., as v. 24 declares, by Christ himself entering into them with the sacrifice of himself.

finger to the "ἱλαστήριον," the mercy-seat. It is ἱλαστήριον μοι, Luke 18:13.

"Incense," because of its smell [being pleasing, is the type of service offered acceptably; see Rev. 8:4; Psa. 141:2]. But here notice, that in Rev. 5:8, the "golden vials" are not censers. The censer is, in the Septuagint, "το θυσιον;" and "τα θυσια" (2 Kings 24:15), are distinguished from "τα θυσιας," "Vials" are the bowls of the altar, or the like. In Rev. 5:8, the saints see Christ about to enter on his glorious reign, and forthwith take their harps to praise, and also hold up their bowls of still unanswered prayers, because they will be fully granted now. As Psa. 72:20. The saints here do not intercede for others; they have no censers; they only present their own prayers to the high priest.

This may show us, by the way, why God not only drove out the man from Eden, but removed Eden itself very soon. The place was polluted by having been the scene of the Fall—polluted by the most heinous of sins.

While all this was transacting, no one whatsoever was to be seen in the court of the tabernacle round the holy place—the Most Holy. It was to be evident that the priest alone made atonement, and none else. On one man dependeth their atonement. How often would the idea of another Adam cross their minds—all leaning on *One*! And O, how tremblingly alive would they be to the danger of that one man, their representative, failing in any point of duty that day! If he fail, Israel's guilt remains. The high priest himself feels his awful responsibility; if he sin in this matter, he quenches the light of Israel, extinguishes their hopes, sends them away in blank despair. This one person is entrusted with their life and their all. And thus the Holy Spirit painted Jesus to the view of those who had clear, Abraham-like faith. He will be alone in his undertaking, "One for all." Heaven and hell will look on intensely interested; for "now is the judgment of this world;" now is the crisis in the hopes of perishing men. He himself feels the awful responsibility, and often, often as he goes onward, raises a cry, "Make haste to help me, O my God;" "O my strength, haste thee to help me;" "Save me from the lion's mouth."—All alone he stands on Calvary; nay, not one draws near to offer help; his own Father keeps aloof, and the Mediator cries, "Lover and friend hast thou put far from me, and mine acquaintance into darkness."

The priest entered in awful solemnity, pressed beneath such a weight; Jesus also, in like manner, entered in fear and anguish. But on this very account, to us all bitterness is past; we go boldly into the holiest of all through that blood.

Vs. 18, 19—"And he shall go out unto the altar that is before the Lord, and make an atonement for it: and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel."

Some consider the altar of incense to be here meant, simply because it is said, "the altar that is before the Lord." But this expression determines nothing. Nay, it applies to the altar of sacrifice, as being under his special eye. (See chap. 4:24; or 1:5.) The holy and most holy have been purified already; we are told now of the purifying of the courts and the altar.

Strange that the altar should need to be purified! And yet what spot had more connection with sin? Was not every sin confessed there? Was not every sin laid down there? Was not that the spot where wrath was ever falling? Here is a strange combination—sin, and the atonement for sin. It may have been typical of the fact, that the foulest sin and the fullest atonement were found at the cross.—Never was sin committed equal to that of the men who put Christ to death. Hell's darkest malignity and man's consummate infatuation and enmity were brought together to form this sin. And yet his dying took away sin. Thus, the eye of God sees on that spot, at one moment, the blackest of sins, and the most glorious atonement. Or, perhaps, it was meant simply to show how he that was to make the atonement would himself contract no pollution. The altar purified is an imperfect way of showing that Christ continued spotless.

Once more; the courts where the altar stood shared in this purification. Earth must be purified, because stained by sharing in the murder of the Son of God. When Jesus comes out from the holiest of all, then it is that he shall purify these courts. It shall be a thorough cleansing; even as the blood was "seven times" put on the altar's horns, till in this manner the cry for pardon, or rather the cry for atonement accepted, had "seven times" sounded through all the courts of the tabernacle from the four "horns"—the emblems of strength and power.

Vs. 20-22—"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

Aaron is now to show atonement in another form. To leave no doubt that sin has been carried away, there is to be a putting away of it

* May Col. 1:20, "By him to reconcile all things to himself which are in heaven," be explained by a reference to the above transactions!

† לָלֵךְ, perhaps, "according to all their sins." As if he were reading the pages of the book of remembrance, he must read according to what has been actually recorded.

which the people can see, as there had been one unseen in the holy of holies. The live goat was brought forward, and all Israel hear the high priest's voice confessing their sins and iniquities and transgressions. Most solemnly, and no doubt with weeping, did Aaron confess his people's sins over the head of the scape-goat. He felt on his heart the load which he was laying on the victim.

These confessed sins being thus laid on its head, the goat stood laden with the curse.—Against it alone will the lightning be directed now—on this one point will vengeance fall. Israel is now clear—the stroke must slope over their heads towards their substitute. And a "fit man," one appointed for the purpose, leads it away down the courts in the presence of all the people, slowly and carefully, till he has gone out of sight and reaches the wilds of some rugged spot, or uninhabited waste.* The "fit person" returns and attests that he left it there; and Israel feels the joy of pardon. Wrath against these confessed sins will now alight in the desert, not upon them. "The Lord hath laid upon him the iniquity of us all," is their song.

Here we may remark the opinion of a learned man, that Jesus driven into the wilderness to be tempted of the devil after the scene of his baptism, where our sin was openly confessed by him as laid on himself, is the antitype of what follows in the scape-goat.

Follow the scape-goat, and see its doom. Is there not here a criminal led along? There is something that speaks of the Man of Sorrows, made sin for us. Is there not here a criminal led away to unknown woe? There is something that speaks of one "made a curse for us."

Why is he left alone, defenceless, trembling amid a wilderness? There is here enough to remind us of Jesus left to suffer without sympathy. "He looked on his right hand and there was none; refuge failed him; no man cared for his soul." The scape-goat's solitary cry is rehearsed by the barren rocks, and the howling of beasts of prey terrifies it on all sides; and the gloom of night settles down upon it and shrouds it in deeper terror. Perhaps, too, it was not uncommon for Jehovah himself to direct his lightning's stroke toward this victim, and to cause it to perish amid the tempest's roar. Wounded by beasts of prey, from whom it has scarcely escaped, it is now stretched on the ground by a stroke from that thunder-cloud (for "lightnings in the night" are frequent in that country at this season), its eyes glaring with convulsive fear, and its piteous cries echoing through the dismal wilderness. Perhaps it was generally thus that the sin-bearing scape-goat died. "Lover and friend hast thou put far from me, and mine acquaintance into darkness."—And to Israel there was the same meaning in its suffering unto death as the thief saw in a dying Saviour. "The victim's sufferings are my sufferings," would a man of Israel say, even as Ambrose has said of the thief on the cross, "Scivit latro quod illa in corpore Christi vulnera non essent Christi vulnera sed latronis." (Serm de s. l.) "The thief knew that those wounds in the body of Christ were not the wounds of Christ, but of the thief."—(To be continued.)

A Nut for Sabbatarians.

When the first English missionaries went to Tahiti, they passed round the Cape of Good Hope, to the east; and the American missionaries to Hawaii, passed round Cape Horn to the west. As a necessary consequence, there is between them the difference of one day and one night, in the reckoning of time. And hence, for thirty years there has existed, and still exists, in the Pacific Ocean, this singular fact—two groups of islands, lying on nearly the same degree of longitude, and not further apart than New York and London, and yet their inhabitants, who are Christianized, observing the Sabbath on different days of the week.

This singular fact may be explained even to the comprehension of children. The most of our young readers are sufficiently acquainted with astronomical geography to know, that the succession of day and night is caused by the apparent revolution of the sun from east to west, or the actual revolution of the earth on its axis from west to east. If, then, a person should set out and travel entirely around the world, in the same direction with the earth's motion, he would gain one apparent revolution of the sun, or exactly one day and night. Or, if he should go in the opposite direction, or with the sun, he would lose one apparent revolution of the sun, or one day and night. Therefore, if two persons should travel around the earth in opposite directions, when they met at the point they started from, they would differ exactly two days in their reckoning of time; the one being one day ahead, and the other one day behind the reckoning of those who had remained stationary in the place. Or if they had met on the other

* Some "regio invia," or ληΰστος, as the Septuagint render it.

* The very word there used seems to point the

side of the globe and compared notes, they would have differed one day; the one having gained, and the other having lost, just half a revolution of the earth on its axis.

This consideration fully explains the above remarkable fact, now existing in the evangelized islands of the Pacific Ocean. If you should go west to the Sandwich Islands, you find them keeping the Sabbath on the same day with yourselves. If then, you should pass almost directly south, to the Society Islands, you would find that their Sabbath had occurred the day before yours. Or, if you go from here east, and stop at the Society Islands, you would find them keeping Sabbath on the same day with ourselves. Then pass north to the Sandwich Islands, their Sabbath would occur the day after yours.

You see, then, both are right and both are wrong. How shall they be brought together? If the inhabitants of either group shall sail entirely around the world, in a direction opposite to that in which the first missionaries came, they would both agree in the days of the week. The same thing can be effected only by dropping or adding one day of the week in their respective calendars. But which shall do it is the point of difficulty to be determined.

Family Treasury.

(For the Herald.)

Sketches of Travel.

No. 8.—LONDON TO PARIS.

Farewell to thee, dear old LONDON! dear to me in spite of all thy smoke, and fog, and noise. Thanks for the multitude of pleasant memories connected with thy very stones; the sense of personal safety with which the stranger walks thy streets, conscious that the strong arm of the law is around him to protect his rights of person and property; the countless objects of interest that crowd upon the attention, rich in artistic worth, or in historical associations; the concentrated activity of mind in all the affairs of busy life; that makes thee a world in thyself—a world of evil, and a world of good—a hot-bed of vice and misery, it is true, but no less a nursery of philanthropy. Thy very depravity has served to develop in fairest proportions the angelic features of heaven-descended charity. What an embodiment of power thou art! The remotest extremities of the world feel the throbbings of thy mighty pulse! The scientific expedition in Polar seas, the enterprising whaler in Behring's Straits, the roving trappers of Hudson's Bay, the half-wild colonists of the Cape of Good Hope, the convict tribes of Australia, the princely merchants of the Indies, all await thine orders, all are thy servants!

A few weeks' sojourn has made thee seem like an old acquaintance. And indeed, were not my earliest years greeted with the sound of thy "Bow bells" ringing a merry peal on the day when "Whittington and his cat" entered thy walls, and seeming to say to the youthful adventurer, "Welcome, Whittington! Lord Mayor of London!" Were not the most gaily-colored picture books of my childhood from that far-famed depot of juvenile literature, "opposite St. Paul's Church Yard" and has not my bibliomania in subsequent years always formed its highest gratification in "London editions" of its favorite authors? Gladly would I prolong my stay at my comfortable quarters in King-street; but the mounting sun warns me that I must be "en route" for "the Continent" in season to avoid his sultry heats in southern climes.

So now "to begin"—first at the American Minister's in Piccadilly at the "West end," to obtain the signature of the gentlemanly Secretary of Legation to my passport, and then to King William-street at the "East end," to obtain the "visa" of the French Consul, and then to the "London Joint Stock Bank" in Prince's-street, to obtain "letters of credit."

These "letters of credit" are a great convenience to travellers. You make a deposit of money, and are then furnished with two letters, one containing a list of some hundred places in Europe, Asia, Africa, and America, with the address of the agents of the Institution in each place. The other letter introduces you to their acquaintance, and contains checks in sums of £5 or £10, equal to the amount deposited, which are cut off as you draw them. Your autograph is required for this letter in London. Whenever you draw on it, your signature is required again, and carefully compared with the one first made. You pay no commission save on that which you draw abroad, which varies in different places according to the rate of exchange. Whatever remains to your credit, is handed you on your return to London without any deduction. A set of "Murray's Hand Books" is indispensable. They will save you their cost many times over.

Early in the morning of 20th May, I rode to the Railway Terminus, at London Bridge, and took my seat in a first class carriage for Dover. The English never use the terms "rail-

road" and "car" as we do. They always say "railway" and "carriage." Their "carriages" are not one long room, as with us, but usually consist of three or four different apartments, like so many coach bodies joined together, each apartment having two seats facing each other, accommodating four on a side. In this instance, the "carriage" I rode in, had seats arranged longitudinally, facing outward, in four apartments, opening into each other. It being "Whitsunday week," there was a great crowd of passengers of second, third, and fourth classes. The day previous, "Whitsunday," is celebrated by cheap railway excursions into the country around London. Indeed, nearly all the English railways have a separate table of "Sunday fares," cheaper than week days, thus furnishing an inducement to the profanation of the Sabbath. I noticed "Parliamentary carriages," as they are called, without any roofs or seats, jammed full of persons of all ages, sizes, and sexes, wedged in like a drove of sheep, in altogether too promiscuous a manner to be pleasing. It really seemed degrading to human nature, for human beings to be thus huddled together like a herd of cattle.

The last signal is given, and off we go over the tops of houses, past rows of statue-like sentinels, with arms extended in the direction we are going, to signify that "all's right," through tunnel after tunnel, some over a mile in length, between high embankments lined with flower-beds in the vicinity of the station-houses, past telegraph stations, through parks of stately trees, with occasional glimpses of noble mansions and distant villages, with a constant accompaniment of a most disagreeable gas, from the locomotive,—through Croydon, Reigate, Tunbridge, Staplehurst, Ashford, &c., having a fine view of Folkestone Harbor and the chalk hills, to Dover, eighty-eight miles in 2 1/2 hours, fare 20s. (about \$5 00.)

Here I had time enough to explore the town and castle before embarking in the steamer, which lay off in the harbor at some distance from the land.

Dover is one of the "Cinque-ports," (or "five ports," viz., Dover, Sandwich, Romney, Hastings, and Hythe,) to which peculiar privileges were granted by Parliament, and a Lord Warden appointed over them, usually the First Lord of the Treasury. It has a population of 13,800, and returns two members to Parliament.

The natural situation of Dover is such as to arrest the attention of the visitor. The town lies in a deep valley formed by an opening in the chalk hills, which surround it in the form of an amphitheatre. On the heights back of the town are barracks and fortifications, to which there is an ascent by a circular stair-case of two hundred steps in a shaft cut in the solid rock. As you emerge from the shaft upon the grassy slope, you have a fine view of the town and harbor. The crescent beach is covered with bathing machines on rollers, (for, of late years it has become a fashionable watering-place), and fronted with rows of boarding-houses, now silent and tenantless. Further west, long piers run out into the sea to form the harbor, which is entirely artificial, and has been constructed at great expense.

DOVER CASTLE is an object of interest to the antiquarian, as well as to the lover of the picturesque. It stands on the summit of a chalk cliff to the eastward of the town, three hundred and twenty feet in height, and encloses within its walls a space of thirty-five acres. A broad road from the town winds around the hill to the top. The fortifications are of different epochs, Roman, Saxon, Norman, &c. The watch-tower, (an octagonal building), the parapet and the peculiar form of the ditch, exhibit the Roman architect. There is an ancient church within the fortress which was consecrated to Christian worship by St. Augustine, in the sixth century.

In the centre is the "keep," of Norman origin, a massy square edifice, 123 by 108 feet, with several turrets, one of which is ninety-five feet in height. The view from it in a clear day comprises the North Foreland, Ramsgate pier, the Isle of Thanet, the valley of Dover, and the towns of Calais and Boulogne, on the French coast, which is only twenty-one miles distant.

During the French Revolution, upwards of \$200,000 were expended in repairs and additions. Extensive barracks were excavated in the solid rock, by which accommodations were provided for a garrison of four thousand men. These subterranean rooms and passages are shown to visitors upon an order from the military commandant.

There is an "armory" in the keep, where many ancient curiosities are to be seen; among which is "Queen Elizabeth's Pocket Pistol," a beautiful brass cannon, presented to Elizabeth by the States of Holland, as a token of respect for the assistance she afforded them against Spain. It is twenty-four feet long, and bears a Dutch inscription, which has been translated thus:

"O'er hill and dale I throw my ball,
Breaker my name, of mound and wall."

About half a mile to the south-west is

"Shakespeare's Cliff," memorable for the description in "King Lear."

"Come on, Sir, here's the place:—stand still; how fearful

And dizzy 'tis to cast one's eyes so low!
The crows and daws that wing the midway air
Show scarce so gross as beetles: half-way down
Hangs one that gathers samphire; dreadful trade!
Methinks he seems no bigger than his head:
The fishermen that walk upon the beach
Appear like mice; and yon tall anch'ring bark
Diminished to her cock; her cock a buoy
Almost too small for sight: the murmuring surge
That on th' unnumber'd idle pebbles chafes,
Cannot be heard so high: I'll look no more
Lest my brain turn and the deficient sight
Topple down headlong."

But our time is up. We must descend to the beach and take our seats in one of the large surf boats high up on the sand; and when we are all stowed away, men, women, children, trunks, valises, baskets, band-boxes, mail-bags, &c., we are pushed down to the water by main strength, launched upon the briny surge, which receives us with a grim yawn, and then tosses us like a cork upon its heaving bosom. A strong pull of brawny arms for twenty minutes, and we are alongside of the steamer "Faen," in which, after having accomplished the difficult feat of getting on board, we are tossed about two hours longer, and then by dint of the agonizing operation of a screw, that seems as if intent on twisting out the vitals of the ship, cabin, and all, we run in between the long piers of Calais, lined with strange-looking, cap-crowned, mustached men, bare-headed and bare-legged women, and most unsoldierly-looking soldiers.

Amid the confusion of landing, you are glad to avail yourself of the proffered services of a "Commissionaire," who at once assumes the airs of a confidential *attache* to your "Lordship," makes way for you through the crowd, tips a wink to the "officials" to let you pass, assists you in crossing the mud-puddles, points out to you the various objects of interest in passing, is indignant at the slightest want of respect for your baggage, carries you triumphant through the custom-house, obtains the necessary "visa" for your passport, shows you where to get your railway ticket, introduces you to a "refreshment saloon," and considering himself well paid with two francs, wishes "Monsieur" a pleasant trip to Paris, and with a profusion of bows bids you "Adieu!"

Leaving Calais at 6 1/2 P. M., we flitted past a great many persons along the line of the road for some distance, enjoying an evening walk with their families; on through a flat and uninteresting country, intersected by scummy ditches, and traversed by rows of pollard willows,—through St. Omer, famous for its Jesuits' College, and having a Seminary for the education of English and Irish Catholics, where O'Connell was educated,—through Hazebrouck, Lille, Donai, Amiens, celebrated for its Cathedral, and for the Treaty of peace between France and England in 1802.—Creil, Pontoise, St. Denis, famous for its Abbey Church, the burial-place of the kings of France, since the time of Dagobert, A. D. 580,—to PARIS, where we arrived about 5 1/2 the next morning, a distance of three hundred and seventy-seven kilometres, or two hundred and thirty-four miles, a French kilometre being nearly equal to five English furlongs.

S. J. M. M.

Kidd the Pirate.

In old times, just after the territory of the New Netherlands had been wrested from the hands of their High Mightinesses the Lords States General of Holland, by Charles the Second, and while it was yet in an unquiet state, the province was a favorite resort of adventurers of all kinds, and particularly of buccaneers. These were piratical rovers of the deep, who made sad work in times of peace among the Spanish settlements and Spanish merchant ships. They took advantage of the easy access to the harbor of the Manhattoes, and of the laxity of scarcely organized government, to make it a kind of rendezvous, where they might dispose of their ill-gotten spoils, and concert new depredations. Crews of these desperadoes, the runagates of every country and clime, might be seen swaggering, in open day, about the streets of the burgh; elbowing its quiet Mynheers; trafficking away their rich outlandish plunder, at half price, to the wary merchant, and then squandering their gains in taverns; drinking, gambling, singing, swearing, shouting, astounding the neighborhood with sudden brawl and ruffian revelry.

At length the indignation of government was aroused, and it was determined to ferret out this vermin brood from the colonies. Great consternation took place among the pirates on finding justice in pursuit of them, and their old haunts turned to places of peril. They secreted their money and jewels in lonely out of the way places; buried them about the wild shores of the rivers and sea coast, and dispersed themselves over the face of the country.

Among the agents employed to hunt them by

sea was the renowned Captain Kidd. He had long been a hardy adventurer, a kind of equivocal borderer, half trader, half smuggler, with a tolerable dash of the pickaroon. He had traded for some time among the pirates, lurking about the seas in a little rakish, mosquito built vessel, prying into all kinds of odd places, as busy as a Mother Cary's chicken in a gale of wind.

This non-descript personage was pitched upon by government as the very man to command a vessel fitted out to cruise against the pirates, since he knew all their haunts and lurking places—acting upon the shrewd old maxim of "setting a rogue to catch a rogue." Kidd accordingly sailed from New York in the Adventure galley, gallantly armed and duly commissioned, and steered his course to the Madeiras, to Bonavista, to Madagascar, and cruised at the entrance of the Red Sea. Instead, however, of making war upon the pirates, he turned pirate himself—captured friend or foe—enriched himself with the spoils of a wealthy Indian man, manned by Moors, though commanded by an Englishman; and having disposed of his prize, had the hardihood to return to Boston, laden with his wealth, with a crew of his comrades at his heels.

His fame had preceded him. The alarm was given of the re-appearance of this cut-purse of the ocean. Measures were taken for his arrest; but he had time, it is said, to bury the greater part of his treasures. He even attempted to draw his sword and defend himself when arrested; but was secured and thrown into prison, with several of his followers. They were carried to England in a frigate, where they were tried, condemned, and hanged at Execution Dock. Kidd died hard, for the rope with which he was first tied up broke with his weight, and he tumbled to the ground; he was tied up a second time, and effectually; from whence arose the story of his having been twice hanged.

Such is the main outline of Kidd's history; but it has given birth to an innumerable progeny of traditions. The circumstance of his having buried great treasures of gold and jewels after returning from his cruising, set the brains of all the good people along the coast in a ferment. There were rumors on rumors of great sums found here and there; sometimes in one part of the country, and sometimes in another; of trees and rocks bearing mysterious marks, doubtless indicating the spots where treasure lay hidden; of coins found with Moorish characters, the plunder of Kidd's eastern prize, but which the common people took for diabolical or magic inscriptions.

Some reported the spoils to have been buried in solitary unsettled places, about Plymouth and Cape Cod. Many other parts of the eastern coast, also, and various places on Long Island Sound, have been gilded by these rumors, and have been ransacked by adventurous money-diggers.

Riband Conspiracy in Ireland.

The Dublin "Evening Mail" gives the following precise sketch of the Riband code, and the machinery by which it is enabled to effect its nefarious purposes. From evidence which has over and over again transpired in courts of justice, upon the trials of criminals, there is scarcely room to suspect that the picture is in anywise over-colored or exaggerated in its details:—"A Riband lodge is an affiliated branch of a secret society, composed exclusively of Roman Catholics, having for its object the two-fold purpose of extirpating heresy and regulating the occupation and possession of land. It is both a religious and an agrarian society.

Each separate lodge is composed of forty members; it has a master, secretary, delegate, three committeemen, and thirty-four members. These are admitted with a solemn oath to yield unlimited obedience to the authorities of the institution, and to maintain the utmost secrecy; they pledge themselves "to wade deep in Protestant blood, and to spare none of the heretic race from the cradle to the crutch." The members are known to each other by secret signs and passwords, changed every three months by a central authority, unknown even to conspirators themselves. They meet by concert at fairs and on market days at some public-house, known to be friendly, and drop in one by one till the room is full, and then proceed to business. They avoid night meetings as much as possible, lest they attract attention; and when they do meet at night, it is generally at dances got up for the purpose, when the junior members are dressed in woman's clothes; all that appears to the observer is rustic hilarity and merriment, but the work of death is going on within.

When an offence is committed against the barbarous code of laws this society has established, either by an agent ejecting non-paying tenants from land for which they are unwilling or unable to pay any rent, or by a farmer in becoming tenant for such ejected land, or by a landlord preferring a Protestant to a Roman Catholic tenant, or by information given for the purpose of bringing to justice members of the association, then, on the next meeting of the

lodge, a complaint is brought forward against the offending individual; a jury is forthwith empanelled and sworn, consisting generally of seven members; the master of the lodge acts as judge; the complainant is sworn and examined by counsel; members volunteer evidence on one side or the other, and the judge charges the jury; the verdict is brought in by the majority, and the sentence of death pronounced in hideous mockery of justice by the presiding conspirator. The appointment of the executioners next follows; lots are drawn, and they on whom the fatal billet falls must, on the pain of death, carry out the merciless sentence. Frequently, however, the trial and sentences are reported to a distant lodge, which furnishes the executioners, on the understanding of the service being returned in kind when demanded. There is no hurry about the matter—all is conducted in the most sedate and business-like manner. The victim is watched—his habits examined and reported—accurate information of all his movements obtained—a time is appointed for his execution; if unfavorable, it is deferred with perfect coolness; if favorable, he is executed without remorse and without mercy.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 6, 1852.

All readers of the HERALD are most earnestly besought to dwell in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

PAUL'S EPISTLE TO THE HEBREWS.

CHAPTER IV.

(Continued from our last.)

Vs. 4, 5—"For he spoke in a certain place concerning the seventh day thus, And God rested the seventh day from all his works."

The "certain place" from which this is quoted is probably the book of Genesis: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."—Gen. 2:2, 3. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it."—Ex. 20:11. "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."—Is. 66:22. After thus being admonished, it was recorded of Israel: "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: unto whom I swore in my wrath, that they should not enter into my rest."—Psa. 95:10, 11.

Vs. 6-11—"Since then, it remaineth that some must enter it, and those, to whom the good news was first declared, entered not on account of unbelief; (again, he fixeth a certain day, saying in David, To-day, after so long a time; (as it is said.) To-day, if ye will hear his voice, harden not your hearts. For if Joshua had given them the rest, then he would not afterwards have spoken concerning another day. There remaineth therefore a sabbath-rest for the people of God. For he, who entereth his rest, he also hath rested from his own works, as God did from his.) Let us endeavor therefore to enter that rest, lest any one fall by a like example of unbelief."

Those to whom the first offers were made, having failed to receive the promised rest, the Lord renews it to others who lived after JOSHUA, had led Israel into the possession of Canaan. He sets or appoints a certain time in the future, wherein it may be enjoyed, saying in the Psalm before quoted, "To-day if you will hear his voice," you may yet enjoy this rest—showing that it was not the rest given by JOSHUA, which they were invited to enter upon; but one hereafter to be enjoyed, if they would not harden their hearts. For if JOSHUA, for so the word Jesus should be rendered, had given them the rest, called the rest of God, DAVID would not have spoken of a rest in the future; but having thus spoken, the only conclusion that can be arrived at, is that "there remaineth therefore a rest"—for a "keeping of a sabbath"—mar. read, to the people of God.

Those Jews who entered Canaan, and were to have rest from all their enemies round about, proved so far disobedient, that the inhabitants of the land were not all driven out, but were left to be "as thorns in their sides, and pricks in their eyes, to vex them in the land where they dwelt," (Jud. 2:3); so that even

the Jews were looking for a farther completion of the promise, when the Messiah should come, according to the words of ZACHARIAS, when he "prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant DAVID; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father ABRAHAM, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear."—Luke 1:68-74.

The word "rest," in v. 9, is not that which is thus rendered in the previous texts, which denote simple rest, but this is a sabbath-rest. By comparing this "sabbatism" with the "rest of God," he sanctifies the prevailing idea among the Jews and early Christians, that the seventh day sabbath was a symbol of the world to come. Thus R. ELIEZER saith, "The blessed Lord created seven worlds (i. e., ages), but one of them is all sabbath, and rest in life eternal." And BERECHITH RABBA: "If we expound the seventh day of the seventh thousand years, which is the world to come, the exposition is, And he blessed; because in the seventh thousand all souls shall be bound in the bundle of life; for there shall be there the augmentation of the Holy Ghost, wherein we shall delight ourselves. And so our rabbins of blessed memory have said in their commentaries, God blessed the seventh day, the Holy Ghost blessed the world to come, which beginneth in the seventh thousand of years."

There being therefore a rest in the future—in the world to come (2:5) which will be the portion of the people of God, we are exhorted to labor to enter into it, lest we fall from it by our infidelity, as the Jews did from theirs—we imitating their example of disobedience.

Vs. 12, 13—"For the word of God is lively, and active, and sharper than any two-edged sword, piercing even to the dividing both of soul and spirit, and both of the joints and marrow, and is a discerner of the thoughts and intentions of the heart. Nor is there any creature concealed in his sight: but all things are naked and opened to the eyes of him to whom we must give our account."

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of CHRIST."—2 Cor. 10:4, 5.

No creature will escape the presence of his all-searching eye; but "every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12:36. "So then every one of us shall give account of himself to God."—Rom. 14:12.

Vs. 14-16—"Having then a great High Priest, who hath passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest who cannot feel with us in our infirmities; but was in all points tried as we are, though without sin. Let us therefore come with confidence to the throne of grace, that we may obtain mercy and find grace for seasonable help."

Having a high priest to intercede for us, one who knows how to feel for us when we are tempted, who has made ample atonement for us, not "by the blood of calves and goats, but by his own blood;" who "is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us" (9:24); we may boldly "enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh" (10:19, 20), and have "our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. v. 22.

CHAPTER V.

In the preceding chapter PAUL having proved that Jesus is greater than the angels, and greater than Moses, proceeds to show the nature of the priesthood of CHRIST, his qualifications for that office, and his pre-eminence therein.

Vs. 1, 2—"For every high priest taken from among men, is appointed for men in things belonging to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on those, who are out of the way; because he himself also is compassed with infirmity."

"Every high priest is ordained to offer gifts and sacrifices," (8:3); and he presides over the Divine worship in things pertaining to man's salvation. It was not proper for the people to officiate in the offering of their own sacrifices; they brought their gifts and offerings to the high priest, and he officiated for them, mediating between them and God. That "he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (2:17), it was necessary that he should be so constituted as to be able to pity, feel for, excuse, as far as possible, and bear reasonably with the ignorance and weakness of those for whom he officiated. And the reason that the Levitical

priest could thus feel for others was because himself was "compassed with infirmity." "for the law maketh men high priests which have infirmity."—7:28. To adapt himself also to our wants, and to become a merciful high priest for us, the SAVIOUR, partook of our natures and "was in all points tempted like as we are, yet without sin;" and is therefore "touched with the feeling of our infirmities."—4:15. He is thus perfectly fitted for his office; but is infinitely superior to the "high priest from among men," who were also sinners, like those for whom they interceded. For CHRIST "was holy, harmless, and undefiled, separate from sinners, and made higher than the heavens" (7:26); but the Jewish priest was one of ADAM'S fallen race.

V. 3—"And for this cause, as he maketh offering for sins for the people, so also he must, for himself."

Thus, before a sin-offering was made for the people "Moses said unto AARON, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded."—Lev. 9:7. This is supposed, by ABRABANEL, and others, to refer to sins of ignorance; for, they remark, "for sins committed willingly and with a high hand there was no sacrifice appointed by the law"—as PAUL says: "there remaineth no more sacrifice for sins."—10:26.

The offering which the priest was required to make must consist of an animal entirely free from blemish. The requirement was: "If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord."—Lev. 4:3, 4.

"The Old Testament ministry involved awful responsibilities, as well as the New. The personal holiness of the priest is provided for by this consideration, that if he, because of deficient wisdom, or because he had not faithfully sought help from the sanctuary, were guilty of some mistake in the service, or polluted some of the holy vessels, his sin would injure thousands of souls. It might destroy the comfort of thousands; it might misrepresent the way of acceptance to thousands, and thereby ruin their souls. It left the sanctuary door open to Satan. And, on the other hand, in such circumstances, surely the people would learn to pray for the ministering priest, and to feel that, after all, he was no more than an instrument used by God for their sakes. There seems thus to have been, in all ages, the flow of the same sympathies through Christ's body, the Church. The Church has been ever compacted by that which every joint supplieth."

Atonement is effected by imputation of sin to another. The priest's sin is to be brought to the altar. He is to bring "a bullock." This is the very same kind of offering as when the whole congregation sinned. As the most bulky and most expensive form of sacrifice was the bullock, the priest must take this form of sacrifice, in order to make more obvious to the eye his concern for his sin. He spares no cost in bringing his sin to the altar; and the people learn from him to spare no cost in bringing their sins to the atoning blood."—Bonar's Com. on Lev. pp. 71, 72.

It was necessary that the priest should have his own sins atoned for, before he could be a type of CHRIST; but CHRIST being without spot, needed for himself no such ceremonial observances.

V. 4—"And no one taketh this honor to himself, but he who is called of God, as AARON was."

The office of the Jewish priesthood was one of divine appointment. For "a man can receive nothing, except it be given him from heaven."—John 3:27. When the office was instituted, God said to Moses, "Take thou unto thee AARON thy brother and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even AARON, NADAB and ABIHU, ELEAZER and ITHAMAR, AARON'S sons."—Ex. 28:1. If any, not thus called, thrust himself into the priest's office, he transgressed against the Lord. When KORAH and his company took their censers to burn incense, "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto KORAH, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."—Num. 16:32, 33. In commemoration of this, plates were made of their censers "to be a memorial unto the children of Israel, that no stranger, that is not of the seed of AARON, come near to offer incense before the Lord; that he be not as KORAH, and his company: as the Lord said to him by the hand of Moses."—Heb. v. 40. When king UZZIAH assumed the priest's office "and went into the temple of the Lord to burn incense upon the altar of incense, AZARIAH the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood UZZIAH the king, and said unto him, It appertaineth not unto thee, UZZIAH, to burn incense unto the Lord, but to the priests, the sons of AARON, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thee

honor from the Lord God," (2 Chron. 26:16-18); and the king became a leper to the day of his death, living in a house devoted to lepers, "cut off from the house of the Lord."—Is. v. 21.

Vs. 5, 6—"Even so Christ exalted not himself to be made an high priest; but he did it, who said to him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever according to the order of Melchisedec."

Jesus said to the querulous Jews, "If I honor myself, my honor is nothing: it is my Father that honoreth me."—John 8:54. CHRIST attained to the honor of the priesthood by his death. He was "for the suffering of death, crowned with glory and honor;" for "the Captain of our salvation" was made "perfect through sufferings," (2:10); i. e. he was consecrated to his work by his sufferings. He could not therefore exercise his sacerdotal functions, before his death; and this is shown by the apostle, when he gives as evidence of his priesthood, the declaration of the Father: "Thou art my Son, this day have I begotten thee."—Psa. 2:7. For Christ is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead,"—Rom. 1:4. In another place PAUL affirms "that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee."—Acts 13:32, 33. Therefore the declaration, "Thou art my Son," &c., is a prediction of the resurrection of CHRIST from the dead. And its being here applied to his priesthood, is proof that his priestly office then commenced.

The other place from which PAUL quotes furnishes a similar proof: "The Lord hath sworn, and I will not repent, Thou art a priest for ever after the order of Melchisedec."—Psa. 110:4. CHRIST had entered upon an eternal priesthood, which could not be interrupted at the decease of the priest, "seeing he ever liveth to make intercession."—7:25.

"MELCHISEDEC," after the order of whose priesthood CHRIST'S is, was a "king of Salem, priest of the most high God, who met ABRAHAM returning from the slaughter of the kings" (7:1)—mentioned in Gen. 14:9-18. The Jews generally, say that this was SHEM the son of NOAH. The slaughter of the kings occurred about 436 years after the flood (See Sacred Chro. p. 53)—eighty-five years after the death of NOAH, and sixty-nine before that of SHEM, so that at that time, he was the oldest man living, and was, by virtue of his age, both king and priest in his own family. The peculiarity of that order of priesthood consisted in its being independent of genealogical descent, in which respect it was unlike the AARONIC, being held by virtue of pre-eminence. After this order CHRIST'S was.—(To be continued.)

DR. SPRING ON MILLENARIANISM.

(Continued from our last.)

It is very possible that in very many particulars, the views of Pre-millenarians may be shown to be unscriptural. If so, let them perish; yea, let the entire theory perish, if unscriptural; but let it stand till it be thus proved by the Bible, and not by human theories. Pre-millenarianism is, however, not at variance with the confessions of faith of the reformed churches, as will be seen by the following extracts from various church creeds:

REFORMED DUTCH CHURCH.

"Article 37—Judgment. Finally, we believe, according to the word of God, when the time appointed by the Lord, (which is unknown to all creatures,) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven corporally and visibly as he ascended, with great glory and majesty. *** Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus, our Lord. Even so, come, Lord Jesus."—Rev. 22:20.

If, indeed, as this church here publicly declare, they look for, or "expect that great day" of CHRIST'S coming, &c., with a most ardent desire, then "fully" to "enjoy the promises of God," surely "they are looking out for it at hand, rather than more ardently desiring its being a thousand years off."

PRESBYTERIAN AND CONGREGATIONAL CHURCHES.

"Q. Wherein doth Christ's exaltation consist? A. Christ's exaltation consisteth in his rising again from the dead on the third day; his ascending up into heaven; sitting on the right hand of God the Father, and in his coming to judge the world at the last day."

"Q. What do we pray for in the second petition? [of the Lord's prayer.]

"A. In the second petition, which is 'thy kingdom come,' we pray that Satan's kingdom may be destroyed, [utterly, at Christ's coming] that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened."

In these questions and answers, found also in the "Westminster Assembly's Catechism," which has long been a doctrinal platform of the Presbyterian and Congregational churches, they virtually deny the now popular doctrine of CHRIST'S coming again to reign spiritually, or to have part of his "exaltation" in a millennium of this world, before his coming

"in his kingdom to judge the world at the last day." If then, as they further say, we should pray, and pray in faith, that these great events of "the kingdom of glory" at the judgment of "the last day" "may be hastened;" we cannot, of course, desire, nor pray in faith for their being delayed, so long as to give time for a temporal millennium first.

EPISCOPAL CHURCH.

"Article 4. Christ did truly rise from death—he ascended into heaven, and there sitteth until he return to judge all men at the last day."

THE APOSTLE'S CREED.

"He [Christ] ascended into heaven and sitteth on the right hand of God the Father; from thence he shall come to judge the quick and the dead."

NICEAN CREED.—COMPOSED A. D. 325.

"He [Christ] ascended into heaven and sitteth on the right hand of God. And he shall come again with glory to judge both the quick and the dead, whose kingdom [then coming] shall have no end."

METHODIST EPISCOPAL CHURCH.

"Article 3. Christ did truly rise from the dead,—he ascended into heaven, and there sitteth until he return to judge the world at the last day."

The Episcopal and Methodist churches here, also, seem expressly and purposely to exclude from their public faith the now common notion of Christ's "invisible appearing," as it has been called, to reign spiritually during a millennium of this world, and previous to the resurrection. For, surely, they can mean no less by affirming as they do, distinctly and positively, that, having "ascended into heaven," he "there sitteth, until he return to judge all men," or "to judge the world at the last day." Their phraseology is right, and will continue to harmonize with the doctrine of CHRIST, JOHN, and others of the holy writers, that "the kingdom of heaven is at hand," until, as the lightning from heaven, this very kingdom shall come.

The idea of a millennium before the coming of the Lord is so altogether modern, that there is no denomination of Christians nor individual church which has published it to the world as an article of their creed. And yet, it is supposed to be a fact, from the most diligent researches, that several evangelical denominations who have adopted a uniform creed for their whole sect, as in case of the above, they have condemned or excluded the doctrine of a mere spiritual coming and reigning of CHRIST himself, before his actually coming "with power and great glory," "to judge the world at the last day."

Millenarianism is therefore in accordance with, and spiritualism opposed, to the great principles sanctioned by the mass of Christians.

The first objection given by Dr. SPRING against Millenarianism, is thus stated in the *Observer*:

1. Their principle of *literal* interpretation is false. Nothing can be more preposterous than the assumption that the prophetic and symbolic language of Scripture is to be construed in a rigidly literal sense. All agree that the Scriptures ought to be so interpreted as to express the mind of the author; and if divinely inspired these sacred writings are consistent with themselves. To insist that figurative language shall be understood literally, would be to destroy all the fixed laws of sound interpretation, would make prose of poetry, and treat imagery like doctrinal statement. No sober man would interpret such passages, as one would a law or a contract. The true rule is to regard those as *literal* which their authors designed to be so read. Enthusiasts and fanatics would have nothing to restrain them if allowed to put a literal construction upon those parts of the Bible which the Holy Spirit never designed to be thus understood. Thus when the inspired writer says that he had a *vision*, it would be preposterous to insist that all he saw in the vision is to be understood in a literal sense. Yet on the mere assumption that the prophetic writings, full of figures and symbols, are altogether *LITERAL*, rests the whole theory of the millenarians. And there is not a shadow of support for the assumption. Nay, more, it involves extraordinary contradictions and absurdities.

It would certainly be most prosperous, to assume that the peculiarities of tropes and symbols are to be disregarded in the interpretation of Scripture. But do Millenarians thus disregard them? On what does Dr. SPRING base this charge? He of course honestly believes that Millenarians understand the tropes and symbols of prophecy, as if they were literally expressed. But he sadly misapprehends them in this respect. Had he not said in another place that he "had read their most labored discussions," we should conclude from the above, that his eye had never rested on any production emanating from their pens. For no such principle is advocated by them. This image, against which he has turned his artillery, and completely demolished, is the "veriest man of straw" that was ever set up—a mere figment of his own imagination. Symbolical and tropical language, must be interpreted in accordance with the grammatical laws which respectively govern their use. Symbols are regarded by Millenarians as *representatives* of other objects, usually of a different class from themselves, but possessing analogous characteristics. And tropes they regard as *illustrations* of the subjects with which they are connected. But highly figurative, or symbolic prophecies,—the laws and use of tropes and symbols being understood,—are not considered by them as necessarily more equivocal, enigm-

atical, or obscure, than those which are literally expressed.

As before remarked, *Literalism* is not so named in opposition to its recognition of tropes and symbols, but because it is opposed to *spiritualism*. Affirmations that given objects or events are *like* others, are at once recognized as similes; and affirmations that they are something that is incompatible with their nature, and which they only resemble, are recognized as metaphors, and are understood in accordance with the laws governing the metaphor. The metonymy is recognized, where there is a reversion in the language; and the synecdoche, where a part is significant of the whole, or the whole of a part. Symbols are never regarded as literal; nor visions, as realities. Irony and Hyperbole, Apostrophe and Prosopopoeia, Allegory and enigmas, are all acknowledged as governed by their recognized laws. How then can Dr. SPRING have so misapprehended the subject, as to assert that "on the mere assumption that the prophetic writings, full of figures and symbols, are altogether *literal*, rests the whole theory of the Millenarians?" How also could the intelligent conductors of the *N. Y. Observer*, have permitted that declaration to go forth, uncorrected, to their fifty thousand readers! How many of these, and how many of the large congregation who listened to the learned Doctor, alas, will never be undeceived respecting the mistake which he made on that occasion, and will live on, believing that Millenarians are thus absurd; and thus believing, will find their consciences quieted, and themselves absolved from ever personally investigating the subject! May we not hope that the *Observer*, and that Dr. SPRING, on learning of the injustice which they have inadvertently done to truth, will promptly correct this error! Of course they will make that reparation which honorable and upright Christian men never fail to do; which honorable men of the world pride themselves in doing.

No proposition can be more sound than that which Dr. SPRING lays down, when he says that, "to insist that figurative language shall be understood literally," i. e., as if it contained no figure "would be to destroy all the fixed laws of sound interpretation." But when he says it "would make prose of poetry," we are at a loss how to understand him. Poetry is not necessarily more figurative or obscure than prose. Either may abound in tropes, or may be entirely *factitious*; but the latter characteristic cannot be applied to language. Writing is not therefore poetry, because it is not *literal*; but is thus constituted by the metrical or rhythmical structure of its sentences, and which does not serve to obscure the subject.

Poetry is however a term that is sometimes applied to the language of excited imagination and feeling; and this may be the "imagery" that the Doctor refers to. This is a kind of composition that Millenarians do not discover in the Bible. The language which God has addressed to man, is not enveloped in unmeaning terms, which may be interpreted in accordance with the *fancy* of the interpreter. That is the *spiritualism* objected to by us; and which, if allowed, "enthusiasts and fanatics" truly, "would have nothing to restrain them." But how can the Doctor affirm that to *limit* them by the *letter* of Scripture, would be to leave them *without restraint*? —(To be continued.)

"The New England Historical and Genealogical Register, published quarterly, under the direction of the New England Historic Genealogical Society." Vol. 6, No. 1, January 1852.

We have received the January number of this valuable periodical, which contains able papers on the following subjects:

Memoir of the Rev. Cotton Mather, D. D., (with a portrait). Customs of New England. Genealogical items relative to Dover, N. H. Rev. Samuel May's Letter on Matrimony. First Settlers of Eastham, Mass. William and John Crown. The Swett Family. Will of Major Andre. Ipswich Grammar School. Extracts from Samuel Sewall's Diary. Captain Kidd. Materials towards a History of Billerica. Lists of Captives in Canada. Abstract of the Early Wills in the County of Suffolk. Abstract of the Earliest Wills in Plymouth. Notices of New Publications. Errata. Special Notices. Donations, &c. Marriages and Deaths.

This work was commenced in 1847, under the direction and patronage of the New England Historic Genealogical Society, with a view to enable the society the better to accomplish its design of preserving the early Records of New England, and to make available to the public its Historic and Genealogical collections, for the benefit of individuals by enabling them to trace their ancestry, and of the community by the discovery and establishment of important facts in the history or antiquities of the country. With the present year it enters upon its sixth volume. Though it has thus far been patronized by many of the most enlightened and literary portion of the public, it is highly desirable that its circulation should be essentially extended, so that its usefulness may be increased both to the community at large, and to the society, as an auxiliary in its efforts to preserve and illustrate New England History and Biography.

To preserve those records of the past which are fast falling into decay, whether of individuals, or families, or communities or churches, is a duty which the present generation owes to posterity. This journal was established for this purpose. It therefore has a claim upon all for support, while, at the same time it offers much to interest, not only the antiqua-

rian, but the general reader. The great and increasing interest which is felt now in the subjects to which it is devoted, leads the Publisher to hope that a more liberal patronage may be extended to it, that it may become still more successful and useful.

The plan adopted for the general contents of the work is as follows:

1. Names, circumstances, and professions of the First Settlers of all the early settled towns in New England.

2. Births, Marriages, and Deaths of the Early Settlers, from the earliest Town and Parish record of New England.

3. Catalogues of Names found in ancient Documents, as also the Documents themselves, when they are found to contain important facts illustrative of History and Antiquities, or the lives and actions of our Ancestors.

4. Abstracts of Wills, Settlements of Estates, Deeds, and Conveyances;—such portions of Old English History, Genealogies, and Antiquities, as are necessary for the illustration of those of New England.

5. Descriptions of the Dwellings, Household Utensils, Implements of Husbandry, Warlike Implements, Costumes, &c., belonging to the earliest times to which the ancestry of Families may be traced.

6. Inscriptions from Tombs, Monuments, and Tablets of Cemeteries; Ancient Epitaphs, Tables of Longevity, Armorial Bearings, and Heraldic Devices.

7. Genealogical and Biographical Accounts of Persons who came to North America, especially to New England, before 1700; showing from what place in Europe they came, their Families there, and their Descendants in this country.

8. Histories of the early settled Towns, Counties, and Parishes in New England; and those settled by New England people and their Descendants, in other parts of the United States.

The work is published quarterly, by THOMAS PRINCE, 11 1-2 Tremont Row, Boston, (to whom all communications should be addressed,) at \$2 a year, payable in advance. Any person sending the names of five new subscribers, with the money for the same, will be entitled to one copy gratis.

It will be seen from the above that the *Register* takes in a range of subjects to which no other periodical is devoted. There is a great interest at the present time respecting the early historical and genealogical records of New England, and a large number of persons are engaged in tracing out the genealogies of their respective families. The more interesting results of their researches are given in the *Register*, and a large amount of facts and records have been lodged in the archives of the Society.

We learn by a letter from Chautauque county, N. Y., that they are endeavoring to get the names of all the old inhabitants of that county, in their own hand writing, with the date and place of their birth, and their genealogy as far back as they can trace it. We have been able to put one of our own name, in that county, in possession of his own ancestry, on both his father's and mother's side from the first settlement of the country down.

A FABLE.

A snake basking in the sun, in one of its gyrations, the tail coming near unto, thus addressed the head: "You have always gone before and I behind; to equalize our rights we will exchange places."

"I am better fitted to lead than yourself," replied the head, "I have the eyes, mouth, teeth, and sense of smelling."

"'Tis evident," answered the tail, "that I was designed to go first, as I have a sharp, tapering point. Why, my dear head, when men drive nails, do they drive them head first? When ladies use pins and needles, does not the point go foremost?"

"Needles and pins, and sharp pointed instruments, are things, not animals," rejoined the head. "If I carry the brain, should I not lead?"

"There is a prophecy that 'you shall be bruised,' quoth the tail, 'against me there is no such threatening; therefore 'twill be safer for the body to follow me.'"

"We are degraded already," responded the head, "and shall we add folly to our degradation by going tail foremost?"

"Truth lies between two extremes," returned the tail, "shall we submit the question to the body?"

As this was democratic, the head consented.

The body, given to change, decided that the tail should lead, and the experiment would prove which of the two was the better guide.

The tail now assumed the responsibility of a leader, but ere long, in attempting to pass between two close standing stubs, the body became wedged, and immovably fixed. The body, in pain, convinced they had not, in their late change, been wise as a serpent, now raised the popular cry, Go AHEAD. The body was drawn out with the loss of a few scales.

"Why did you go between those two stubs?" inquired the head.

"I never saw them," replied the tail.

"No, nor felt them," retorted the body, "but we did."

MORAL.—When things are taken by the wrong end, they move wrong end foremost. In the foregoing fable, the snake being out of his head, was led by his tail. Blind leaders have weak followers.

Exchange paper.

Religious Persecution in Tuscany.

The following facts are from a private letter from Florence:

The Grand Duke of Tuscany continues to persecute Protestant Christians. One of these being very ill was lately attended by two of his friends. The physician Gallori, a man of no account in his profession, but a true follower of the priests and of the police, instead of apprising the family of the state of the sick man, as was his simple duty, in order that his various social and religious duties might be attended to, and seeing that the poor invalid did not ask for the confessor, because he said that he had peace in the faith and in the promises of his Saviour, he himself called the priest, who immediately hastened to do his part; and forthwith asked the sick man if he believed in the Pope. "No; but I believe in Jesus Christ." An animated discussion followed this beginning, and the sick man, who quoted many texts of Scripture in opposition to the nonsense and temptations of the evil-minded man, became so tired, and his illness so aggravated, that his friend who was attending on him, and who up to that moment had been silent in a corner of the room, conceived that he was bound in charity to rise, and he said: "My friend, you have spoken well, but now it is enough." Upon this the priest, looking angrily at the speaker, took his hat and ran to the Prefettura in order to vent his rage. Thirtygendarmes went to arrest the attendants upon their friend, and the sick man himself is watched by one of the gendarmes, who allows no one to enter the room but the wife and the brother. The priest went several times with extraordinary preparation for administering the communion; they took care to keep away at that moment even the above-mentioned persons of the family in order that they might not have witnesses. But the continued abiding of one of the gendarmes sufficiently shows that the sick man has not been wanting in faith. The two new prisoners are tranquil in spirit, because they know that "Blessed are those who are persecuted for righteousness sake." This happened on the 2d of January, 1852.

TO THE CLERGY AND LAITY OF BOSTON AND VICINITY:—The Biblical Literature Society, or the Young Men's Christian Library Association, do most respectfully present this Circular, trusting that its objects will meet with approbation and active co-operation.

It is our desire, knowing the importance of more thorough culture in Christian literature, to make our Society one which shall furnish to the young residents of Boston the means and motives for such a training as no organized institution now known to us supplies.

Aware of the dangers to which young men, when entering the city, are exposed, we propose to occupy rooms in some central part of the city, where any young man from the country, upon a suitable introduction from his clergyman, may be admitted, and find at once the most valuable acquaintance.

We propose to establish a library of the most approved standard works in theology and Christian literature. The rooms will always be open, and meetings be regularly held for social intercourse, friendly aid, and mutual improvement.

Wishing to excite a friendly feeling between clergymen and people of all denominations, we cordially invite to our rooms ministers of all churches, of whatever name.

Our Association was formed September 17, 1851, in order to elicit a greater religious interest in society, and abate sectarian feeling; and we trust that the honesty of our motives will tend to swell our ranks with large numbers of earnest members.

All men from eighteen to fifty years of age will be welcome to our body.

Donation of books or money will be gratefully received and acknowledged by JAMES DEXTER MARTIN, Secretary (Baptist), at 137 Washington-street; or at the Office of the American Unitarian Association, 111 Washington-street.

ERRATA.—The *Herald* having gone to press last week during our absence, several important errors appear in the article headed, "The Six Days of Moses," on p. 69, which we would request the reader to correct.

In the 3d paragraph, 5th line, the word "recommendation" should be "reconciliation." In 12th line from top of last column, the conjunction "and," following "day," should be "are." In the 2d paragraph, the sentence commencing, "But where is," &c., should read thus: "But where there is an express affirmation that the evening and the morning are the first day, &c., or that an event," &c. In the 5th paragraph, 6th line, read—"therefore not the genus used to represent the species—the species the genus, a part put for the whole," &c. In 17th line from bottom of the article, insert the pronoun "it" after "classity," and the preposition "of" in 2d line from bottom, after the verb "be."

"Thou may'st be sure," said Sir WALTER RALEIGH, "that he that will in private tell thee of thy faults, is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind."

CORRESPONDENCE.



LETTER FROM B. MATHEWSON.

Much has been said of late years concerning women's rights; but my object is to ascertain their right and privilege in the Church of God. I feel impressed to speak on this subject, knowing that many of my sisters have often felt perplexed in regard to their duty in this matter.

Some teach that women may *publicly confess their faith in Christ*, and if they feel deeply impressed so to do, they may invite their fellow-creatures to "flee the wrath to come," provided they will not repeat scripture, and apply it in such a manner as to have the semblance of preaching. Others think, that if they do confess their faith before a religious assembly, it should be where a few brethren and sisters are collected in a private house, or, at least, in some very retired place. Another class boldly maintains, that they should not speak in any religious assembly whatever; believing that Paul spoke of Christian women when he admonishes certain ones to observe silence in the church. But do not let us isolate this scripture as others do Matt. 24:36—"Of that day and hour knoweth no man," &c.; but let us use it as we are accustomed to use other scriptures, viz., take all that particularly relates to one subject, (from Genesis to Revelation,) comparing the scriptures with each other. We shall thus be better able to determine what the mind and will of God are concerning the matter. For what God has done he will do, as he is the same unchangeable being yesterday, to-day, and forever.

And first, we will commence with the officers God chose to set over his people, to lead them out of Egypt. It appears he chose two brothers and their sister. "But," says the objector, "I know the scriptures assert Miriam to be a prophetess, but I cannot think her a public leader." My friend, will you please tell me what you understand by a prophet of God? Do you not understand him to be a public character,—the office a public one? Will you please designate the difference between a prophet and a prophetess? Does not the only distinction consist in the gender—one masculine, the other feminine? But we will insert Micah's (6:4) testimony on the subject:—"O my people, I brought thee up out of the land of Egypt, redeemed thee out of the house of servants, and I sent before thee Moses, Aaron, and Miriam." The next scripture I call your attention to, is found in 2 Kings 22:14. It appears good Josiah, whose character was the least exceptionable of any of Judah's kings, having no private vices, or public crimes, in his perplexity for his people, commands the High Priest, and Shaphan the Scribe, with other important personages, to inquire of the Lord for him, and for the people. They immediately repaired to Jerusalem, where dwelt the prophetess Huldah, to inquire of her concerning the law of the Lord. Methinks Hilkiah the High Priest, possessed more humility than some of the moderns; he appears to have no hesitancy about receiving instruction from the female sex. The instruction she imparted appears perfectly satisfactory. They brought the words to the king as being the words of the Lord: as the sequel proved them to be.

We will now pass to Judges 4:4—"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." Now as God gave them judges, we must conclude that Deborah occupied the position God chose for her, that is, of being chief magistrate over Israel in addition to the office of prophetess.—And here allow me to introduce a few words from Henry Hunter, D. D., on the character of this extraordinary person. "Behold a female mind exalted above the pageantry and pride of external appearance, not deriving consequence from the splendor of her attire, the charms of her person, or the number of her retinue; but from the affability of her manners, the purity of her character, the sacredness of her office, the impartiality of her conduct, &c.; not wandering from place to place hunting after a little empty applause, but sought unto of all Israel, for the eminency and extensive utility of her talents and her virtues. Her canopy of state, the shade of the palm-tree; her rule of judgment, the law of God; her aim and end, the glory of God and the good of her people." Under her Israel achieved a most glorious victory. It appears, that such was the confidence reposed in her, Barak, the mighty captain, utterly refused to go up to the battle unless Deborah would accompany him. To this she readily agreed, counting not her life, even, dear to herself, for the sake of her people.

"Well," remarks the objector, "that was under

the old dispensation;—we live under the new!" With pleasure I step into the New Testament. We will first look at Luke 2:36-38—"And there was one Anna, a prophetess, who departed not from the temple night or day, but served God with fastings and prayers;" she gave thanks likewise, that is, in like manner as Simeon had done; and more, she spake to all them that looked for redemption in Jerusalem.—Yes, there in the temple!—the rendezvous, or meeting-house, if you please, for the whole Jewish nation! This must certainly have been public, call it preaching or prophesying.

We next come to the female proselyte at Jacob's well—John 4:7. After listening with attention to the great Teacher of mankind, the woman of Samaria became convinced that he was just what he professed to be, viz., the Saviour of the world. Her mind is so absorbed with His wisdom, that she appears to forget her secular employment for a time, for it is written, that she left her water-pot, and went her way into the city and spake to the men, and invited them to the Saviour. Methinks some in this day would have reprimanded her for inviting the other sex to come to Jesus. "Why," say they, "if you feel thus exercised about the Saviour of mankind, call your own sex in a private parlor, talk to them, and not make yourself thus public!" But we find no such instruction in God's word that females ever did or shall have a separate meeting. So when directions are given them about praying and prophesying, we may understand it does not mean exclusively to their own sex.

We will pass by the fact of women's preaching the first sermon on the Resurrection,—the honor Christ conferred on the sex by appearing and conversing first with them after his resurrection from the dead, and notice Acts 2:17, 18. Peter, in defending his brethren and sisters on the day of Pentecost, from the imputation of drunkenness, (because they exercised their miraculous gifts in speaking in foreign languages)—said it was only a fulfilment of Joel's prophecy, that God would pour out his Spirit on his servants, and handmaidens, and they should prophesy. Whatever dispute may arise as to the signification of the term prophecy, certain it is that whatever it meant in regard to men, it must mean the same in regard to women. But let us look at the signification of the word as given by the apostle Paul in 1 Cor. 14:3—"He that prophesieth, speaketh unto men to edification, exhortation, and comfort." To edify, says Webster, is to build up in Christian knowledge, instructing, and improving the mind, &c. Now what more can any man do for the Church than to instruct, exhort, and comfort?

I will now mention four sisters who were thus engaged in serving the Church: I allude to Philip's daughters. But, says the objector, perhaps they occupied a private parlor, and foretold the fate of the church, &c. Wonderful indeed, if this be true, that not a word of it is written down! It appears that the eloquent Apollos even did not consider it beneath his dignity to receive instruction from a woman,—Priscilla, with her husband, who were both eminent for Christian knowledge and piety, so that Paul calls them his helpers in Christ Jesus.

We will next look at Rom. 16:1, where this great apostle of the Gentiles commends Phoebe to the church of Rome as a servant or minister of the church which is at Cenchrea. It is stated by Greek critics, that the word "servant" here might, with the strictest propriety, have been translated minister. In history, Phoebe is handed down as a minister of much celebrity for gospel labors.—(Theodoret, as cited by Clarkson). Without noticing Tryphena and Tryphosa, who labored in the Lord, we now notice 1 Cor. 11th, where Paul gives instruction to both males and females as to their personal appearance when engaged in praying and prophesying in the church. Now, my brother, if Paul is speaking here of the same class as in the 14th chapter, and in 1 Tim. 2:11, how perfectly inconsistent he is with himself! We will consider you occupying the place of the apostle; you write to the church in Winstead, saying, When you men pray and prophesy in the church, you shall not have your head covered; but you women, when thus engaged, shall have yours covered; and then declare to those very women, ye shall not speak at all, but strictly observe silence in the church! What, I ask, would we understand by such teaching? But when we understand him to be speaking to those that are taught in the word, and those that are untaught, then all is clear and harmonious. If this is not the apostle's teaching, I cannot understand Phil. 4:3, where he entreats his true yoke-fellow to help those women that labored with him in the gospel, with Clement, and others of his fellow-laborers. Here he acknowledges women as his fellow-laborers in the gospel, and entreats help for them. Would he thus recommend female laborers, and then command the same not to speak in the church?

But as this article is lengthened beyond what I intended, I will cite no more scripture, though more might be brought to bear on the subject if necessary.

And now, my dear sisters, you see that God does not forbid you to speak, and that publicly, too, of his unbounded goodness; nay, he commands us to do it, and the plea of one talent will be no excuse at the judgment. We must improve that we have, whether it be to instruct, exhort, or bare simple testimony to the love of God in our own souls. Let us try to be help-meets indeed, in that which is of the most importance, even in spiritual things. Do not, because our husbands are absent, suffer the family altar to be thrown down! I am sorry to say I have known this to be the case in some instances! The more holy we live, the more confidence we shall be likely to have. In view of the near coming judgment, let us live so that it may be said of us as of the woman in the gospel, "She hath done what she could."—"Enter into the joy of thy Lord;"—where the prayer of David will be answered in which he asks for the beauty of the Lord our God to be upon us,—and where we may help swell that grand chorus of praise, which is like the sound of many waters, and mighty thunderings,—where all the redeemed of the Lord shall be gathered, and wave their palms of victory,—where we may gaze upon Him whom our soul loveth, and be forever with the Lord.

FAMILY PRAYER.

Who knows the worth of family prayer? Its refining qualities, its transforming, uniting, and peaceful tendencies, and the hallowing influence it sheds around a Christian's religion? It is a means, too, of constantly stirring him up to duty and watchfulness.

The evil tendency of everything in the world with which we have to do, makes it necessary that we should be constantly on our guard. The company we have to mingle with; the business in which we are engaged; the pleasures by which we are surrounded; and the temptations by which we are constantly assailed,—all tend, in our degenerate nature, to draw our minds from prayer, and from God. Even the fairest blessings of heaven will become an evil, and tend to place our affections on something below, unless we use great care, and are ever watching unto prayer. For if the Lord blesses us with any good thing,—be it health; or an increase of land and crops; or an advance of salary; or with a faithful, loving partner, to share our joys or our griefs; or by sparing our children, whose life and well-being seem so encircled around our affections, that we feel as though we could not be happy without them; or in any other manner that His loving heart may deem it best to be the medium through which His goodness may flow to His people;—how often do we find that by and by our hearts are more set upon the creature than the Creator; the gift, than the Giver; the draught of the pleasure, than the fountain from which it came! We need constantly reminding of our duty. We need something to keep us alive to the knowledge of our real position.

Who will deny that a public avowal of our faith in Jesus, and of our choice of Him, made by baptism, in the presence of many witnesses, has a tendency and influence on the believer's heart, to make him eschew all evil, and follow after that which is good, and will cause him to live nearer to God, with a firm reliance on Him for grace and strength, when he is so sensibly made aware that the eyes of all who know him are upon him, watching his every moment, and every word, yea, and every look? But in course of time this impression wears off, and has no longer, of itself, the influence it once had. True, other means of grace, and other circumstances, conduce to draw him after God; and to urge him to duty and faithfulness. But how useful is family prayer in this respect? By this the Christian is constantly reminded of the position he occupies; his position in the family,—in that little circle who daily bow with him to return thanks to God, and to supplicate the throne of divine mercy, who look to him to guide and instruct, and lead their minds; and who, for that very reason, exert an influence in that family circle which otherwise he would not possess; he is daily reminded of his position in the church, and his position in society, among his fellow-men, or his fellow-merchants, in the market, or in the mill, in the fields, or as he walks along the streets.

True, a man or woman may live without family prayer. They may enjoy refreshing seasons at the house of God, and other meetings which it may be their privilege to attend; and they may be greatly blessed in private prayer. Still, that is no reason why you should not have family prayer. You can enjoy all these if you have family worship, and enjoy them much better. And as for private, secret prayer, that must not be neglected on any account, for feeble indeed, and cold and profitless, will be that man's family worship, who neglects private prayer!

Were you ever present at the family worship of a devout Christian? What did you think of it, and how did you feel? O what a sacred influence rested on that little group! The head of the family pours out his supplications with a fervor which affects your

heart—but it does more, it reaches the ear of God. He feels his weakness and insufficient ability to face the world, the passions, and the enemy, alone, and therefore like a man in earnest, he goes to God and cries for strength and assistance. Listen: he prays for his family with an energy and affection which at once convinces them that he means what he says. And then, when in consequence of some particular circumstances respecting his own family, or some other with whom he is intimately acquainted, he is led more especially to render thanks to God for some special providence or mercy, what a flow of gratitude bursts from his heart—which arises as sweet incense before the throne of his heavenly Father. And all this, and much more of which we might write, may be expressed, not with eloquence of language, or with finely turned points of expression, or with pleasing and well-timed sentences, but in the common dialect of his every-day talk, and perhaps in a style which some would call so vulgar and harsh as not fit to be listened to by any refined ear; but it comes from the heart, and with it God is much better pleased than He is with the elegant orations which some learned men call prayer. O who can estimate the worth of family prayer? Who can conceive its influence on that family circle? And then its influence on himself—that should not be forgotten! It stirs him up daily. The blessed season of his baptism lasts for awhile, but as months and years roll away it loses its influence. And as to his private prayer, his family and the world know little or nothing of that; but his family prayer not only stirs him up to spiritual life, but acts as a check to his displaying any bad temper at home, or joining in any worldly pleasure, or in engaging in anything contrary to holiness, and tends to make him act consistently in the eyes of all men.

Why, every Christian ought to have family prayer in his house if practicable. And yet, notwithstanding its duty, its privileges, its advantages, its blessings, how many neglect it! I am afraid it is neglected to a fearful extent—even in families where both husband and wife profess to follow Jesus! O my friends, arouse yourselves! put on your armor, and do your duty like men; use the talents God has given you, and no longer refuse to do your part because you have not the abilities of certain other men whom you know. Who told you it required certain qualifications to enable you to do anything? God has placed you in a certain position, and expects you to labor in that position; and when you have husbanded well your talents in that position and improved them, He will find you more extensive fields of labor, and make you more useful.

I remember that after I was converted, which was when I was about seventeen years of age, I used to think family prayer was such a comfortable, blessed exercise, that I wished I could have it. By and by my father, and some other members of the family, were brought to God; and then I rejoiced that we could have it, and I at once commenced it. But alas! my father blackslided; and after struggling with it awhile, I was compelled to give it up! I often regretted that I could not revive it; but even after my marriage, although I continued to reside with my parents for more than a year, I could never introduce family prayer into the family again; indeed, there were many hinderances in the way, and until they were removed it was useless in attempting it; nevertheless I made it a constant practice for my own benefit to read a portion of the Scripture before retiring to bed. When I took a house, I said to my wife the first night, that I should like, now that we were by ourselves, to read the Scriptures and have family prayer every night, explaining at the same time how it had been impressed upon my mind that it was my duty. The intimation made her heart rejoice, for she had been impressed with the same ideas, and felt that if I did not mention it, she must. And O, how our hearts were melted into tenderness that night, as we reviewed God's goodness toward us in all his dealings with us for many years, and his rich grace in bestowing his love upon us! And many a blessed season have we had at the family altar since then. One especially I shall never forget—it was when we lost our first child, my dear little boy. O what distressing anguish we suffered because of our severe bereavement, although we knew we should see him again at the resurrection; but our hearts were tender, and soon made to bleed, and we felt that stroke acutely. But the time came for us to retire to rest. I read a chapter of the holy Book, and we knelt in prayer, and with deeply wounded hearts, poured out our souls before God, as our tears would allow us to utter our supplications. But the Lord knew all about our affliction, and was there to bless, and comfort, and strengthen, yea, and to sustain us! We cast ourselves upon Him, and He bore us up. And hitherto by His help are we come.

THE CORONATION DAY.

1. Princes do not reign without being crowned.—Man was originally a king. When he was created, he stood as the lord of creation, reigning under Jehovah. But the crown has fallen from his brow.

though he still bears marks of original greatness. Through the second Adam, all the sons of God will have a crown and a kingdom forthcoming at a time appointed. That time is not the day of death, but of life;—it is not the season of dishonor, but of glory. As an earthly prince does not reign without a crown, neither can the saints reign before the crowns of life, righteousness, and glory are distributed.

2. *The saints will be crowned in the resurrection morning, at the second advent.*—This position is susceptible of the plainest proof. Listen to the language of Paul, when he was about to suffer martyrdom:—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day;" (the day of judgment—v. 1.) "and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 6-8. Peter, in his exhortation to the elders of the church of Christ, expresses the same sentiment: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5: 4.

3. *The first resurrection will be a literal one.*—Concerning those who have part in "the resurrection, the first one," we read: "They lived and reigned with Christ a thousand years."—Rev. 20: 4. Again, in v. 6: "They shall be priests of God and of Christ, and shall reign with him a thousand years." As the subjects of this resurrection reign with Christ; and as none of the saints (not even the martyrs,) are crowned till the second coming of the Lord, and the literal resurrection; it follows that the resurrection of Rev. 20th is a literal one.

The coronation day will be the time of the church's triumph. Then will the kingdom be given to the saints of the Most High. Who would think that a season of unparalleled suffering, such as the church has endured, would have such a glorious issue? The king's highway is regarded as being the smoothest and most agreeable road in the country. But the way to the kingdom of God is a rough and uneven way, and one beset with dangers. This is a strange road to a kingdom, but it is the only one. We must suffer with Christ, in order to reign with him.

What Christian does not love the appearing of the Son of man? Ask an obedient child, if she does not love her kind parents? Does not a weary man love rest? Does not the tempest-tossed mariner long for the port of peace? Does not the sufferer sigh for relief? And should not such be the feelings of the people of God?

"Come, my Beloved, haste away,
Cut short the hours of thy delay,
Fly like the youthful hart, or roe,
Over the hills where spices grow."

J. M. ORROCK.

LETTER FROM J. W. BONHAM.

DEAR BRO. HIMES:—A few weeks since I made an exchange with Bro. Kimball, in order to give us both an opportunity to visit our friends. During my absence, I visited a number of places, saw several esteemed friends, and also my little daughter, whom I found in excellent health.

The first Sabbath in the present month I preached at Granada Hall, Brooklyn; and by invitation from Rev. T. Armitage, of New York, I preached on the following Tuesday and Thursday evenings in the Norfolk-street Baptist church. The audiences, among whom I noticed several Adventists, appeared much interested.

On the following Sabbath morning and evening I preached again in Brooklyn, while the pulpit was occupied in the afternoon by Elder Gibbs.

I visited Philadelphia during the week, and had the pleasure of seeing Bro. Litch, Gunner, Lanning, and other friends. Bro. and sister Litch have been severely afflicted in the loss of their two beloved children. But the hope of meeting them again in the morning of the "first resurrection," has enabled them to bear this afflictive bereavement, and to bow in submission to the inscrutable decrees of God.

On the following Sabbath morning I preached for Bro. Mansfield to the Hester-street church, and in the evening in the new meeting-house corner of Seventh avenue and Eleventh-street. At the close of the evening service, we commemorated the Redeemer's death. Our meetings were the commencement of a series, which were continued during the week, Saturday excepted. I delivered lectures on Tuesday and Wednesday evenings, while the other evenings were occupied by others. Bro. Kimball was expected to occupy the pulpit, and notice to that effect was given. I should have tarried over the Sabbath, but my engagements at Worcester would not admit of my longer absence.

Previous to leaving New York I visited Bro. Ingwire. A short time since he was bereaved of his

* The word "crown" is of course understood metaphorically.—Ed.

son, since which time he has been quite sick, and is at present incapacitated from labor, having been confined to the house several weeks by erysipelas and a tumor. I hope the friends will remember him both in their prayers and by practical assistance. His address is 97 West 19th street, New York city.

I reached Worcester on Friday last, the 20th inst. Bro. Kimball and Shipman supplied the pulpit during my absence. We have commenced holding meetings in Tainick, (in the school-house,) and in other places in the vicinity of Worcester. Brethren capable of laboring, go two together to such places on Sabbath evenings and during the week. I have visited Tainick twice, and hope to visit other places as soon as practicable. The brethren are encouraged by the result of their labors, and expect that good will be accomplished. May the Lord grant them success.

On four successive Wednesday evenings, previous to leaving for New York, I delivered a lecture in Concert Hall, Clinton, and expect to visit the friends there again shortly.

Our meetings in Worcester have not been attended as numerous as we hope they will be, when the weather shall prove more favorable. I remain, "looking for that blessed hope."

Worcester (Mass.), Feb. 23d, 1852.

EXTRACTS FROM LETTERS.

BRO. JOHN W. DANIELS writes from Morrisville (Pa.), February 24th, 1852.

BRO. HIMES:—The Lord has blessed us in this region with some mercy-drops. In December I had a good hearing during a series of meetings held in Newtown, ten miles from this place, which resulted in the edification of Christians, the reclamation of backsliders, and the conversion of sinners. The friends there rejoice in prospect of speedy redemption, and are striving, by sustaining their weekly prayer-meetings, and preaching as often as practicable, to build each other up in preparing for the King in his beauty.

We have recently closed two interesting protracted meetings held in this place and in Yardleyville, during which we were favored with the efficient labors successively of Bro. Lanning, Robinson, Litch, and Burnham. Although the weather a portion of the time was unfavorable, there was a very good attendance at both meetings. A dozen or more have been converted to God, others have been reclaimed from their wanderings, and the brethren and sisters have been instructed, strengthened, and encouraged by the ministration of the word, and the manifestation of God's grace, whereby he saveth sinners. To God be praise and thanksgiving ascribed evermore. Yours, fraternally.

BRO. JOSEPH L. PERET writes from near Dublin, Wayne co. (Ind.), February 15th, 1852.

BRO. HIMES:—It is with pleasure that I inform you of my attachment to the *Herald*, which is so strong, that I now send another year's subscription. For the last four or five years I have taken a goodly number of papers, all of a theological character; at times I have taken three or four at one time; but I think I can sincerely say, that I never read as good a paper as the *Herald*;—the more I read it the better I like it.

Although I have never seen you in the flesh, I bid you God speed. Although your trials seem to be numerous, I would say as a friend and a brother,—"Trust in the Lord with all thy heart, and lean not to thy own understanding." If faithful, these "light afflictions will work for you a far more exceeding and eternal weight of glory."

I should be glad to be a while with the brethren of New England in some of their conferences. I am almost by myself in this good faith. My brethren in the church to which I belong, with some few exceptions, follow the modern notions. I have lived in this church from my boyhood, and love it; but if all its members were strong in the Advent faith, I should like it still better.

OBITUARY.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

DEAR BRO. HIMES:—Our beloved brother J. MURTON fell asleep in Jesus on the 6th inst., after a sickness of a few weeks, caused by disease of the heart and dropsy. He has left an affectionate wife and two little daughters overwhelmed with grief. But they sorrow not as those who have no hope; for they have an assured hope of soon being re-united to him in a life exempt from liability to death. Sister M. has borne her affliction with a calmness and resigna-

tion known only to those who live by faith, and cast all their cares on that Saviour, who is "touch'd with the feelings of our infirmities," and careth for us. They became acquainted with "the exceeding great and precious promises" which God has made in favor of his people, speedily to be fulfilled to them by our Lord and Saviour Jesus Christ, at his appearing and his kingdom,—under the faithful labors of Bro. S. Chapman about four years since. In a conversation with Bro. M. about a week before his death, I learned that he never professed religion previous to hearing Bro. C.,—that the truth at once commanded itself to his judgment, and he received it into his heart without the least opposition or delay, and made the righteous decision to give himself at once to the Lord and serve him. He experienced the saving power of truth,—that it is able to make us wise unto salvation, through faith which is in Christ Jesus. He continued to live a devoted and Christian life, and all who took knowledge of him are constrained to bear testimony that he walked with God. Even his physician has voluntarily declared, that he was the most pious, calm, and devoted Christian that he ever witnessed. Death had no terrors for him, and he was firmly persuaded that, after sleeping in Jesus a very short time, he should awake in Christ's likeness. He bore his severe pains and weaknesses without a murmur, and calmly awaited his end. The last time I saw him, which was two or three days before his death, he was too feeble to converse, but he assured me firmly that his mind was calm, and he received constant and abundant comfort from the blessed hope of the gospel. I gave him my hand, and as he grasped it he gave me a look,—heavenly and divine,—and said, "I take your hand once more, Bro. Gross. I shall not live to see another week, but hope we shall meet in that world where there will be neither parting nor death." My engagements called me to Auburn over the Sabbath, and Bro. Bates being absent, his funeral sermon was preached by Bro. D. Keeler. "Mark the perfect man; for the end of that man is peace." After death, and when laid in the grave, to await the archangel's trumpet, his countenance had a pleasing and heavenly expression. Thus a wife has lost a most affectionate husband, the children their sainted father, his acquaintances a bright and shining example of "pure and undefiled religion," and the church of God in Homer one of its pillars, a living epistle of Christ, read and known of all who knew him. To all, "though dead, yet he speaketh." Yours in hope, H. H. GROSS.

Homer (N. Y.), Feb. 18th, 1852.

PROSPECTUS.

"An Outline of the Prophetic History of the World; our Present Position therein; and the Last Crisis at hand."

GENERAL CONTENTS.—Chapter 1. Introductory Discourse.—Subject stated, &c. 2. The Unity of "the Faith." 3. The Bible History of the World. 4. The Present Gentile Dispensation. 5. The Second Advent of the Lord—Resurrection of the Saints—and Last Crisis of this World. 6. "The World to come," or Millennial Kingdom, and Restitution of all Things.

APPENDIX.—Note A.—Overture, Letters, &c. laid before the several Courts of the Free Church. Note B.—British and American Views of Prophecy compared.

TO ALL CHRISTIANS.—At a time like the present, when men's minds are in a state of perplexity and fear, "looking after those things which are coming upon the earth," it would be well for them if they would "give heed to the sure word of prophecy, which shineth as a light in a dark place," and reject the Popish system of prophecy held in our churches, which can only issue in ruin, and the blackness of darkness forever. In such a time of uncertainty and doubt, I feel in duty bound to offer to the public a new work on the increasingly important, and almost universally misapprehended subject of prophecy. I cannot speak doubtfully upon a subject I have no doubts upon. And having for many years asked, as the greatest favor, of those who condemned my views, a proof and exposure of my error, pledging myself to burn my books and confess my error on its production, none has responded or asked for my pledge; and the greatest service I can do to them; and to the Protestant churches generally, is to prove that they still hold and teach a pernicious heresy of the Popish system, and call upon them to reform it.

Let no man deem it presumption in me, or any one else, to condemn as heresy the theory of prophecy held in nearly all Protestant churches, or be offended at me for calling a fundamental error, which is destructive of "the gospel of the kingdom," by its proper name, heresy, till he disprove my reasoning. Let them mark well and reflect, that the clergy of European Christendom, for almost a thousand years before the Reformation, acquiesced in the heresies and corruptions of Popery; and what thousands of them in Luther's days, because they would neither receive nor prove the truths urged upon them by him, were given up to strong delusion to believe a lie, and perished in the errors of the Man of Sin. Luther did not perfect the Reformation; for the theory of prophecy held in the churches of the Reformation is one of the heresies of the dark ages which was left unreformed, and is diametrically opposed to the creed on prophecy which was "the universal and undisputed faith of the Jewish and Christian churches for centuries immediately before and after Christ," the proof of which shall be produced. But who is so blind as not to see, that a system of prophecy which was the faith of the church of God during these centuries must be true, and any opposite theory originating in the dark ages can be nothing but heresy? Such is the theory of prophecy held in our churches, as I undertake to show, not from disputed passages of Scripture, but from undisputed and indisputable facts of Scriptural and ecclesiastical history. These facts of the case settle and decide what was the faith on the subject delivered to the saints and recorded in the Scriptures, and forever put an end to disputes about the meaning of the passages upon which the true faith depends.

Christianity and truth have no fear to be sifted to the utmost; but error and heresy shrink from inves-

tigation. There are only two theories on the subject, one of which has the entire and undivided support of Scripture; and I maintain there is neither doubt, difficulty, nor ambiguity in settling which is the true faith, and the opposite is consequently destitute of truth. I therefore call upon all our clergy and people holding this modern theory, with as much confidence as ever Luther called upon the Pope or Romish clergy, to examine, prove, and reject the heresy which they hold. Stern facts prove the theory of "post-millennialism" to be of modern origin; and who does not see it to be impossible for all the clergy in Christendom to prove such a theory to have any basis in the Scriptures? Our ablest doctors cannot but feel a want of confidence and reluctance to take up this subject; and their prejudices of education in the modern theory—want of love for the truth—fear of their brethren, or pride at being challenged by one already cast aside by them as unfit for service by holding these views, may still prevent them from honestly and openly coming forward to test the question by the word of God. Desperate diseases call for desperate remedies; and if "Ephraim be joined to his idols," he must not be "let alone" till a desperate effort and most solemn warning be made, if possible to arouse him, lest he perish in the doom written against the heresy he holds. Therefore I raise my voice to all our clergy and people in the awful words which Paul prophetically addresses to men in the very heresy and circumstances described—"Because they received not the love of the truth that they might be saved, therefore God shall send them strong delusion, that they should believe a lie, that they all might be condemned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. 2: 10-12. Again I call upon all who have any pretensions to the name or principles of reformers, to examine and expunge from their creed a fundamental and all-pervading heresy of the Man of Sin, destructive of the gospel of the kingdom, from which the Protestant churches have never yet been reformed. I have spoken without fear or reserve to all our clergy for seven years, and laid the subject before every court of the Church. What more can I do than urge them to take up my overture or letters still upon their table; and if they decline, what else can I do than appeal the case to all the people to prove themselves more noble than their teachers, by "searching the Scriptures whether these things are so."—Acts 17: 11.

JAMES SCOTT.

The manuscript of the above-named work is ready for the press; but as the publication cannot take place without a certain number of subscribers, the Author will be happy to receive, as soon as possible, the names and addresses of subscribers, addressed to Mr. SCOTT, 63 Frederick-street, Edinburgh; and when such a number is received as to warrant publishing, the work shall be sent forthwith to the press. It is calculated that the price will be 2s. 6d.

The cost in this country including duties, will be about 75 cents. Subscriptions received at this office.

NOTE.—We are not prepared to give an opinion of the above work; but from other writings of the author, we doubt not the students of prophecy will find much in it to interest them. We differ from Bro. Scott in relation to the nature of the millennial kingdom; but on the Pre-millennial Advent, and the last crisis at hand, we perfectly agree.—Ed.

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palliatives, and sometimes effected notable cures, but none has ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have indisputably shown it to possess a mastery over the dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says: "It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in his section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients.

The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:—

"Dear Sir:—I immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to find him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this."

Very truly yours, G. W. UNDERWOOD.

Hillsdale, Mich., Dec. 10, 1850.

"Dear Sir:—I wish I could tell all the sufferer with a cough, what your Cherry Pectoral has done for me. It does seem to me that I have benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It was my first cough at first, and gave me rest at night. In less than a fortnight I could rest well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your 'Cherry Pectoral.' Yours with respect, J. JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral." JOSEPH DEAN.

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement."

SAMUEL C. VAN DUSEN, Pastor of the Baptist Church.

Prepared by JAMES C. AYER, Lowell, Mass. [C. 7-3m.]

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brew. The Jews fought for Hungarian liberty, and contributed more money for it than any other of the religious persuasions of that devoted land.

BOSTON, MARCH 6, 1852.

cial, literary, and social interests of the United States



ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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PROPRIETOR AND EDITOR.

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* For terms, &c., see last page.



THE PROPHET'S HYMN.

FROM HABAKKUK, CHAP. III.

Though the fig-tree that my bower o'er-shaded
Refrain what it gave me before;
Though the vine's wreathed curtain, all faded,
Refresh with its clusters no more—

Though the olive, loved symbol of heaven,
Be guarded and cherished in vain;
Though the field, for the blessing once given,
But the thorn and the thistle retain—

Though the home where the herd is retreating,
Its sweet flowing stores should withhold;
Nor voice of the flock's tender bleating
Be heard in the desolate fold—

These joys are the moonbeam that waneeth,
While the sun whence it springs is the saint;
Jehovah, my Saviour, remaineth,
And I will rejoice in his name.

Undried is that fountain of pleasure,
Whose drops amid this wilderness fall;
Still sales still untouch'd is my treasure,
For mine is the Giver of all.

Communication and Diffusion of Christian Privileges.

BY THE REV. EDWARD RICKERTSTETH.

Jesus himself being the fountain of all grace; it flows from Him to us. All who receive it obtain it from him, partake of his mind, and long that others should possess and enjoy this grace; therefore the apostle desires that the Corinthians should receive it. Observe that the sweet property of grace is ever to communicate blessings to others. Its language to others is, "Oh taste and see that the Lord is gracious."

The vast importance of receiving these blessings may first be noticed. It will not feed a hungry man to place before him a feast of which he is never to partake. So will not the soul become enriched with Gospel blessings, unless it be personally and really by faith a partaker of the grace of the Gospel. Without Christ, the sinner is lost and undone. He is without hope, and without pardon. He is guilty, and has no righteousness. He has no deliverer. There is no Saviour in heaven or earth but the Lord Jesus Christ. "There is none other name given among men whereby they must be saved." Christ only, is a full, complete, and all-sufficient Saviour and Redeemer. There is no neutrality here—we must believe in Christ and receive him, as our Lord and Saviour, and so be filled with his spirit, possess his peace, and be partakers of his glory; or we reject him, and shall endure here all the disquietude of an accusing conscience, and hereafter his Father's condemnation and righteous judgment. Without the love of the Father, we are in darkness and misery. How important for each of us to know God, as a loving, tender, and compassionate Father. The carnal mind is at enmity with him, and men so remaining, must perish. Be ye therefore reconciled to God—receive his love into your hearts. Without the communion of the Holy Ghost, we are unregenerate, unholy, tied and bound by sin, and under bondage to Satan. "If any man have not the spirit of Christ, he is none of his." O think of the man thus without Christ, without God, without the Spirit; view him as treasuring up to himself wrath against the day of wrath! What an awful, perishing condition! May we ourselves win Christ and be found in Him, and ever seek to be a blessing to those now walking in chains of darkness, day by day to everlasting destruction. Every unconverted man is a miserable man. How blessed a thing it is, to convert the sinner

from the error of his way, and "save a soul from death."

We next notice the means of receiving these blessings.

It is not by any mere outward ceremonies or rites, although these have their value when kept in due subordination. "Let all things be done decently and in order," is the apostolic maxim. But it is a mark of the perilous times, to make them of primary importance. Such are "lovers of pleasure, more than lovers of God, having a form of godliness, but denying the power thereof; from such," God commands us, and lose not sight in these days of that command, "to turn away." The way then to receive these blessings, is by a believing and sanctified use of all the means of grace which God has appointed. God in his holy word records these blessings, and especially and prominently brings before us, as the chief subject of the ministry of that word, the doctrine of Christ crucified. "For I determined," says St. Paul, (not to bury, not to hide the doctrine, but) "not to know anything among you save Jesus Christ and him crucified. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures." This is to be proclaimed chiefly then, and the first of all.

The Ministry of a preached Gospel is one great appointed means, the divine ordinance, through which the word is imparted to man. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of peace, that publisheth salvation! * * * The ministry is really effectual, and of value, when the Holy Ghost inwardly moves us, and those having authority in the Church appoint us to the ministry, and the pure Gospel of Christ is preached by us; and then the Holy Ghost effectually applies the pure word of the living God, preached by us with earnestness, affection, and authority. "Our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance." Blind and hard-hearted indeed should we be, not to see, and seeing not to rejoice in, the work of the Lord prospering in the hands of beloved brethren in Christ, who differ from us in forms of Church government, which I believe to be very far removed from being an essential in a Christian Church. And nothing, I trust, by the grace of God, shall ever prevent me from saying from the heart, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Faith in the Lord Jesus Christ is thus imparted. "Faith cometh by hearing, and hearing by the word of God." With faith come all other blessings; it quickens us to earnestness, and teaches us to walk in love and holiness. It leads us to a diligent attendance on the ministry of the word and sacraments which the Lord has appointed. God, our God, in the believing, prayerful, humble, and diligent use of these means; imparts his own grace, his own love, and his own communion.

Another means of grace I would especially mention, PRAYER—fervent, effectual, believing prayer. "Praying always with all prayer, and watching thereunto with all perseverance, and supplication for all saints." Social prayer meetings are of inestimable importance; they are specially hated of Satan, and often preserved through peculiar trials, and then prove full of multiplied blessings.

Let us beware of mere intellectual theories in religion; when we hear the minister of Christ, let us see that his words be not only a mental enjoyment, a very lovely song of one that hath a pleasant voice and can play well on an instrument; but pray that they may really affect your whole heart, and your whole life. Pray for the Spirit's unction; pray for the inward experience and power of the truth. See that you hide the word of God in the inner depths of your heart. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Open thy mouth wide and I will fill it." O precious promises! never let us be content without joy in the Holy Ghost; never be

content till we are happy in the Lord. It is a positive, plain command, "Rejoice in the Lord always." Never let us be content with any system which does not give us the blessed experience of "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost."

Notice also the effect of obtaining these blessings. They have an assimilating power. "Be ye therefore followers of God as dear children." Oh, what bliss, what glory for a poor fallen sinner to be raised from the dust, to be changed and renewed in the beauty of the Lord! God is light, and God is love. Oh, what glory to be full of light, and full of love! Can we owe all our hopes of salvation, all the joys of immortal bliss, to the free, unmerited grace of the Lord Jesus Christ, and not show grace to others? Impossible. Can we delight in the love of God, and rejoice in his favor, and yet be selfish, cold, and hard-hearted to others? Impossible. "He that loveth not knoweth not God; for God is love." Can we be partakers of the Holy Spirit's communion, have we the mind of the Spirit, do we know the love of the Spirit? and yet do we not long to spread the knowledge of that love to others? Impossible. Love is ever diffusive. Each Christian must be a vessel of mercy to others; they must be as lights shining in a dark place, as "lights in the world, holding forth the word of life." Yes! If full of love ourselves, we must show love to others. Oh that each person who reads these lines may take to others a rich blessing! "May the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost," be with all his people, to bear them among their fellow-men. May you carry these blessings far and wide into your families—into every circle, into every place. May you take the savor of them wherever you go. This glorious blessing was not confined to the apostolic age,—it is for all, for high and low, rich and poor: all may be endowed with it, and so be enriched with better blessings than any that this world's wealth can procure. The promises are as fresh now as in the day when first given, in their power to bless. They never fail. All who partake of them diminish not aught from them; yea, the more there are that partake of them, the more joy increases. "That which we have seen and heard, declare we unto you, that your joy may be full." It does not take from the warmth of the sun that it shines on all regions, and crowns all lands with its blessing; so neither does the fullness of the blessing treasured up in Christ, lose any of its fullness, by all partaking of it. Kindle your lights at this flame, and then seek to be the bearers more and more to others of the same joy; and light and love will spread till they fill our earth, while we ourselves are rejoicing in them; we shall increasingly be a blessing to our homes, our families, and our friends. Carry them also to your bitterest enemies—to those who most oppose you, meet them with this Divine atmosphere around you, and bless them also. It is not Episcopacy, it is not Presbyterianism, it is not Congregationalism, that is essential, and indispensable. It is "the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost"—this is essential, this is indispensable. It is my hearty prayer for all my brethren in the ministry of every name who preach the Lord Jesus Christ, as the only Saviour, that they may more and more shine as lights in the world, holding forth the word of life.

These are the blessings which Christians should communicate to all around them. I remember well at the close of the year 1815, when about to embark at Portsmouth on a visit to the Missions of the Church Missionary Society in Africa, a dear minister and brother wished me, before going, to visit a venerable Christian near at hand, who was lying on his death-bed. I went, and told him I was going among the benighted Africans, and asked him what message I should take to them. "Take," he answered, "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," and you will take a full blessing."

May we go forth with such a blessing, and send it throughout the world. Let us strengthen each other by standing firm in gospel truth. Show forth his salvation from day to day; be full of love to all men. Give God the glory due unto his name. Honor the testimony of Jesus, the free salvation wrought out upon the cross. Great and effectual doors are opened.

The removing of obstacles is unprecedented,—the advancement of science wonderful,—and steam-navigation and railways, and the increase of our empire, have opened the whole world to British Christians. How needful, then, is it for us to rise to this glorious work with all our hearts and souls, and to use all the means which God has given us, and to make sacrifices in this blessed cause. We possess the only true light in a world full of darkness; we know the only peaceful voice in the midst of the tumults and agitations which disquiet the nations. How guilty then are we, if we do not tell to others of the Saviour whom we have found, if we communicate not to others the benefits which we have received!

The Great Day of Atonement.

BY THE REV. A. A. BONAR.

(Concluded from our last.)

Vs. 23-28—"And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people. And the fat of the sin-offering shall he burn upon the altar. And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp."

All that was absolutely required toward the people's forgiveness being now done, no doubt through the assembled congregation there ran a thrill of joy and expectant hope. All felt the heavy burden raised off their persons; and they now only waited for the final issue—the appearing of Aaron in his robes of beauty. Thus far it was as when Jesus cried, "It is finished;" but one thing remains; let him return in his glorious person, no more connected with sin, shining in the beams of the Father's love. This he did on the third day when he rose.

Aaron had gone into the holy place, and there laid aside his linen garments, and washed his person in pure water, preparatory to his coming forth again—a type of Jesus laying aside the likeness of sinful flesh, and ceasing from all connection with sin. Putting on his other garments, which were embroidered with gold, he appeared in glory; for the sunbeams fell bright and dazzling on his golden mitre and on his gold-adorned vestments, expressive of the acceptance and favor of God shining on him as representative and head of Israel. As their accepted intercessor, he completed that day's solemn atonement by offering up his own burnt-offering for the people, showing thereby that there was free access opened up to Israel by one; and that one stood as priest over them. Then, in sight of all, he burnt "the fat;" that is, the two kidneys and the fat on them (3:10), and all the fat about the inwards, that the blazing flame of these portions of the sacrifice might indicate the dedication of his whole heart and inmost desires, all sent up in one flame to God. And while he was thus engaged, the man who had carried away the scape-goat showed himself at the gate of the camp, testifying that he had fulfilled his commission. So truly had the sin laid on the goat been transferred to it, that this man was polluted by being at its side! (So in Num. 19:8.) But having bathed himself in pure water, to show that all connection between him and the sin-bearing goat had ceased, he now entered among the worshippers as a man

who could testify that their sins had been laid there and were carried away.

Last of all, the relics of the offering already presented, viz., of the bullock and goat sin-offering, are removed. The sacrifices were offered, the blood sprinkled, the scape-goat sent to its desert; the burnt-offerings were blazing on the altar; the fat of the offerings was consuming away; the conductor of the scape-goat present to testify to the completeness of the transference of sin—like ministers who are "eye-witnesses of Christ's sufferings, and partakers of the effects." What then remained, but only to remove the relics of the sacrifices that began that day's solemn proceedings? It is soon done. The relics are carried out of the camp and burned there, in the place of the curse (see chap. 4:12), leaving all Israel assured that their own and Aaron's sins are forever gone—the smoke bending its curling volumes towards the wilderness, as far from view as the scape-goat that bore thither its heavy load. And thus, all done, the sun sets in stillness over a calm, solemnized, and peaceful camp.

It had been a wondrous day from the very first dawn to the last streak of the setting sun. At the third hour of the morning (nine o'clock) every street or way of the camp had been trodden by a people going up to peculiar service—each moving along serious and awe-struck. As many as the courts could contain enter—especially aged men and fathers in Israel; the rest stand in thousands near, or sit in groups under green bushes and on little eminences that overlook the enclosing curtains. Some are in the attitude of prayer; some are pondering the book of the law; some, like Hannah, move their lips, though no word is heard; all are ever and again glancing at the altar, and the array of the courts. Even children sit in wonder, and whisper their inquiries to their parents. The morning sacrifice is offered; the priest's bullock and ram standing by, and other victims besides. They wait in expectation of what is to follow when the smoke of the morning lamb has melted into the clouds. They see the lots cast on the two goats, the priest enter the sanctuary with his own offering, and return amid the tremblings of Israel, who all feel that they are concerned in his acceptance. They see one goat slain and its blood carried in. The scape-goat is then led down their trembling ranks, out of the camp; and at length Aaron re-appears to their joy. The murmur of delight now spreads along, like the pleasant ruffling of the water's surface in the breeze of a summer's evening. The silver trumpets sound—the evening lamb is offered; Israel feels the favor of their God, and returns home to rest under his shadow. "O Lord, thou wast angry with me, but thine anger is turned away, and thou comfortest me."

How intensely interesting to have seen this day kept in Jerusalem! The night before, you would have seen the city become silent and still, as the sun set. No lingerers in the market; no traders; no voice of business. The watchmen that go about the city sing the penitential psalms, reminding themselves of their own and the city's secret sins, seen through the darkness by an all-seeing God; and the Levites from the temple sing responsively as they walk round the courts. Though the sun has risen over the Mount of Olives, none are seen in the streets; no smoke rises from any dwelling; no hum of busy noise; for no work is done on a holy convocation day. The melody of joy and health ascends from the tabernacles of the righteous. But at the hour of morning sacrifice, the city pours out its thousands, who move solemnly toward the temple, or repair to the heights of Zion's towers, or the grassy slopes of Olivet, that they may witness as well as join in all the day's devotion. They see the service proceed—they see the scape-goat led away—they see the priest come out of the holy place; and at this comforting sight every head in the vast, vast multitude is bowed in solemn thankfulness, and every heart moves the lips to a burst of joy. The trumpet for the evening sacrifice sounds; Olivet re-echoes; the people on its bosom see the city and the altar, and weep for very gladness; all know it is the hour for the evening blessing. When the sun set an angel might have said to his fellow, "Look upon Zion, the city of solemnities! behold Jerusalem, a quiet habitation!"

Vs. 29-34—"And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments; and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priest, and for all the people of the congregation. And this shall be an everlasting statute unto you, to

make an atonement for the children of Israel, for all their sins once a year. And he did as the Lord commanded Moses."

We see in v. 29, that the true heart-service of the day was enjoined as much as the external observances—as much as "afflicting their souls,"* as "doing no work at all." Nor was the presence of strangers to be the least hindrance; our friends must join us in God's service, but no politeness must lead us to leave God for them.

Once a year all these rites were to be observed. The seventh month was to be as memorable as the seventh day of every week. The prophet Isaiah very sorely reproves the neglected observance of this holy day in chap. 58th. He says, (v. 3), "In the day of your fast ye find pleasure," not in afflicting your souls, "and exact all your demands of labor," instead of doing no work at all. God saw them in their houses, and observed that they secretly carried on their worldly business, and that their soul was unhumiliated. Hence he says, "Ye shall not fast as ye do this day. Is it such a fast that I have chosen, a day for a man to afflict his soul?" That is, is it such a fast as yours? Is that like a day of soul-affliction? your bowing down your head as a bulrush? And ye have added external rites of your own, to hide the inward leanness, "putting sackcloth and ashes under you."—(v. 5). "Nay," saith the Lord, "loose the burdens which ye do wickedly impose on the poor, and set free the bankrupt, and thus make the day a real Sabbath. Also, let the poor have food (v. 7), and help thy impoverished brother. Then, indeed, thou mayest expect to feel the joy of the expiation day (vs. 8, 9), and all the year long thou shalt be kept and blessed." (Vs. 11, 12). As surely as morn arose, after the atonement-day was done; and as surely as in the year of release that morn was ushered in with the joyful notes of jubilee, so certainly should they have reaped the blessing. Oh! if thou wouldst keep all his solemn Sabbaths, how blessed wouldst thou be (vs. 13, 14); and thy land a land of fruitfulness to thee!

"Happy art thou, O Israel, a people saved of the Lord!"

(For the Herald.)

Sketches of Travel.

No. IX.—PARIS.

"So this is the gay and brilliant Paris!" said I to myself, as I strained my eyes to catch a glimpse of the passing scene through the damp and dirty glass of the omnibus. We had entered the city by the "Chemin de fer du Nord," literally, the "road of iron of the North," and were on our way from the "Embarcadere," (as the Depot is called) to our respective places of destination. My first impressions were certainly not very favorable. It was early in the morning, and I had been riding all night. A cold drizzling rain was falling. The streets were reeking with filth, the houses sombre with dirt and gloom, and the men and women dirty and slovenly in their appearance. I was completely disgusted.

We stopped at the Hotel de Paris, in the Rue de Richelieu, where I concluded to take up my abode for the present. Like most of the houses in Paris, it is built around an open court, into which you pass from the street through an arched entrance under the front part of the building. On one side of this passage-way is the porter's lodge, or office, where the books are kept: on the other side is the principal staircase. In private houses each floor is generally occupied by a separate family. You go up one, or two, or three, or four, or five, or even six flights of stairs, and ring at the door in the hall, as you would at the front door of our houses. The family with which I afterwards boarded, had all their rooms in the fifth story—kitchen, parlor, bed-rooms, and all; all their wood, and coal, and water, was brought up by hand. What would our American ladies think of housekeeping under such circumstances!

It seemed strange to see a woman officiating as clerk of the hotel, attending to our baggage, presenting the book for the inscription of our names, &c., and assigning to us our apartments. Cross the paved court, ascend five flights of slippery stairs—of polished oak, daily waxed and rubbed smooth as glass—through a long passage, and you have reached my quarters—a good sized room with an ante-chamber, marble fire-place, old brussels carpet, mahogany bedstead, bureau, table, and chairs, for which I pay three francs a day, and board myself.

Without troubling my reader with the details of successive days of sight-seeing, I will ask him to accompany me in a comprehensive tour of explanation, to some of the principal objects of interest which I visited during my stay in Paris.

Premising that the rain has ceased, and the

* See chapter 23:29.

† This may refer to the times when the year of jubilee, "the year of release," began on the evening of the day of atonement. Giving food to the poor (v. 7), marked the year of jubilee also (Ex. 23:11).—The prophet chooses such a time, when there was double obligation on a Jew, in order to show their hypocrisy in a more marked form.

warm sun is shining, and the streets in their holiday costume, we will take a stroll down the Rue de Richelieu in a southerly direction. This open space on our right, with a fine bronze fountain adorned with statuary, is the "Place Richelieu." That long gloomy-looking building opposite, without any windows, is the ROYAL, or NATIONAL LIBRARY. Every revolution in Paris involves a change in the names of the public institutions. Before the Revolution of 1789 it was the "Library of the King." The "National Convention" changed it to the "National Library." In Napoleon's time it was the "Imperial Library." Upon the occupation of Paris by the allied armies in 1815, it resumed its name of the "Library of the King." The last Revolution of 1848 has changed it back again to the "National Library." This may serve as a specimen of the fluctuating nomenclature of the public buildings, bridges, and streets of Paris, which is often very perplexing to the stranger, especially just after a new form of government has been in operation long enough to effect a general change in this respect.

The National Library is the largest in the world. It contains 800,000 volumes, 72,000 manuscripts, 5000 portfolios of engravings, and a most complete collection of coins, and medals. It is open to students and authors every day of the week without charge, and on certain days to visitors. You will always find a great many persons there, consulting works and transcribing from them.

Passing further down the street, we turn to our left into the Rue St. Honore, and enter through a Doric arcade and gateway into the court of the PALAIS ROYAL, or as it is now, PALAIS NATIONAL. Crossing this court, which is surrounded by buildings with colonnades, and passing through the opposite building, you enter another court of much larger dimensions, 700 by 300 feet, which is laid out in spacious walks, shaded with lime-trees, and adorned with statues, and with two flower-gardens in the centre, separated from each other by a circular basin, of water, with a fine jet d'eau. The houses that surround the court are all uniform, and consist of two stories and an attic, standing upon arcades. Under the arcades a broad gallery extends all round the court, lined with shops of all kinds, dealers in jewelry and bijouterie, money-changers, tailors, milliners, &c., with a great number of cafes and restaurants. It is a place of great public resort, and has been called "the Capital of Paris." On a fine afternoon or evening, the gardens and walks are full of visitors, leisurely promenading, or grouped in chairs, which are let for the purpose, and a continual stream is passing through the galleries at all times in the day, and most of the night. Here you may get your meals at any price, from one franc as high as you please.

The "Palais Royal" was originally a palace, begun by Cardinal de Richelieu in 1629, and successively occupied by Louis XIII., Louis XIV., the Duke of Orleans, and in part by Louis Philippe. It is now solely occupied by public offices, shops, and places of amusement.

Resuming our walk, a little distance south we enter the Place du Carrousel, which derives its name from a great tournament held by Louis XIV. in 1662. It is a large open space surrounded by public buildings. The principal object of interest in it is the TRIUMPHAL ARCH, erected by Napoleon in 1806, which is forty-five feet in height, sixty in length, and twenty in breadth. It is a copy of the Arch of Septimius Severus in Rome, and consists of a central arch and two smaller lateral ones, each of which is intersected by a transversal arch. Upon the top is a triumphal car and four bronze horses, modelled from the famous Corinthian horses in front of St. Mark's, Venice. An allegorical female figure, representing Victory, stands in the car, and one on each side leads the horses. Over the smaller archways are marble bas-reliefs, finely executed, representing memorable events of the campaign of 1805. The cost of the monument was nearly \$300,000.

A short distance east of the Place du Carrousel, you enter the Place du Museum, and stand in front of the LOUVRE. This Palace was commenced by Francis I. in 1528, and has been beautified and extended by successive occupants. The interior court is four hundred and eight feet square, and surrounded by richly ornamented buildings on all sides. It is now almost wholly devoted to the Fine Arts. The MUSEUM of the Louvre contains a collection of antiquities, a museum of French sculpture, a gallery of paintings of the Italian, Flemish, and French schools, a collection of Spanish paintings, the Standish museum, and a highly interesting collection of models of shipping. The celebrated PICTURE GALLERY is in the long range on the south of the Place du Carrousel, connecting the two Palaces of the Louvre and Tuileries, which was built by Henry IV., Louis XIII., and Louis XIV. It is 1332 feet in length, forty-two in width, and lined with pictures throughout.

The Palace of the TUILERIES is on the east side of the Place du Carrousel. The spacious court is enclosed by an iron railing in front, and

buildings on the other sides. Napoleon used to review his troops in this court. This Palace was commenced by Catherine de Medicis in 1564, and enlarged and embellished by her successors. Napoleon built the North Gallery, with the design of connecting it with the Louvre on that side also.

In the rear of this Palace are the GARDENS OF THE TUILERIES, an area of sixty-seven acres, diversified with shady groves of chestnut-trees, elms, and limes, beautiful flower gardens, broad terraces, and walks with rows of orange trees in large boxes, circular basins of water with fountains, and statues of gods and goddesses, and heroes, singly and in groups, innumerable. These Gardens are open to the public, and are a favorite resort of all classes.

A little north of the Tuileries is the PLACE VENDOME, an octagonal space, with the Vendome pillar in the centre. This was erected by Napoleon in commemoration of the German campaign in 1805. It is in imitation of the Pillar of Trajan at Rome, of the Tuscan order, one hundred and thirty-four feet in height, and twelve in diameter, surmounted with a statue of Napoleon. The pedestal and shaft are of stone, and covered with bas-reliefs in bronze, (representing the various victories of the French army) composed of 1200 pieces of cannon taken from the Russian and Austrian armies. The bas-reliefs wind around the shaft in a spiral direction from the base to the capital, divided by a band bearing inscriptions of the scenes represented. On the top is a gallery, approached by a winding stair-case of one hundred and seventy-six steps, from which is a fine view of Paris and the environs.

Returning to the Gardens of the Tuileries, and walking on in a westerly direction, we enter the PLACE DE LA CONCORDE, a vast area in the form of an octagon, tastefully ornamented with statues and fountains, and having in the centre the Obelisk of Luxor or (Thebes), a single block of red granite, seventy-two feet three inches in height, and seven feet six inches in width at the base, which formerly stood in front of the great Temple of Thebes, erected by Sesostris, king of Egypt, 1550 B. C. It is covered with hieroglyphics from the base to the summit. The entire cost of transferring it to its present position was 2,000,000 francs.

In this place, Louis XVI. was guillotined, and his consort, Marie Antoinette; Charlotte Corday, Brissot, Danton, Robespierre, St. Just, Conthon, and a host of others. Between Jan. 1793 and May 1795, more than 2800 victims of the Revolution were executed here. From the southern side of the Place de la Concorde, a broad avenue leads across the Bridge "de la Concorde" to the PALAIS NATIONAL, on the opposite bank of the river Seine, which, until very recently, was the seat of the Legislative Assembly.

Continuing in a westerly direction, we enter the CHAMPS ELYSEES, or "Elysian Fields," an extensive tract, laid out in handsome walks, and groves, and gardens. The broad Avenue de Neuilly, adorned with fine shade trees, the whole length a distance of a mile and a quarter, conducts by a gradual ascent to the Barriere de l'Etoile. (The BARRIERS are edifices at the gates of the city walls, for the collectors of the revenues. The same name is also given to the wide road around the walls.)

On the summit of the elevation at the head of this avenue, stands the ARC DE TRIOMPHE DE L'Etoile, which was commenced by Napoleon in 1806, but not finished till 1832. It is an enormous mass of stone, one hundred and fifty-two feet in height, one hundred and thirty-seven wide, and sixty-eight thick; and consists of a vast central arch ninety feet high, on each side of which piers of unusual solidity rise to support a bold entablature and attic. Each of these piers is pierced by a transversal arch, fifty-seven feet high, and twenty-five wide. The faces of the piers, outside and inside, and the vaults of the arches, are covered with sculpture illustrative of the career of Napoleon; allegorical groups, such as the Genius of War summoning the nations to arms, warriors of different ages hastening to battle, Victory crowning Napoleon, &c., &c.; representations of his victories, such as Abukir, Alexandria, Austerlitz, Jemappes, &c.; names of the victories, and of the principal generals. Within the monument stair-cases in each pier conduct to vaulted rooms over the principal arch, in three series, one above another. The platform on top commands one of the finest views of the city and its environs. Eastward you look down the magnificent Avenue de Neuilly through the Champs Elysees, and Gardens of the Tuileries, to the Palace beyond and the dense mass of buildings in the distance, among which you can easily distinguish on the right the beautiful domes of the Hotel des Invalides and the Pantheon, the Palace of Luxembourg, in front the towers of Notre Dame, and on the left the Church of the Madeleine, and the height of Montmartre and the Batignolles. Westward the eye ranges over a wide extent of country diversified with forests, villages, cultivated fields, and distant hills.

S. J. M. M.

A Waiting God.

"Therefore will the Lord wait that he may be gracious unto you."—Isa. 30:18.

Waiting supposes a cause. Why or for what does the Lord "wait that he may be gracious unto you?"

1. He waits for the proper disposition of the heart, fitting us to appreciate and improve his gracious goodness towards us.

He waits for the sinner, till, like the prodigal, he returns unto him with confession and supplication; till, like the dying thief, he sues for mercy; or, like the publican in the temple, he smites upon his breast, saying, "God be merciful to me a sinner!" Then will he be gracious unto him, and say, "I have taken away thy sin;" "I will be merciful to your unrighteousness; your sins and iniquities will I remember no more." "I, even I, am he who blot out thine iniquities as a cloud, and thy transgressions as a thick cloud; return unto me, for I have redeemed thee." "Thy sins are forgiven thee; go in peace."

He waits for the backslider, till, like Ephraim, he smites upon his thigh, ashamed and confounded. Then will he be gracious unto him, and say, "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke. Turn thou me, and I shall be turned, for thou art the Lord my God. Surely after that I was turned I repented, and after I was instructed I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim a dear son? is he a pleasant child? for since the time I spake against him, I do earnestly remember him still. My bowels are turned towards him; and I surely will have mercy upon him, saith the Lord." See, by these examples, how God waits for the proper disposition of the heart, that he may be gracious, and that it is the insensibility and impenitent state of men's minds which keep back from them the manifestations of God's gracious goodness. "Their iniquities separate between them and their God, and their sins withhold good things from them."

2. He waits for the proper times and places, that he may be gracious unto us.

Joseph must be sold into Egypt and cast into prison; Daniel must be carried into captivity and thrown into the den of lions; the Hebrew youths must be cast into the furnace seven times heated; Jonah into the raging sea; Mordecai must bear his trials till Haman had built the gallows on which he intended to hang him; Abraham must bind his beloved Isaac, lay him on the altar, and take the knife to slay him; Peter must be cast into prison by Herod, purposing to slay him. And now the proper times and places for which God was waiting had arrived, and, "Jehovah Jirah," in the mount of God it shall be seen that God shall provide help and succor according to the necessity of the case. Isaac shall not die, but the ram caught by his horns in the thicket shall be his substitute; not Mordecai, but Haman himself shall hang upon the gallows he had built for Mordecai; a fish shall be in waiting to bring up the prophet from the depths of the sea to the dry land; the Hebrew youths shall come out of the furnace with clothes unsinged, nor the smell of fire having passed upon him; Daniel shall come forth from the den of lions without so much as a scratch on his skin; Joseph shall come out from his prison-house, to reign first and greatest of the princes of Egypt; and an angel from heaven shall descend and open the iron gates, and break off his fetters, and lead Peter out from prison to liberty and to action! Wonderful! all is wonderful!

How true it is that he waits that he may be gracious; and waits for the proper times and places. See also, how he waits at the Red Sea the arrival of Israel, when pursued by the hosts of Egypt, that he might divide it for their escape; and waiting till they had passed through to close it on their enemies; see him, when water failed them, waiting at the rock of Horeb to give them drink; when fields and vineyards were left far behind, and they had no food, waiting to rain bread from heaven unto them; see him also, when there was no more road nor way to guide their steps to cities of habitation, waiting to give them the cloud by day and the pillar of fire by night, to lead them in the right way. When the Jordan overflowed all its banks, see him waiting their coming, that he might drive it back, that they might pass over dry-shod to their possession of the promised land; and see him also, waiting at the walls and fortifications of Jericho, to level them to the ground, that they might take it in possession; but, greater than these, and greatest of all, behold him waiting for the fulness of the times, that he might send forth his Son, made of a woman, made under the law, to redeem us who were under the law, that we might receive the adoption of sons; and say if he waits not to be gracious, and waits for the proper times and places. There and then he makes it

appear that, the times of our extremities are the times of his preventing, delivering mercy; yea, and also that "he makes all things work together for good to them who love him."

By these remarks you will at once perceive why it is that God allows his people to come into trouble, and why it is that he does not on every occasion appear sooner for their help. He waits for the proper times and places.

Wait on, then, pray on, then, tried and troubled Christian. "Though the vision tarry, wait for it; it shall come; it shall not tarry." "At even time it shall be light." If man will not, cannot help thee, He can and he will; nor can powers of earth and hell combined prevent his coming to your rescue, who "waits that he may be gracious unto you." He can divide seas, drive back rivers, level fortifications, and remove all and every obstacle in the way of your rescue and deliverance. No matter that the "stones" in your pathway are great stones, sealed stones, and stones upon which guards are set—and you be saying, in despondency, with the Marys, Who will roll them away for us? If none else will, if none else can, He who "waiteth that he may be gracious unto you," will send angels from heaven to remove them. "For are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" Look up, then, tried and down-trodden ones, to "the hills whence cometh your help. Your help is in the Lord your God, who made heaven and earth." Say, then, to your drooping spirits, "My soul, wait thou only on God, from whom cometh my salvation." What he has been to others, he will be to thee, the "God of thy salvation." No one ever yet perished who stayed himself upon him who "waiteth that he may be gracious." Cheer up, then! cheer up, heart-stricken, sorely injured, down-trodden ones; if none else will come to your help, nor speak a word of kindness and comfort to your hearts, he "who waiteth to be gracious unto you" will do both. Hear him say unto you, "Fear not, only believe." "Fear not, for I am with thee; be not dismayed, for I am thy God, and I will help thee; yea, I will uphold thee with the right-hand of my righteousness."

Christian Intelligencer.

Convention of "Spiritual Rappers."

The "Cleveland Herald," of Feb. 18th, gives the first day's proceedings of the Convention of "Spiritual Rappers," held in that city.

This notable convention met on the 17th of February. A Mr. Datus Kelley was appointed president. He must have been a man of mature age, as he made allusion to some one whom he had personally known for fifty years. His opening address showed that age had not brought wisdom and sound discretion, as did also the fact of his consenting to preside over such an assemblage. Weakness, almost imbecility, of mind was apparent in all he said. To anything resembling logic he appears to have been an utter stranger. Such mistaking of cause for effect, and vice versa, such begging of the question, and setting up of weak arguments against the "knockings," that he might easily knock them down again, it is long since we read. Of course he assumed that the "rappings" were made by spirits; in other words, that the toe-joints of the Fox family and their successors are spiritual media; and he innocently (?) asked his "fellow-citizens what benefit was to be derived from these manifestations," and why the spirits "do not come forward and give ocular demonstrations." He answered the latter question first, and the answer was worthy of a spiritual rapper. "Fellow-citizens, they cannot do as they wish. They, too, are imperfect. Without mediums they cannot communicate audibly."

Dr. A. Underhill read an address, which he "was certain was dictated by the spirits, for he himself officiated as amanuensis," which, of course, was conclusive.

A Mr. Tiffany announced that the object of the convention was to "bring the two spheres as near together as possible," and further:

The direction given by the invisibles is this, that the mediums shall come together this afternoon, and ascertain if there is any clue or key by which these communications could be explained and reconciled. None will be admitted but spiritualists and mediums, and if any of the heathen should come, the spirits have promised to rap them out—and the spirits have promised to the spiritualists, if they will come this afternoon, they will give them demonstrations which will forever put an end to any doubts that may exist in their minds. We want it understood that none but the members of the church will be present, and if any come that are not members, they must not be offended if they are knocked out.

Of course the "heathen" might have understood this hint had they chosen. But they did not; and a large audience attended in the afternoon. Dr. Underhill delivered another spirit lecture, addressed to the "mediums," which the reporter describes as "very long and prosy." It expressed the deepest solicitude for the wel-

fare of the mediums, thanked them for their labors, and announced—shrewd business tact have these same spirits—"an important book soon to be given to the world through a Cleveland medium." The report says:

"Toward the close of the lecture numerous 'rappings' were heard in the vicinity of several mediums. Mr. Lewis then led in singing.

"Experiences were now called for, and Mr. G. F. Lewis related his; rather a remarkable one, considering. Judge Price, of Mahoning, was invited upon the stand to relate his experience, and while doing so, was interrupted by the vibratory manifestations of the right arm of a Mr. Steele, in the gallery, who announced that Swedenborg had a communication to make. Swedenborg stated that there was not sufficient harmony of minds, which was corroborated by the clappings and rappings of other mediums. Singing was resorted to, and Mr. Lewis sang, 'Where are the twelve Apostles?' The spirits communicated that more lively music would be agreeable, and Mr. Tiffany invited ladies to come forward and play and sing. He suggested 'Three Grains of Corn' as the spirit air for the piano, and the Old Granite State was also played and sung. Rappings and vibratory manifestations were frequent, some of the male and female mediums being exercised much after the manner of the jerkings of the revivalists in Kentucky many years ago, and the Mormons of more modern times.

"Still the demonstrations were not so powerful and satisfactory as anticipated, and spirits through mediums, as well as believers, declared that more harmony and oneness of mind must be obtained. Some way of separating the saints from the heathen must be devised. Mr. Robinson, of Summit, stated that some twenty delegates were present from that county, and among them several mediums. They had come to get their faith strengthened, and the presence of unbelievers destroyed the spirit influences. Such should withdraw. A few started, when an adjournment for half an hour was moved, with an understanding that none but spiritualists should then be admitted. Before the question was put, a young man rushed across the stage, exclaiming that 'Jesus Christ never shut the door against sinners—that he had never before spoken in public, but the spirits commanded him to speak against this course,' &c. The motion was carried.

"On consultation, it was resolved to bring the mediums together upon the platform. This was done to the number of forty or fifty, about a third males. The mediums were of all ages, from children of twelve to old men of sixty. They were seated in a circle on the platform, Dr. Underhill standing in the centre as manager. Spiritualists were admitted to the hall, the unrecognized being subject to the test of a clairvoyant at the door. The exercises again commenced with music, and the vibratory manifestations as rappings were more general and violent than when the mediums were scattered among the congregation, still the right kind of harmony was lacking.

"More music was resorted to, and 'Vote yourself a Farm' was sung. Dr. Underhill spoke a few moments with much earnestness, and the demonstrations also considerably increased in power. A white haired gentleman rose and exhorted a few moments, at the same time jerking and twitching all over. A young man, who had been violently exercised by jerks and spasms, rose and ran on for some moments in a sort of Indian jargon, precisely as the Mormons were affected when they supposed the Indians were the lost tribes, and they had received the gift of tongues for the purpose of gathering them to the promised land. The spirit of Black Hawk had probably returned to Ouyahoga to 'vindicate the truth of history.'

"The demonstrations fell so far short of those promised, that Mr. Tiffany took charge of the mediums. He stated that the three classes of mediums—rapping, vibratory, and writing—would not harmonize when seated promiscuously, and the classes must sit together. They were thus arranged, but the convincing manifestations did not come, and the last effort to 'call the spirits from the vasty deep' was by turning all the rapping mediums from the stage. This accomplished, the failure was more apparent than ever, and as it was growing dark, and the mediums if not spirits needed refreshments, an adjournment was carried *nem. con.*"

At the evening session no spirits honored the mediums with communications, there being too many "heathen" present. Mr. Tiffany, however, had a spirit lecture ready, professing to be a statement of the spiritual theory. It was a very palpable plagiarism from Swedenborg's writings, and the spirits might have saved themselves some hard raps by referring Mr. T. to the books, the whole discourse being nothing more than the "as on earth, so in heaven" theory. As the speaker became tedious, the unruly spirits in the audience took the cue from the occasion, and "rapped" so hard that the speaker cut short the lecture, whether with or without the consent of the spirits who dictated

it is not said. A stronger evidence of disagreement between the spirits was next manifested. Dr. Underhill, rising, denied that A. J. Davis, of Poughkeepsie, was an authorized exponent of the spiritual system. O the bitter rivalry of even spiritual authors! That announcement of a forthcoming book betokens war between the spirit-partizans of the Poughkeepsie and Cleveland mediums. The feud has, in fact, already broken out, for so soon as this announcement was made, the speaker was prevented from saying anything more by "an unusual rapping in all parts of the house." The closing scenes of the day's ridiculous proceedings, and those at the commencement of the following day, are thus described by the "Herald":

"A movement of the audience favoring adjournment followed, but a question having been propounded to Mr. Tiffany by some one in the crowd, quite a house full came to order. For some two hours questions and answers followed, and several gentlemen engaged in the discussion. Blows were given and taken in good nature mainly, and the whole rapping theory was knocked to the great amusement of the audience. The hard hits on both sides were received with cheers and laughter, and Mr. T. found a full match in a gentleman who had investigated the theory and practice of the manifestations of the spiritualists, until he proved them to be a humbug. In answer to the question why true mediums ever give false answers, Mr. T. asserted that mediums had no control of the answers; that spirits were alone responsible. The gentleman then related an instance of his own experience. In Rochester he with others had an interview with Benjamin Franklin, through the well-known Miss Margaret Fox. An answer from Franklin was rapped out by means of the alphabet, and when read by the medium, was pronounced ungrammatical by a gentleman at the table. A second time it was rapped out by the spirit, and again pronounced ungrammatical. Miss Fox immediately left the table indignantly, with the emphatic remark, 'You all know I don't understand grammar!' The 'noise and confusion' were such, and so prolonged, that we lost Mr. T.'s rejoinder.

"During the discussion the gentleman offered to present to the medium \$100 if any or all of them, and their spirits at the convention, would give a correct answer to any one of ten questions he would write out, and seal up, and deposit in a safe, and we understood Mr. T. to accept the test. The discussion was continued until an old gentleman, who seemed a firm believer, offered to back up his opinion with a \$100 bet, whereat some one shouted out he would 'go him fifty dollars better,' and another that he 'had a horse he would match him at \$100 a side,' when amid shouts of laughter a motion was made to adjourn, which was unanimously carried. Notice was given that the mediums and spiritualists would hold another church meeting at nine the next morning, at the same place.

"The meeting in the forenoon was devoted to singing, relating experiences, &c. Manifestations much as yesterday. A part of the mediums and believers did not attend, owing to disapproval of yesterday's proceedings.

"Lest readers hereabout should suppose that the report which we have extracted is partial and prejudiced, it is well to say that it is the report which on the second day's session was approved in the convention, and the 'public were referred to it for information.'

The Cleveland "Herald" says that in one of the documents, which was presented for the instruction of believers:—"The Bible and Christian theology were boldly discarded, and human reason substituted as the infallible guide to happiness hereafter! Nature was held up as the great teacher in the new and glorious era the spirits announced they are heralding to the world, and with 'tidings of great joy' they are to usher in the long-withheld dispensation of reason."

INFIDELITY AND THE BIBLE.

Voltaire confessed that he could not avoid writing, and that, too, against the Christian religion, for, "If," said he, "I write, somebody will read what I write. I cannot pause in my course; for if I did, I must instantly sink. But so long as I continue to write, I will have readers and followers." Here is the confession of an arch-infidel, who did more to bring about the horrors of the French Revolution in 1789, than any other man in France. For years he continued to sow the seeds of infidelity and vice. Those who will read the history of the first French Revolution will see the bloody crop that was brought forth.

The notorious Tom Paine said that he had gone through the Bible as a woodman with an axe on his shoulders does through a wood. "I have," said he, "cut down the strongest and tallest trees I could find everywhere. The priests may follow me, and stick them again in the ground, but they cannot make them grow." This most ribald of infidels imagined he upset the strongest arguments of the Christian faith,

and that no man henceforth could ever answer him; and he used to boast that he could make a better book than the Bible, but, above all, that he could stop its circulation in the world. We have now before us the first and last reports of the British and Foreign Bible Society, showing the amazing increase of copies of the word of God during the intervening forty-seven years. The first annual issues were from 60,000 to 80,000. During the last few years the number of Bibles and Testaments issued by this great society has been from a million and a quarter to almost a million and a half copies. Surely we may say that, in view of these facts, "The gates of hell shall not prevail against it."

Christian Intelligencer.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 13, 1852.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be glorified and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

PAUL'S EPISTLE TO THE HEBREWS. CHAPTER V.

(Continued from our last.)

Vs. 7-10—"Who, in the days of his flesh, offered up prayers and supplications with earnest cries and tears to him who was able to save him from death, and was heard in respect to that, which he feared; though he were a Son, yet he learned obedience by that, which he suffered; and being made perfect, he became the author of eternal salvation to all those, who obey him; being constituted by God a high priest according to the order of Melchisedec."

"In the days of his flesh," was during the time that he was subjected to the infirmities of our fallen nature. By the term "the flesh," our corruptible body is sometimes distinguished from the resurrection body which, though flesh, is incorruptible. The apostle affirms that "flesh and blood cannot inherit the kingdom of God," (1 Cor. 15:50); therefore before we can there enter, our bodies must undergo a change, similar to that undergone by the body of CHRIST, that they "may be fashioned like unto his glorious body,"—Phil. 3:21. And yet the resurrection body, though changed from corruption, is still constituted of flesh and bones, as the Saviour said: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39.

He "offered up prayers and supplications with strong crying and tears," previous to his crucifixion. Taking with him PETER and JAMES, he "began to be sorrowful and very heavy. Then said he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done."—Matt. 26:37-39, 42. "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt."—Mark. 14:35, 36. "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed, more earnestly: and his sweat was as it were great drops of blood falling down to the ground."—Luke 22:41-44.

"Unto Him that was able to save him from death." He had only to pray to the Father, and he would have received "more than twelve legions of angels" (Matt. 26:53), who could have saved him from death, had he refused to die: but he said, "I lay down my life for the sheep. . . . No man taketh it from me, because I lay it down of myself."—John 10:15-18. It was not therefore himself that he wished to save from death. He stood there as the representative of the race, to suffer in their stead. All their iniquities were laid on him, and he tasted death for every man. Expiating the sins of the race, he presents himself before the Father as their substitute, and prays with strong crying and tears, that those whose representa-

tive he is, may be recovered from the ravages of sin and death.

"And was heard in that he feared," or "for his piety"—*mar. reading.* He was "wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. 53:5. The Father saw "of the travail of his soul," and Justice was "satisfied" (Is. v. 11); so that God "might be just, and the justifier of him which believeth in Jesus."—Rom. 3:26. He has thus become "the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:2. Although a Son, he "became obedient to death, even the death of the cross" (Phil. 2:8); and by the endurance of suffering, proved himself "faithful to him that appointed him, as also Moses was faithful in all his house."—3:2. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb. 2:10. And being thus perfected, he was "called of God a high priest after the order of MELCHISEDEC."

Vs. 11-14—"Concerning whom we have much to say, and hard to be understood, since ye are dull of hearing. For when by this time ye ought to be teachers, ye have need that one teach you again, the first principles of the oracles of God; and have become such as need milk and not solid food. For every one, who partaketh of milk, is inexperienced in the word of justification; for he is a babe. But solid food belongeth to those, who are of full age, even those, who by use, have their senses exercised to discern both good and evil."

The "many things" PAUL had to "say" of MELCHISEDEC, he narrates in the seventh chapter. The reason why they were "hard to be uttered," consisted not so much in the difficulty of the matter to be revealed, as in the imbecility and weakness of those to whom they were to be spoken. PETER testifies that in PAUL's epistles "are some things hard to be understood, which the unlearned and unstable wrest, as they do the other scriptures, unto their own destruction."—2 Pet. 3:16. Because his auditors were "dull of hearing," it was difficult for PAUL to adapt his speech to their dull apprehension.

They had heard the gospel so long that they should have been competent to teach others, but had need to be still farther taught. This might not apply to all; but "some having swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."—1 Tim. 1:6, 7. Such were "proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness."—Is. 6:4, 5. They were "ever learning and never able to come to the knowledge of the truth."—2 Tim. 3:7.

"The first principles of the oracles of God" are those parts of truth which need to be first presented to the learner. They are the rudiments of the gospel. By the metaphor of "milk," PAUL refers to truth adapted to babes in CHRIST—as he says to the Corinthians: "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in CHRIST. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men."—1 Cor. 3:1-3. Of those who were advanced in knowledge, he says: "Howbeit, we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory."—Is. 2:6, 7. Those who are of "full age," are those who have had experience, and have so profited by their teachings that they can discern truth from error.

CHAPTER VI.

Vs. 1, 2—"Therefore leaving the first principles of the doctrine of Christ, let us pass on to its perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of a resurrection of the dead, and of an eternal judgment."

Because "milk" is only adapted to the nourishment of "babes," and because "strong meat belongeth to them that are of full age," therefore we are exhorted to strive for that maturity of Christian growth, which PAUL desired, when he said, "I count all things but loss for the excellency of the knowledge of CHRIST JESUS my Lord . . . that I may win CHRIST, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of CHRIST, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection

of the dead."—Phil. 3:8-11. And like him we are to continually "press toward the mark for the prize of the high calling of God in CHRIST JESUS."—Is. v. 14.

"The first principles," as it reads in the margin, is "the word of the beginning of CHRIST;" and it seems from what follows, to be laying "the foundation of repentance from dead works"—a phrase that occurs only in one other place in the Scriptures: "How much more shall the blood of CHRIST, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."—Heb. 9:14. Dead works are therefore works deserving death—works for which we must have died, had not the spotless SAVIOUR offered himself as our substitute and tasted death for us. "For the wages of sin is death: but the gift of God is eternal life, through Jesus CHRIST our Lord."—Rom. 6:23. This freedom from the wages of sin, and this gift of life is secured by "faith toward God," without which "it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6.

The "doctrine of baptisms" seems to refer to several kinds of baptism, and which are brought to view by PAUL when he said to the disciples at Ephesus: "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto JOHN's baptism. Then said PAUL, JOHN verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on CHRIST JESUS. When they heard this, they were baptized in the name of the Lord Jesus. And when PAUL had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19:2-6.

The resurrection of the dead was both illustrated and proved by the resurrection of CHRIST. And this was one of the first and simplest truths preached to believers, as PAUL testifies: "For I delivered unto you first of all, that which I also received, how that CHRIST died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of CEPHAS, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of JAMES; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. Therefore whether it were I or they, so we preach, and so ye believed. Now if CHRIST be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is CHRIST not risen: and if CHRIST be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up CHRIST: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not CHRIST raised: and if CHRIST be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in CHRIST are perished. If in this life only, we have hope in CHRIST, we are of all men most miserable. But now is CHRIST risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in ADAM all die, even so in CHRIST shall all be made alive. But every man in his own order: CHRIST the first-fruits; afterwards they that are CHRIST's at his coming."—1 Cor. 15:3-8, 11-23.

The "eternal judgment" was also one of the earliest doctrines preached. When FELIX came with his wife DRUSILLA to hear the apostle for the first time, PAUL "reasoned of righteousness, temperance, and judgment to come."—Acts 24:25. And he made constant reference to "the day when God shall judge the secrets of men by Jesus CHRIST" (Rom. 2:16); "who shall judge the quick and the dead at his appearing and his kingdom."—2 Tim. 4:1. "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31. "For we must all appear before the judgment-seat of CHRIST; that every one may receive the things in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5:10.—(To be continued.)

DR. SPRING ON MILLENARIANISM.

(Continued from our last.)

Dr. SPRING proceeds, according to the *Observer*, to sustain his declaration respecting figurative and symbolic language. He says:

"For instance: The Scriptures speak of 'All nations flowing to mount Zion,' 'all nations and

tongues coming to Jerusalem.' These expressions cannot be construed literally, because it is not possible for ALL nations ever to go up to Jerusalem. To avoid this absurdity, the Millenarians say that delegates from all nations will go up; thus abandoning their own theory of literalism at the very first step. They speak of Priests and Levites and the offering of sacrifices as under the law, but Paul assures us that sacrifices have ceased to be offered, that God hath taken them away, and that by one offering, CHRIST hath perfected forever them that are sanctified. If literalism is thus to Judaize the Church of God, in the days of her millennial glory, may we venture to give it our confidence? Dr. S. cited other striking passages which cannot be literally understood without the most glaring absurdities, and then said he had read their most labored discussions; he had marked their impatience because the Church of God would not bow to their dictation; he had noticed with surprise the indecorum with which they stigmatize those who differ, as *unlearned* and ignorant, but he had not found their system in the Bible: it has no solid foundation. Let devout minds take a common-sense view of the whole Bible, and they will not be misled by these theorists."

How is it "impossible" for all nations to go up to Jerusalem? All the tribes of Israel formerly went up to Jerusalem; but it did not necessarily follow that the entire tribes went up there in one body. All nations now go to London, or come to the United States &c., i. e. they have free access and go where they please. The literal principle of interpretation held by Millenarians, does not require them to understand the passage referred to as teaching more than the free access of all persons from all parts of the earth, to Jerusalem at all times. It would therefore be no departure from their principle to understand that all nations would be represented at Jerusalem, but which is not our understanding of the passage referred to.

The Doctor says it is "impossible" for all nations to go to Jerusalem—meaning, as we suppose, the entire body of all the nations. It might be, as they are now constituted; but would it therefore follow that it would be impossible in the immortal state? If impossible, how is it possible for the entire universe to assemble in the "general judgment," as the Doctor argues? Again, why does he give as the theory of Millenarians, a principle which he is forced to acknowledge, in the very first illustration he gives, is not their principle of interpretation?

We leave those who believe in the restoration of the Levitical law and of the Jewish ritual, to defend those points. It is a concession that we do not share in; for by one offering CHRIST hath perfected forever them that are sanctified. We know of no Israelites under the gospel but those who are of the faith of our father ABRAHAM.

The "impatience" that he has marked, and the "indecorum" he has noticed on the part of some Millenarians, is not to be justified, but is to be reprobated. No cause gains anything by manifesting those feelings. We suspect however that he who has noticed those qualities only among us, must have kept his eye at all times in one direction. We copy again from the *Observer*:

"2. The second objection is that this theory obscures the SPIRITUALITY of Christ's kingdom. This kingdom is not of this world. The great distinguishing feature of it, is that it is a spiritual as distinct from a temporal or visible reign. The Saviour guarded his disciples against any mistake on this point. To express the glory of this kingdom, the Scriptures often employ symbols addressed to our senses, because we are creatures of sense. We make havoc of the Word of God, if we attempt to literalize that which is spiritual. No man supposes that the sea of glass, the streets of gold, the river of life and the like are any thing more than emblems of the beauty, purity and bliss of this heavenly and spiritual kingdom. When the sacred writer proceeds to say that he saw thrones and they sat upon them, and the souls of them that were beheaded for the witness, &c., no one supposes that there were literal thrones, &c. It was a vision, designed to predict the thousand years when the power of Satan should be restrained, piety revived and the kingdom of Christ greatly advanced: when the spirit of noble and martyred men would live again in their successors; decayed principles would revive and flourish; a new creation when God creates Jerusalem a rejoicing and her people a joy. If Pre-millenarians insist on a literal construction of this vision, we hold them to it. It was not the bodies of the witnesses which were seen rising from the mighty abyss of the past: they were the SOULS, he saw coming up: souls which never die, and of which no literal resurrection can be affirmed."

Here is taken for granted what needs to be proved. The nature of CHRIST's kingdom is the point in dispute; and because a theory is opposed to its opposite, it does not therefore follow that it is incorrect.

CHRIST's kingdom is not of this world; but is it consequently an invisible kingdom? It is not of this world, because it is of the next. The Doctor seems to regard it as an invisible kingdom in this world,—as a kingdom already established. He has not presented the scriptures on which he bases his conclusions; but if he will present them, we think we can show that they symbolize a kingdom which synchronizes with the resurrection state, and that CHRIST "will judge the quick and the dead at his appearing and kingdom."

Dr. SPRING remarks that when the sacred writer says that "he saw thrones," &c. [Rev. 20:4], "no

one supposes they were *literal thrones*. Why then does he previously assert that Millenarianism rests on the assumption that "figures and symbols are altogether *literal*?" He here admits that it does not. Millenarians regard every object which John saw in vision as a symbol of something possessing analogous characteristics. The Apocalyptic seer did not see *literal thrones*, but *symbolic* ones. These being representations of power must symbolize something analogous—i. e. the reigning of those who were seated thereon. The Bible gives no promise that any will reign with Christ but the saints; such a reign is promised to them, and it is affirmed of these that they do reign with Christ. Consequently those who are seated on the thrones must symbolize the reign of the saints.

The Doctor says that not the *bodies*, but the *souls* were seen; and he is disposed to hold Millenarians to the *literal* reading of this passage. But what is the *literal*, as he understands it? They were souls of those who had been killed, *living again*. He says souls cannot die. How then can they live again except by the resurrection which restores them to a state analogous to that in which they did before live? It is affirmed, in explanation of the significance of their living again, that "this is the first resurrection." This is not symbolic, but an explanation of what is symbolic, and is therefore *literal*. But Dr. Spring affirms that it is not a resurrection of the just; but the revival of piety and of decayed principles. If so, then piety and principles had been beheaded, the souls of piety and principles existed after the piety and principles had ceased to exist, and the rest of the dead that lived not, must be remaining piety and principles which had prevailed, and were to be resuscitated at some future time!

The souls of the departed living again, can only symbolize the resurrection of those who have died; for there are no analogous objects of which such a death and resurrection can be predicated. Consequently they are the subjects of a real resurrection.

The Doctor says the spirits of martyred men will live in their successors. Has not that spirit always lived in them? And will a spirit of martyrdom exist, in an age when men are not subjected to martyrdom?

The license which enables him to put such a construction on the text, would permit constructions which the most imaginative might fancy. It is governed by no law of language, and would never be permitted, where it was not necessary to deny the obvious import of language, to defend a theory. Again he says:

"Nothing more completely destroys the spirituality of Christ's kingdom, than the fanciful predictions of the Millenarians. They tell us that when Christ comes, there is to be a splendid temple on Mount Zion, that Jerusalem is to be rebuilt and adorned with magnificence; that the enemies of Christ are to be destroyed by his own hand, showing him to be the great warrior of his age: visions of an imagination that finds no glory but in the splendor of this vain world." Dr. S. cited a large number of examples under this head to show the sensual and grovelling nature of the views which the Millenarians hold respecting the kingdom of Christ on the earth.

We find nothing in the Scriptures respecting such a temple, or of the re-building of Jerusalem. Those who hold theories like those must be their own defenders of them. Nor do we believe that Christ with his own hand will destroy the wicked: "In the end of this world the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."—Matt. 13:41, 42. This destruction of the wicked is symbolized in the last verses of Rev. 19th. Millenarians believe that that symbolization has some meaning. Can Dr. Spring so explain it, as to make it teach the *conversion* of the nations? He must, to harmonize his view of the 20th chapter.

We do not admire the good taste which speaks of Christ as "the great warrior of his age;" or which calls views "sensual and grovelling." If the truths taught by inspiration, shall prove to be those thus stigmatized, it becomes a reflection against the Almighty, and not against those who believe the truths he has taught. We again quote:

"3. Their theory gives an unwarranted influence to the mere personal presence of Christ in the conversion of the world. The Bible teaches us to rely on the truths of the Gospel and the omnipotent power of the Holy Spirit; but these theorists evidently do not believe that the world is to be converted by these means. He quoted from their writings to show that they do not, although they reject with some indignation the imputation. But they deny the sufficiency of God's revealed truth; they do teach and expect NEW REVELATIONS, and on these they rely for the future advancement of the kingdom. The Doctor here quoted largely from their writings to show that they look to the personal prowess of the Son of God to slay the wicked, and not to the extension of the gospel and the power of the Spirit to convert and save. The danger and destructiveness of this view he exhibited in bold and startling relief."

We believe that all the conversions which are to be, will be effected by the preaching of the word,

and the agency of the Holy Spirit. But we do not believe, the entire world is to be converted by these, or by any means. Instead of the conversion of all men, God will gather out of all nations a people to his name,—rejecting only those who reject him and his gospel.

If texts like the following teach the extension of the gospel, then language has a meaning which we have never learned; and yet they must teach the conversion of the nations if the Doctor's theory is true.

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Psa. 2:9.

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."—Matt. 13:49, 50.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—Isa. 60:12.

"And this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."—Zech. 14:12.

"For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts; that it shall leave them neither root nor branch."—Mal. 4:1.

"Behold, the day of the Lord cometh, cruel both in wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—Isa. 13:9.

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. 1:8-10. (To be continued.)

ORIGIN OF COAL.

"The immense beds of bituminous coal found in the valley of the Ohio fill the mind with wonder. Age after age, the successive growths of plants, springing up in the same region, were entombed beneath thick strata of shale to the depth of more than one thousand feet; while beneath the whole lay the bed of an ocean, floored with fossil salt. Indications of coal are found at intervals across the great valley from the Alleghany to the Rocky mountains. It is found near the surface in Kentucky, Ohio, Indiana, Illinois, and Missouri, and without doubt may be found beneath the extensive tertiary deposits which form the substratum of the great prairies in the central and northern parts of the Western States. As low down as New Madrid, on the Mississippi, coal was thrown up from beneath the bed of the river, by the great earthquake of 1812—a sufficient proof of its continuation in the most depressed part of the great valley."

"That the coal is of vegetable origin no one who has read much on the subject, or personally examined the coal beds, will deny. Time was when it was considered a peculiar mineral product, formed in the same manner and at the same time with the rocks that surround it. The product of its chemical analysis being altogether vegetable, and the artificial formation of coal from wood, by Sir James Hall, have silenced all doubts on the subject. The only mystery now is, how such vast quantities of vegetable matter could be accumulated and grown on the spot where they were buried. That they grew in general on the surface now occupied by the coal, appears certain from the perfect state in which the most delicate leaves and stems are preserved. Had they been transported by currents of water, and especially from any distance, it is hardly possible that they should not have received more damage. The climate at that period must have been more humid than at present, as many of the plants are of those families which now grow only in tropical climates, and as the laws of nature never change, this may be deemed a correct inference."

The above is in accordance with the prevailing geological theories, which allow long periods for the six days' work of creation. There are however difficulties in the way of this theory respecting the origin of coal, which seem never to have been considered by the promulgators of it. We assume the easy demonstration of its impossibility.

The coal formation cannot have been the result of a growth of plants on the ground where they are deposited, during successive ages and long periods. For during such long periods, if the vegetation was deposited on the ground where it grew, had it decayed it would have become unfitted for the formation of coal; had it not decayed the accumulation of one age would have so cumbered the ground as to interfere with the growth of succeeding ages. But the vegetable growth would decay unless its decomposition was checked by being transmuted into coal. If it should decay, as before said, it would not form coal, and if changed to coal as it accumulated, it would change the surface where it accumulated to barrenness, and prevent any farther vegetable growth. But vegetation is never thus changed to coal on the

ground where it grows. As fast as it is deposited it forms a mould to sustain the succeeding growths, and this mould cannot be changed to coal. Coal has never been found in such a process of formation; and it is never found, only when the vegetable growth is buried under a mass of earth. If the growth of each year was buried separately on the ground where it grew, it would now be found only in thin layers, unlike the present beds in which it exists, and it could not be thus buried by any gradual process of nature. If the luxuriant growth of a large section of country was suddenly accumulated and buried, it would destroy the necessity of supposing that "age after age" was required for the accumulation. At the deluge, when the luxuriant growths, the result of sixteen centuries, were suddenly overwhelmed, carried by currents to their present beds, and covered with earth, there was a sufficient cause, to account satisfactorily for those formations, which have not been satisfactorily accounted for by any other theory.

LOUIS NAPOLEON'S CONSPIRACY.

A correspondent of the *London Morning Chronicle*, who derives at least a portion of his facts from the *Bulletin Francais*, a journal published in Belgium by some of the most eminent of the French exiles, but every number of which is suppressed by the Belgian Government, thus writes:

Information, bearing every mark of authenticity, has reached us, which seems to lead to the startling conclusion that the whole of Louis Napoleon's presidential existence was one continuous and sustained conspiracy for the overthrow of the Republic. If recent revelations may be credited, he did not suffer a single week to elapse after he became the elect of 6,000,000, before he proposed to a distinguished General to assist him in striking for empire. On the very day when he was formally proclaimed and took the oath of office, he renewed the proposal. Not many weeks later (in January, 1849) considerable alarm was excited by rumors of a meditated rising of the Republicans, backed by some battalions of the garde mobile. The incipient insurrection was suppressed by the vigilance of Changarnier, who repaired to the Elysee, and reported that he could answer for the safety of Paris.

Upon hearing this, the President suggested that the moment was favorable for settling authority on a firmer basis, and he produced a proclamation ready drawn, which was supposed to differ little in essential points from the first with which the walls of Paris were placarded on the morning of the 2d December. Changarnier refused to look at it, and referred the Prince to his Ministers, whom, it is said, he then sounded as to his scheme, but found them equally unwilling to listen to it. At a subsequent period, when Changarnier was at the culminating point of his influence, this general received overture after overture of the same description from the Prince. He was offered to be made Constable of France, with 500,000 francs a year, and the Palace of the Elysee for his residence. Another offer, alleged to have reached him through Persigny, raised the proffered appointments to 1,000,000 francs per annum. A celebrated ex-Minister was offered the situation of Arch-treasurer under the future emperor. It seems hardly credible, but we have also heard that the leading members of the Odillon Barrot Ministry, including the chief, were successively tempted and tampered with.

Sometimes the coup was to be struck in concert with the party of order against the Reds—sometimes in concert with the Republicans against the Orleanists and Legitimists—sometimes in concert with Orleanists against Legitimists, and then again for the ultimate profit of the Legitimists against their adversaries of all shades or colors. To do the President justice, however, he never appears to have disguised his intention of concentrating all the powers of the state in his own person, or to have held any other language than what he holds now as to the unfitness of the French people for parliamentary institutions, and the superior benefits—hourly growing more and more apocryphal—which they would derive from despotism. When General Magnan was first applied to, he refused to take the responsibility of putting his troops in motion against the Assembly, unless the order came through the channel of the War Office; and so long as General Randon remained Minister of War, this was impracticable. The difficulty was eventually removed by the substitution of General St. Arnaud, a man whose known antecedents left little doubt of his willing and able co-operation.

THE COMING CRISIS.

Some men would persuade us that all is quiet and permanence. They cry "peace, peace, when there is no peace." All is ferment, anxiety, apprehension, preparation. The shaggy Bear of Russia uncovers his tusks. He is filling the Baltic with his fleets. Forty-two of his sail, well equipped, manned, provided, now ride its waves. Beyond the Pyrenees, in distant Portugal, the recruiting sergeant is in every town. The forts of Milan are pushed rapidly to completion and equipment. France threatens to absorb Belgium. Switzerland calls on England for intervention against French designs. In France, the muzzling of the press, the censorship of costume, the hundred thousand arrests, the secrecy, mystery, tyranny, the gag, the confiscation, disaffection, insurrection, all indicate that a crisis is at hand. England is all astir. A powerful squadron ploughs the English Channel, and preparations for defence against invasion stimulate the nation. The House of Commons has voted, even against the wishes of the Ministry, and at the cost of Lord John Russell's resign-

nation, in favor of enrolling a militia after the American model—the establishment of a standing army, in the American form. The nations are all guarding against the event of a contemplated European war.

The temporary ascendancy of Louis Napoleon cannot endure. His fall will be the signal or the cause of some mighty outburst. The battle between absolutism and republicanism is sure to come. The time advances with unerring certainty. Europe rests on ground of volcanic formation. The old crust heaves and rocks. The fires beneath are muttering in their unquiet slumbers. We hear their sullen whispers, even across the sea. An occasional flame shoots up, through the rocky ribs of earth, and now glares against the midnight sky that curtains classic Italy,—now darts athwart the starry arch that bends o'er Hungary, and now flashes portentously around uneasy France. In the great subterranean laboratory, fires are preparing that cannot be repressed. The molten lava grows redder and hotter; and when the vast crater shall, as it will, flame to the clouds, thrones and despots, principalities and powers, the divine rights of kings, usurpers, and legitimate successors, will be whelmed and lost, and the People, in their majesty, will rise to the enjoyment of their rights, the appreciation of their privileges and powers, and the government of themselves.

N. Y. Daily Times.

A PROSTITUTION.

We stated a week or two ago, that a Presbyterian Church, in the central part of New York, had been bought by the Catholics, making perhaps the forty-seventh Catholic church in that great city. It appears that this is the very same church in which the great Dr. John M. Mason once proclaimed, with trumpet-tongue, the gospel message. Alas! alas! how changed! The *Journal of Commerce*, commenting on the sale, says:

"If the spirits of the departed know what is going on in this lower world, how must the shade of that staunch old Presbyterian, the Rev. Dr. John M. Mason, frown upon the act which was perpetrated yesterday, of selling to the scarlet lady of Rome, the very stones and wood which once resounded with his soul-stirring eloquence! The case is this. In 1812, Mr. Mason's people built for his occupancy, in Murray-street, what for those days was a large and splendid stone church. It was ninety-two feet by seventy-seven, with a steeple near two hundred feet high. In process of time, Dr. Mason having deceased, and many of the church and congregation having moved up town, it was judged expedient to remove the edifice also. Accordingly, it was taken down, each stone, as well as a portion of the wood-work, being carefully numbered, so as to take its proper place in the renovated structure. This was reared the church edifice in Astor-place, then and previously known as the eleventh Presbyterian church. But it was soon found that the charm was broken; Dr. Mason's church without Dr. Mason, was no more attractive than other churches. After awhile new troubles came in the shape of a mortgage foreclosure, the result of which was, that the church was sold under the hammer. It was afterwards occupied by an Episcopal congregation, then again by the Presbyterians, and again by the Episcopalians. Latterly it has been occupied by the Swedenborgians, and last of all, it has gone into the hands of the Roman Catholics, having been sold yesterday to Bishop Hughes for \$33,000."

Paul Behind the Age.

"The Rev. Dr. Dewey, in a lecture before the Mercantile Association in New York is reported by the *Tribune*, to have delivered himself thus on the rights of women. 'Woman was not born to lose her own identity in the will of another. I have never felt willing in performing the marriage ceremony, to use the word obey in reference to the wife. True, the apostle Paul said, 'Wives, obey your husbands;' but that was in an imperfect state of society; and in the present age of light and refinement, we should not insist on the command of the apostle.' O, no! certainly not! Paul was a great man in his day, it is true; and when he said, 'Wives, obey your husbands,' he was 'moved by the Holy Ghost.' That is true also; but then, woman was not thought to be the angel that she is now. In those days, she was called the 'weaker vessel,' and was treated accordingly. The light of the nineteenth century has dispelled such an idea—and has revealed the fact, that she is man's match in everything! and whoever denies it shows that he is behind the times. Away with the old, exploded notion of obedience!"

Due West Telescope

It is very fashionable at the present day, to sneer at St. Paul, and to question his inspiration when referring to the relative position of the sexes, and the appropriate spheres in which God has placed them.—PAUL will never be popular among "woman's rights" folks—those who would take woman from her amiable, gentle, and retired appropriate position where she can be more useful and happy, because more beloved and respected, and place her in the fore front of the battle of life, where modesty gives place to boldness, delicacy to roughness, amiableness to contention, and love to debate. Man and woman would both be more happy by moving in accordance with the suggestions of the inspired apostle, who had a keen sense of fitness and propriety, and loved to see all things done decently and in order.

CORRESPONDENCE.



THE REV. DR. McNEILE.

Previous to leaving Liverpool, (England,) in company with Bro. Holmes, I visited St. Paul's church, Princess Park, a costly edifice, in the form of a cross, recently erected for the Rev. HUGH McNEILE, D. D., who preaches therein to large audiences, among whom are many persons of wealth and influence. The Doctor read the lessons for the day, and his curate, who occupied the reading desk with him, read the prayers. The appearance of Dr. McNeile is truly dignified and commanding, and while reading and preaching he stands very erect. He has an intellectual looking head and marked features; his perceptive faculties are largely developed, and present the appearance of a ridge across his forehead; his reflective faculties are also well developed, and his nose sharp and prominent. As I viewed him from the gallery, he presented a profile that indicated great intellectual power and penetration of mind. His hair is grey, (but not deficient in quantity,) and his complexion florid, which gives him a remarkably healthy appearance. He is tall, and notwithstanding the silvery appearance of his hair, looks quite strong and vigorous. I understand that he was educated for a barrister, though I am not acquainted with the circumstances which led to his change of professions.

Although the appearance of the curate was not to be lightly esteemed, nor the manner in which he conducted the part of the services allotted to him, yet the contrast between him and the Doctor, as they stood together in the desk, was very striking. The curate read the prayers with a good voice and in a creditable manner; but he was entirely thrown in the shade by the Doctor when he read the lessons. The audience were notified by the Doctor of the scriptures he was about to read, in a rich bass voice, and he then proceeded to read Num. 16th and Acts 24th in a style that I had not before heard. His voice seemed to equal in compass an instrument of several octaves, flowing forth melodiously and majestically, and was most exquisitely modulated. As I sat in one of the transepts of the gallery, when in the communion I could not see him, but could hear his rich voice in prayer, and prefacing the decalogue with, "God spoke these words, and said," after which he enunciated each commandment as one having authority. The epistle was read by the curate, after which the Doctor named the place where the gospel was written, but before the reading of the same, was sung, accompanied by the organ, "We praise thee, O God!"

As Dr. McNeile ranks high as a sacred orator, and his influence is so great over the minds of many, I have penned the above particulars for the gratification of those who may feel interested in reading them. Indeed, I could not well describe him without referring to his voice, reading, &c., by way of contrast. His voice is melody itself, and majestic, but must be heard to be appreciated; and though it is loud and raised, in my opinion he will never die in consequence of vociferation! True eloquence is unobtrusive, yet sublime; simple, yet earnest; temperate, yet persuasive. His preaching is extemporaneous, and much more interesting than his reading. The sermon he preached on the occasion when I heard him, was based on John 14:18.

"With illustration simple, yet profound, and with unfaltering zeal.
He spoke from a warm heart, and made e'en cold hearts feel;
And this is eloquence. 'Tis the intense, Impassioned fervor of a mind deep fraught
With native energy, when soul and sense Burst forth, embodied in the burning thought;
When look, emotion, tone, are all combined,
When the whole man was eloquent with mind;
A power that comes not at the call or quest,
But from the deep gifted soul, and the deep feeling breast."

Some of nature's orators have the power
"To stir a fever in the blood of age,
And make an infant's sinews strong as steel."
True eloquence is never artificial, but has
"The God-like power
Of moulding, wielding, fettering, banding
The mind of millions, till they move like one."

Dr. McNeile appears and speaks to even greater advantage on the platform than in the pulpit; he is ranked with Hugh Stowell, one of the greatest platform speakers in England. Dr. McN. also holds the high office of Canon of Chester. He is much beloved and respected by Protestants of all denominations. In addition to all this, he cherishes and proclaims "the blessed hope," a theme so dear to Adventists, and exhorts his hearers to stand with

their loins girded, and lights burning, as men prepared for its realization. Such a man, holding, and preaching, and publishing on the doctrine of the speedy return of the Saviour, and "the times of restitution," must excite an interest in the minds of many who hear him on the subject, and exert more or less influence over them.

Dr. McNeile, in a lecture on "The good time coming," which he delivered in the Amphitheatre in Liverpool to several thousand persons, showed that evil, and not good, will preponderate during the present dispensation, and that the "good time" will not be the ushering in of the world's conversion, as popularly expected, but the ushering in of the kingdom of God, by the personal return of the Saviour,—the new earth,—the times of restitution!

Some fifteen or twenty years since Dr. McN. was the distinguished minister of a large and influential congregation in London. He was then often alluded to as "the Irish orator,"—he being a native of the Emerald isle. About that time the Rev. Edward Irving, of Scotland, appeared in London, and attracted much public attention.* A splendid church was erected for him, which was thronged by persons charmed with his brilliant powers, and with the truths he proclaimed. Among these were some who had attended the church of Dr. McNeile, who, perceiving that his congregation was diminishing, resolved to labor in some other place. It was remarked, that Dr. McNeile and Rev. Edward Irving were two stars too brilliant to shine in the same sphere. Soon after the former removed to Liverpool, where he has remained to the present time.

Perhaps no two ministers exert so great an influence in England as the subject of this sketch and Dr. Cumming, a description of whom I gave in the *Herald* a short time ago. The Papacy is a favorite theme of discussion with them, and both handle it in a masterly manner, exhibiting to the world, in the most vivid light, this great "mystery of iniquity," in all its horrid deformity. Dr. Cumming also looks for "that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ." They cry to the wicked, "Prepare!" and to the virgins, "Arise and trim your lamps! Go forth with joy to meet the Lord!" And in the prospect of His speedy return, both respond with the beloved apostle, "Amen! Even so, come, Lord, Jesus!"

J. W. BONHAM.

Worcester, Feb. 24th, 1852.

LETTER FROM ENGLAND.

DEAR BRO. HIMES:—The little personal acquaintance that I had the pleasure of forming with you, considerable acquaintance with your distinguished labor, your valuable writings, and publications, and especial regard for the work in which you are still actively, perseveringly, and efficiently engaged, have begotten in me, on your personal behalf, and for your works' sake, a constant, prayerful regard. Your personal kindness, too, in forwarding to me regularly the *Advent Herald*, is an act which I duly estimate. I always rejoice to receive it, though lately I have had but little time to read. I trust that its contents may be of great service in spreading the light on the great doctrine of our hope,—the Lord's personal appearing at the beginning of the expected millennium, and the setting up, development, and perfecting of God's grace in the kingdom of glory on the earth. All attempts to disprove the character of that hope, by accredited, licensed, and unlicensed speakers, is vain, and worse than vain. The spiritual coming of which men talk, and which they profess to expect, is foolishness. I do not deny that the gift of the Holy Ghost to a man, or to a number of men, is to him or them a coming of the Lord. And why? Because Christ and the Holy Ghost, though two, are one; and one cannot be received without the other. Christ can now only be received by the Holy Ghost, and he cannot be received without it. To each and every recipient of the Holy Ghost, therefore, Christ cometh, (or is come,) and is received. But the gift of Christ by the Holy Ghost, in whatever manner or measure, to one or any number, in any or every place, is not the question; nor is it the coming of the Lord spoken of and promised in His word. The Lord Christ's first coming into the world was personal,—his first manifestation to the sons of men was as "the Word made flesh,"—"made in the likeness of sinful flesh,"—"made of a woman." He abides equally now as when on the earth, as made "flesh of our flesh, and bone of our bone,"—our head and personal representative before the throne of the Father. His presence on earth is now only spiritual, and who ever receives him, receives him in faith and in the Spirit. To all who thus receive him, it may be considered as Christ's first coming to them. Millions have thus received Christ, besides those who received and entertained him when he was personally on the

* There must be some mistake here, as it was in 1822 that Mr. Irving went to London. He died about that time—in 1834.—Ed.

earth. To all such another coming is promised, and that coming is emphatically called the *second*! The question then is, whether that second coming, promised, of course, only to such as have received him in spirit, as touching his first, with whom also he is ever present;—I say, the question is, whether to such,—those who have already received him,—his second coming can be a spiritual one. The majority of Christians answer affirmatively. But notwithstanding this, the truth is with the few, not the many,—"the secret of the Lord is with them that fear him,"—the mystery of the kingdom is known only to the faithful remnant, to such as truly wait in faith and hope for the second personal appearing of him whose Spirit they now possess, and whom they love beyond all others, and before all things.

I do not hesitate to affirm, that were natural things treated with the absurdity that spiritual things are, those so treating them would be deemed insane, and fit for an asylum. If, for instance, it were said that her Majesty Queen Victoria is coming to England, when it is known she is here on the throne; or if it were said, that she herself were coming, when only her representative was meant, what would be thought of such declarations? Would not such persons be considered insane? Verily they would, and rightly, too. Equally insane and foolish are they who declare that the coming again of the Lord is to be spiritual, when he has never been spiritually absent; or that the coming of the Spirit in any sense, or in any measure, is Christ's coming again. The coming of the Lord the second time, is the coming of the Son of man; but the coming of the Spirit is not, and cannot be the coming of the Son of man. The Son of man is "not a spirit," neither is the spirit flesh and bone. Nay, even the coming of the Spirit (admitting that term, for the sake of the argument,) could not be a coming again, unless it be true that the Spirit is or has been absent. But who is willing to admit that? Know ye not that the Holy Ghost now dwelleth in you, except you be reprobate! and that your body is his temple? Talk no more so absurdly, then, about the second coming of Christ being spiritual. Did the apostles and the early Christians, who had the Spirit in a great measure, wait for the spiritual coming of their Lord? That they did wait for him is certain; and it was to those alone who looked, waited, watched for, and loved his appearing, that the crown of righteousness was promised,—and to whom he would appear the second time without sin unto salvation. That they did not wait for his spiritual coming again is equally certain, for it was his spiritual presence and indwelling that made them groan for something more—something beyond—something higher, yea, even for the promised redemption of the body, such as had already been accomplished in the resurrection of their Head; and this, it is declared, will take place when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first," and such as are living, who are ready, "shall be changed, in a moment, in the twinkling of an eye."

I will not lengthen this present epistle, nor recapitulate the evidence it contains respecting the personality of our Lord's coming, but leave it to the common honesty, understanding, and simple faith of every unprejudiced person who may peruse these statements. I cannot avoid regarding the individual who rejects testimony so plain, as either wilfully blind, or given up by God to strong delusion. But sure I am, that all who love and fear God shall be brought to a knowledge of himself, his truth, his ways, and enter the kingdom when the Lord comes, with the triumphant shout of conquest, "O grave, where is thy victory! O death, where is thy sting?"

E. MICKLEWOOD.

Plymouth, Feb. 1st, 1852.

LETTER FROM L. D. MANSFIELD.

DEAR BRO. HIMES:—I have been spending the last week at Elizabethtown, N. J., by request of Bro. Robert T. Price, who was anxious to have a series of lectures on the prophecies. He had fitted up quite a commodious hall for the purpose, and we entered upon our work trusting in the Lord. There is much opposition to the doctrine of the Pre-millennial advent in that city, and a kind of religious aristocracy subsists, which does its utmost to rule out the doctrine of the Advent; but there are some who feel that it is at least admissible for Protestants to make the Bible the test, by which all doctrines professedly founded on Scripture are judged; and that free men in Christ have the privilege of hearing and judging for themselves. I endeavored to show in my lectures on the millennium, that our views were those of the early Christian church, while those which are now popular, are of a very recent date. Some intelligent Presbyterian friends, expressed themselves satisfied of the truth of our views on the millennium.

Several brethren of the Methodist church attended the course of lectures, and expressed themselves decidedly opposed to the popular millennium, and ad-

mitted the general correctness of our views. Some of these had been reading on the subject for some time, having providentially fallen in with some books which Bro. Price had circulated on the Advent doctrine—an excellent way for those who cannot preach themselves, to preach to others. I hope it will become more general with our people. Let every Advent believer circulate one or more books on the Advent doctrine, where they will be candidly read, and these silent but effective preachers will win many to believe the truth, and prepare them for the coming of the Lord. I think your new work, just issued, will be admirably adapted to this end. Your volumes of bound tracts have been doing a good work, and should be more widely circulated. I think the Advent brethren and sisters have relaxed too much in this kind of labor, as well as in labors directly for the conversion of sinners. Shall we not all awake to new activity in the cause of Christ, and put forth more earnest efforts to diffuse a knowledge of the "blessed hope," and induce men to embrace it?

If each brother and sister should obtain and give circulation, among those who are unacquainted with our real views, one of your new tracts, or pamphlets containing the outline of our views, and should follow those faithful preachers with earnest prayers to God and exhortations to the readers, I think we should see a great increase of interest on the subject of Christ's coming, and the preparation which is needed for that event.

I have arranged to visit the friends in Elizabethtown again, and continue the lectures. I trust there will be some fruit there which shall appear in the day of the Lord. Yours in hope.

New York, Feb. 27th, 1852.

Letter from C. B. Turner.

DEAR BRO. HIMES:—The money from Bro. Read and yourself was duly received. Please accept my gratitude for your kindness. The \$5 from Bro. Hoyt, and the \$3 from "A Friend" in Lowell, have also been received.

As to my health, I scarcely know what to say.—In this mild climate, my lungs are not as irritated, as I have less of the spasmodic cough, and of course get more rest. But even now I am usually able to spend only a portion of the night in bed. I bless God, however, that though the night often seems long, I am not with those reposeless ones who have no hope. In point of ulceration, my lungs are worse than when I left New York. But the weather has been very bad for more than two weeks, and my lungs feel its effects; but as it has again become pleasant, I hope they may improve. The symptoms of my throat are more favorable, while the nervous debility yet continues. I can walk but a few steps with the use of my cane, without other aid.

I see but little change in Bro. Southard, for the past few weeks.

God, in this hour of darkness, has not withdrawn his presence. It seems that those brilliant glories awaiting the redeemed, are but just before us! It requires more grace at this hour to be reconciled to life, than to be willing, yea, anxious, to depart and be with Christ. But the Lord's will be done, even though it be that I wait a little till He come.

Savannah (Ga.), Feb. 25th, 1852.

Letter from D. I. Robinson.

BRO. HIMES:—I came here last Sabbath, and think I shall remain till next week, and then visit Boston, on my way home. I think, on the whole, I gain some, but slowly. I find it extremely difficult to get my head and throat used to cold air, or changes, without stuffing up. Bro. Osler, who is suffering with a cough, and in great danger of consumption, has had to cease preaching and going out and conversing much; yet the doctor and friends think that, with care for a month or two, he will get over it.—I shall have to lay by about the same time, I expect.

I wish to say a word to the friends about Bro. Southard and Turner, who are at the South, and dependent entirely on the charity of our friends for their expenses. Bro. Jones became in a degree responsible for Bro. Southard's expenses, and I hope he will find friends enough to succeed; but no one is responsible for Bro. Turner. I gave my mite to each as they started, and had I been well, would have seen somewhat to it; but now I cannot, and I fear but little has been done. To be there among strangers, and at heavy expenses, and no means at hand, will be a most suffering condition. Now, if any of his friends, in any place where he has labored,—if any have means and mercy, we hope they will remember him now. It should be quick, or it will be useless. If done freely and in time, the blessing of those ready to perish will come upon them, and God will reward a cheerful giver. It can be sent to the *Herald* office, or to Bro. L. D. Mansfield, New York, who will see it forwarded. Yours in the hope and tribulation of the gospel.

Salem, March 5th, 1853.

NOTE.—We have received several sums to aid our

beloved brethren, which have been duly forwarded to them. Those who can, had better write direct to them. They will be glad to hear from their friends in their seclusion, as well as to receive aid. Any sums sent us we will forward to them. J. V. H.

EXTRACTS FROM LETTERS.

Bro. GEORGE W. DEAN writes from Syracuse (New York), February 21st, 1852.

DEAR BRO. HIMES:—The Advent brethren in this place are all poor in this world's goods, but I think I can confidently say, that we are growing rich in grace, and in the knowledge of the truth. When some of our best brethren left us last fall, we felt to mourn their absence from our little society; but since that time the Lord has added others to our number, and we again feel quite encouraged. We are united, and have had some blessed meetings of late. Bro. Smith, of Auburn, spent last Sabbath with us, when we feasted on the word of God. Yours in Christian love.

Bro. ISAAC HYATT writes from Waterloo (Canada East), February 19th, 1852.

DEAR BROTHER:—I am happy to say, that the cause of God in this village is doing very well. We have a loving society of brothers and sisters, who meet for worship three times a week, and sometimes more. Bro. Hutchinson, who is our chosen pastor, is generally with us, and preaches occasionally; in his absence, Dr. Parmele, who is a great help to our cause, takes the lead.

The Lord bless you, my dear brother, and help you out of all your troubles. I confidently believe he will. Yours very affectionately.

BRO. HIMES:—I wish you just to say through your paper to the friends abroad, that Elder I. E. JONES, of Brooklyn, N. Y., was married to Miss MARY BARTON, of Champlain, N. Y., on Thursday, Feb. 26th, ult. May they both be blessed, and be a blessing to each other, and to many.

Salem, March 6th, 1852. D. I. ROBINSON.

"WATCHMAN, WHAT OF THE NIGHT?"

BY J. H. COLLINS.

Watchman! whence this dire commotion—
What this terrible uproar?
Who prescribes the maddening potion
That has reached from shore to shore?

Whence this awful consternation
That our mighty men affright?
What this startling revelation?
Tell us—is it gathering night?

What the mighty revolutions
Thundering to the nations war!
Tottering federate constitutions,
Is it taught in Sacred lore?

Why this death-like trepidation,
Secret dread, resistless chill,
Stealing o'er our peaceful nation,
Is it God's predicted will?

Breaks the cloud in desolation,
Lowering o'er the nations now,
Or does its present situation
Veil a glorious morning's brow?

Tell us—what event presaging
Does the angry nations show?
What this hostile, warlike raging—
Where will fall the fatal blow?

Why the startling exclamation,
Echoing through our halls of state,
From the leaders of the nation—
Wisdom's greatest of the great?

Where will end the dissolutions
Of the nations in the land,
Broken laws and constitutions—
Who among the wreck will stand?

Heaven's wise laws are disregarded,
Man is haughty, vain, and proud,
Bonds of honor, e'en discarded,
Dark, portentous, gloomy cloud.

Dreadful! as the intervening
Calm that bodes the earthquake's shock,
Are the signs of fearful meaning,
Which the thrones of kingdoms rock.

Solemn is the dread suspension
Of earth's late convulsive throes;
Now is held the dire convention,
What will its adjourn disclose?

Earthquakes blend their bellowing thunder
With the wave's tumultuous roar,
While perplexed, the nations wonder,
Trembling on the heaving shore.

What a fearful panorama,
Drawn by desolation's hand;
Where will end the doleful drama,
Spreading terror through the land!

Watchman! higher mount your station,
Scan the threatening, gathering gloom,
Tell us, from your elevation,
Bode the signs a general doom!

"The Morning Cometh, and also the Night."

Wot ye not the controversy,
Long foretold by Israel's seers?

God's despised, rejected mercy,
Now in vengeful wrath appears.

Armageddon's trump is sounding,
Dry is old Euphrates' stream,
Onward to its carnage bounding,
Gog and Magog madly teem.

Ethiopia's bands are sondered,
Persia's Alexander's roar,
Lybia's clarion trump has thundered
To arouse their sons once more.

Russia's chariots are advancing,
Swiftly as the eagle's flight;
Madly are their war steeds prancing,
Onward to the approaching fight.

Austria's wolverene is prowling,
Prussia's cougar scents the prey,
England's maddened dogs are howling,
Turkey's eager chargers neigh.
She that rules on many waters,
Mystery, Babylon the Great,
Has her dregs within her mortars,
To prepare her opiate.

Now is filled the golden tankard,
Now the flattering toast goes round;
Soon the pow'r for which she hankered
Will her subtle art have crowned.

See the frenzied admiration
Of infatuated clay:
See them bow in adoration,
Now her mandate to obey.

France in bondage now is groaning
By his "uncle's nephew" bound;
Louis heeds not Freedom's moaning,
While Rome's favorite is crowned.

Russia, the adopted daughter
Of the "scarlet-colored queen,"
Bends submissive at the altar,
Which her poisoned arrows screen.

Spain the holy, ardent, zealous
Vindicator of her cause,
For the triple crown is jealous,
And its hydra-headed laws.

Bursting is the pent-up fountain,
Of Republics: mighty deep,
Moving like a mighty mountain,
Threatening monarchy to sweep.

Foaming, surging, onward bounding,
Rolls the absolutist wave,
Threatening, goading, and confounding,
Those that dare oppression brave.

On! in wrathful desperation,
Move the champions of each host,
To the final vindication
Of their long disputed post.

Meet they will, tremendous crashing,
Consternation and dismay,
Time of trouble, fearful clashing,
Dawning is the dreaded day.

Listen to the exiled hero,
Freedom's patriotic seer,
Banished home by Austria's Nero,
Pleading now his cause so dear.

"Mene!" is the dread inscription,
Written now on Europe's sky,
Filling up the sure prediction,
Of the One that cannot lie.

Ripening is the consummation,
Nothing can retard its course,
Heaven and earth, and Revelation,
On me this conviction force.

'Tis the hour of dissolution,
Spoken of by Nature's God,
When the glorious restitution
O'er the earth shall go abroad.

Thus the illustrious Kossuth teaches,
Hungary's chieftain, freedom's friend,
And in heaven's name beseeches
Aid to haste the direful end.

When the Apocalyptic vision,
With its sea of human blood,
In the valley of decision
Will outpour its awful flood.

When the ruling right of nations
Shall eternally be sealed,
When their final destinations
Will from heaven be revealed.

Thus, the mighty men awaking,
Filled with consternation speak,
Of the signs there's no mistaking,
Closing up probation's week.

Be it non or intervention,
God will make the nations drink
Of the spirit of contention,
Whether to, or not, they think.

He has said, and earth may totter,
Kingdoms reel, and empires fall,
Yet, to Armageddon's slaughter
He will all the nations call.

Rumbling is the distant thunder
Of th' approximating strife,
Nature groans, and sages wonder,
While its certainty is rife.

'Tis the day of retribution,
When the wicked shall be slain,
And the promised restitution,
When the good with Christ shall reign.

Friend! remember, grief or glory,
Shame or everlasting bliss,
Soon for you will tell its story,
Sinner! think, O! think of this.

OBITUARY.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die." John 11:25, 26.

DIED, in Woodstock (Vt.), Jan. 27th, 1852, BETSEY STEPHENS, third wife of Samuel Stephens, about 80 years of age. Thus death has again visited the family of our afflicted brother, and left them again to feel the frailty of life, and the uncertain tenure by which we hold our earthly friends. But they do not sorrow as those without hope, but have strong ground for confidence that she sleeps in Jesus. Her sickness was attended with the most extreme sufferings for three years, the whole of which she endured with entire resignation to the will of God, and expressed the fullest trust in Christ for the pardon of all her sins. She embraced the Advent doctrine in 1844, and always took delight in it. J. D.

My dear companion has left the shores of time, and gone to her long desired and expected home. She departed Jan. 8th, at half past eight of the clock in the evening, in the 15th year of her entire consecration to God, the 26th year of her profession of religion, and the 56th year of her age. She was a member of the Baptist church, till Bro. Miller visited New York in 1843, and then with me united with "the sect everywhere spoken against;" and ever after, the speedy personal advent of our blessed Lord was her theme. I write to you, dear brother, that her "dear children," (as she used to call the Advent ministers,) may know that she finished her course with joy. She rose superior to death, on the wings of faith, and smiled at his most venomous dart. Her life was one of triumphant faith—her death corresponded with it. I have seen many die; but I never saw such a triumph over the king of terrors, as I witnessed in her case. Twenty-two hours before her exit she fell into a spasm, and when she came out of it she said that before ten o'clock the ensuing evening, she should reach her Father's house. It was so. With our little son I stood beside her just as she was departing, and took her hand in mine, when she half articulated my name, and with a great effort looked me in the face, then carried her eyes upward toward heaven, and, without a sigh, breathed her last. Oh! could you have seen her countenance at that moment you certainly would have said, "Let my last end be like hers; let Jesus be my portion." Her disease was searthritis tumors; and her sufferings for the last year were probably as excruciating as they could be; yet she never complained nor repined. The greater her pains, the more the glory seemed to expand and fill her soul. In pain or ease, her song was continually, "Glory be to God—Oh! praise God for all things—He doeth all things well." In her gain I meet a great loss. Through the eighteen years of our married life she was truly a helpmeet, while we walked and talked of our Redeemer. I could never detect in her but one fault, and that was her benevolence—if indeed this was a fault. With the utmost economy, and with an income on which many would have become rich, we were poor. No one but myself could the least realize the extent of her labors of love; for she never let her left hand know what her right hand did. She was always happy when she had made others so. Often would she say, "We have made such an one happy, and we have enough." Though lonely and sad, I dare not complain. Soon we shall be

Pray for me, that with you and yours I may be preserved from every evil, and meet my dearly beloved in that happy land. RALPH GRAHAM.

Brooklyn, N. Y.

While our afflicted brother may appear to some to have spoken warmly of the virtues of his beloved companion, many will bear me witness that he has spoken very modestly of them. Naturally energetic and effective, she employed all her resources in making others happy. When the writer had the typhoid fever a few years since, she came a long way every day for two weeks to nurse him, as if she had been his mother. She brought up with the tenderest maternal care (if my memory serves right), eight orphan children. Nor was she less attentive to the spiritual wants of the needy. Ever seeking after the halting, wayward, or desponding, she would never leave them until she saw them going on their way rejoicing in the Lord. Some persons not acquainted with her readiness to every good work, were sometimes grieved by her continually praising God aloud; but this she often did in the severest agony, from a full soul. The writer once asked a niece of hers who was attending her, if she did not sometimes complain! Her reply was: "No; we have often expected that she would groan, but as soon as she had her breath after a paroxysm of pain, she always praises God aloud 'for all things.'" But while she was thus exercised, many of a different temperament may feel

"That sacred awe which dares not move,
And all the silent heaven of love."

And when Christ comes and "destroys death and him who had the power of death," he will "deliver" many "who through fear of death were all their lifetime subject to bondage." Yet, when one devotes all their powers to benefit others for Christ's sake, like our departed sister, it is their privilege to praise the Lord, both in their hearts and with their lips. May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, support our deeply afflicted brother, and all who are going up through great tribulation, and washing and making white their robes in the blood of the Lamb.

I. E. JONES.

Champlain (N. Y.), Feb. 28th, 1852.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do do bound in gilt.—50 cts. (9 ounces.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do do gilt.—40 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, perillities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by the Chardon-st. Church, Boston.—283 pp. Price (thin covers), 25 cts. (4 oz.) Do do do thick covers—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Testimony to the Theocracy," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds," stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come," "The present Earth to be Destroyed by Fire at the end of the Seventh Age," "The Lord's coming a great practical doctrine," by the Rev. Mount Brook, M. C., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-brink, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cents; \$1 per doz. (2 oz.)

THE BEREAN'S ASSISTANT.—Part I.—"Questions on Bible Subjects." This is designed for older scholars in Sabbath Schools. Price, 10 cents; \$1 per doz. (3 oz.)

THE BEREAN'S ASSISTANT.—Part II. Questions on the Book of Daniel; designed for Bible Students, in the Sabbath School, in the Bible Class, or at the Fireside.—Price, 10 cents; \$1 per doz. (3 ounces.)

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palliatives, and sometimes effected notable cures, but none has ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not be attained by the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country. The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in his section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, at the head of the Agent, and is worth the attention of all who are afflicted with the disease.

The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation: "Hillsdale, (Mich.), Dec. 10, 1850. Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance, who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him on the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this. Very truly yours, G. W. UNDERWOOD."

HEAR THE PATENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. "Principal Mount Hope Seminary. E. S. STONE, A. M."

"Hanover (O.), April 2, 1850. Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem to me that I am benefitted by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. I continued to use it at first, and gave me rest at night. In less than a fortnight I could rest well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your 'Cherry Pectoral.' Yours with respect, JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral. JOSEPH DEAN."

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL C. VAN DERVEY, Pastor of the 'First Church.'"

Prepared by JAMES C. AYER, Lowell, Mass. [C. 7-3m.]

FOREIGN NEWS.



Since our last, the United States steamer *Franklin*, and the British steamer *America*, have arrived. The latter left Liverpool on the 21st, and the former Cowes Roads the 18th.

ENGLAND.—The great political event of the week, has been the defeat and resignation of the Russell Ministry. It is not a little singular that this defeat and disruption of the Cabinet should have been brought about by the very man who was so recently ejected from it. In the local Militia Bill introduced by the Government, Lord Palmerston moved that the word "local" should be stricken out, so that its provisions should extend to the whole of the United Kingdom. Lord Palmerston gave as a reason for his amendment, that the Government, in exempting Ireland and Scotland, reflected on the loyalty and attachment of the Irish and Scotch. The Ministry opposed the amendment, but were defeated by a vote of 136 to 125. Subsequently, Lord John Russell intimated, that, having lost the confidence of the House, he could no longer hold office. The event was wholly unexpected, both in and out of Parliament. The Premier himself expressed the greatest surprise at Lord Palmerston's course.

All sorts of rumors were afloat at the time of the sailing of the steamer, as to who would succeed Lord John. One report spoke of the probability of a coalition between Lord Palmerston and the Earl of Derby, and another of one between the former and Sir James Graham.

A despatch to the *Liverpool Journal*, dated "House of Commons, Friday night," says:—"When the Premier announced his resignation, the greatest astonishment was felt. The members appear to have been entirely in the dark, and no one was prepared for what had so suddenly taken place. All is bustle and wonder here. The talk in the House is, that the Queen will not have anything to do with Palmerston, and that the Earl of Derby will at once accept office." The same journal states, that Lord Palmerston, in moving his amendment, said that the country was in a situation liable to war, and "our armament, in time of peace was not sufficient, nor did it suit the feeling of the country." But it should be adequate to meet such an unfortunate emergency. What he wanted was a ready-trained force, prepared for action at the shortest notice. All the objections to the proposal of a regular militia were found in a distrust of the people, and implied that Englishmen were cheats, Scotchmen cowards, and Irishmen traitors. If we could not trust the nation to defend itself, we had better give up the idea of defense, [tremendous cheering], and send for Russian and Austrian soldiers. He was confident that the people would answer a proper appeal on the part of the Government, by proving to the world that we were prepared for defense, and thereby preserve to ourselves the blessings of peace."

The *London Morning Herald* declares that Lord Derby will be prepared to take office; and that though sudden, the event was not unexpected.

The *Morning Post* says:—"The victory was worthy of Palmerston. It was not a party, but a national question."

The *Dublin Evening Post* mentions on what it considers unquestionable authority, that some of the Roman Catholic clergy, who had become unpopular on account of their opposition to secret societies, have been served with notices to desist. Whilst the Catholic priests are preaching against these combinations, some of the ablest and most independent of the Presbyterian ministers have been distinguished by their loud and vehement objections against the landed proprietors. In the north of Ireland, a formidable combination exists against the payment of rents, and such is the state of excitement against the landlords, that several of them had given up all notion of enforcing payment under the present circumstances. It was stated that the Presbyterian tenantry, in some localities, were offering a passive resistance to the payment of rents.

FRANCE.—The new British Ambassador, Lord Cowley, arrived in Paris on the 18th ult.

The alarm created by the threatening attitude assumed by the Government towards Switzerland, was becoming very great. The French Ministry had demanded of the Swiss Government the suppression of all clubs and political associations; a strict surveillance over the newspapers, and had requested the banishment of all refugees from the Swiss territory. The Federal Council had determined to stand upon the defensive, and had, it is said, claimed the intervention of Great Britain.

The Government, it is said, manifest great fear that Gen. Cavaignac will be elected in several districts.

A decree has been published, abolishing the fetes of Feb. 24th and May 4th, and substituting, as the only anniversary worthy of commemoration, the birthday of Napoleon.

Gen. St. Arnaud, the Minister of War, is said to be in disgrace, because he will not sign a decree for the dismissal of a number of officers of known Orleans tendencies. The War Department is to be conducted by Admiral Laflaut during Gen. St. Arnaud's absence in Algeria.

The *Gazette de France* states that the President is about to form a body-guard from the *gen d'armes mobile*.

BELGIUM.—The Paris correspondent of the *London Morning Chronicle* says:—"It will be remembered that French agents had been sent into Belgium for the purpose, if possible, of seducing the army from its allegiance, and sowing the seeds of discord and disaffection amongst the people. If I am well informed, reports are daily submitted to Louis Napoleon of the proceedings of these agents. It will be remembered that it was the Catholic party that, in 1831, was the principal means of separating Belgium from Holland. It is that same party which is now the most active in getting up a feeling in favor of the French alliance, and the clergy are almost all indefatigable agents of the Elysee. Belgium is adding 4,000 men to her army, and strengthening her defenses."

The *Arctic* arrived at New York on Monday last, having left Liverpool on the 25th ult. The news is of no special consequence. We subjoin a few items.

A new Ministry has been formed in England, with the Earl of Derby as Premier, Lord Malmesbury as Secretary of Foreign Affairs, Sir Edward Sugden as Lord Chancellor, and Mr. Disraeli as Chancellor of the Exchequer. The new Ministry, so far as talent and experience are concerned, is considered to be of a very moderate calibre. Very little public interest was manifested on the subject.

M. Bocher, administrator of the Orleans estates, and MM. De Lavaigne and Hovyn, have been arrested, for having in their possession insurrectionary documents in favor of the Orleans family.

The French papers are commenting on the fall of the Russell Ministry, and the revenge of Lord Palmerston. The change in the British Ministry had no effect on the Bourse.

Negotiations have been entered into, with the view of inducing the Duchess of Orleans to consent to the Count de Paris waiving his right in favor of the Duc de Bordeaux.

A number of political prisoners have been liberated, and another batch transported to Cayenne.

An irreparable breach seems to have been created between Louis Napoleon and M. Dupin, ex-President of the late National Assembly, in consequence of the latter's protest against the confiscation decree. M. Dupin requested an interview with the President, in order to lay before him a written opinion on the subject by eminent jurists, which the President declined to do.

It is said that the state of siege in Paris will be raised immediately after the meeting of the Senate and Legislative body. The date of the meeting is not yet fixed. The 20th of March and the 5th of May are spoken of.

The police have seized about 20,000 copies of an address to the electors by M. Croce Spirelli, on the ground that having been sentenced to expulsion, he is not a qualified candidate.

The Belgian Government still entertains serious thoughts of the unfriendly feeling of France. It is positively stated, that the French Ambassador at Brussels has been charged to demand that the Waterloo Monument be destroyed.

In spite of the police and the French army, the anniversary of the Roman Republic was celebrated in Rome with great spirit.

THE ADVENT HERALD.

BOSTON, MARCH 13, 1852.

The New Work—"The Crisis."

This work is now published, and we are ready to supply all orders. Single copy, 12 cents; ten copies, \$1; fifty copies, \$4. Postage, under 500 miles, two cents; over that distance, four cents. Those ordering will remember, that the postage must be pre-paid; therefore it will be necessary to forward the amount of postage in addition.

This work is an important one at the present time, both as it respects sound prophetic interpretation, and the nature of the events connected with the coming of our Saviour and his kingdom. It is not designed to feed the morbid appetite of those who are always seeking something new or marvellous; but to give correct views of God's word, and lead his people in a plain path in this time of peril, and thus to show them the nature and grounds of the hope of the gospel.

We wish to circulate this work extensively. Who will help supply ministers and others?

SECOND EDITION.—The first edition is already exhausted, and another is issued.

"Questions on the Prophecy of Daniel."

Owing to the numerous calls for this work, we have concluded to get out a new edition. The following is the preface, which will show its design:

"The design of the work is to simplify the book of Daniel, by appropriate questions on the letter of the text, and the subjects it presents; which are illustrated by a comparison of its various parts with other scriptures, as well as by historical and other explanations, that show the fulfilment of the various predictions therein contained.

"Much more might have been introduced in illustration of the details of the prophecy; but it was inadmissible, in a work of this kind, only to bring to view the great truths which Daniel was commissioned to present to mankind, in reference to the succession of the four dominant powers which were to have the supremacy in the earth, and the great events in the history of the church and the world, which were to precede the establishment of God's everlasting kingdom under the whole heaven, when the great plan of redemption will have been consummated. We are aware that the great body of our friends are familiar with these truths; but it has been thought best, in accordance with the wishes of many, to present them in this form, for the purpose of extending the knowledge of our views to others—our children and friends especially—while time and opportunity may be afforded. And thus we shall obey the command of God by Moses, to teach his words diligently unto our children, to talk of them when we sit in the house, when we walk by the way, when we lie down, and when we rise up. (See Deut. 6:7)

"It will be seen that the answers to most of the questions are contained in the text to which they are appended; while others are answered in full. The historical and other explanations are from the most authentic sources."

Price, 10 cents single; \$1 per dozen; \$8 per hundred. Postage (to be pre-paid), under 500 miles, 3 cts.; over that distance, and under 1500, 6 cents.

The "Children's Herald."

We have published four full volumes of this paper, and the number for April next will complete the fifth. We have ever regarded this paper as useful and interesting to the lambs of the flock, and therefore have not hesitated to submit to a considerable sacrifice in order to continue it. The first No. of the fifth volume will be published the first week in May, when it will appear in an enlarged form, and greatly improved in every respect. The outlay will be considerable, and did we not feel confident that parents and children would use every effort to increase the subscription-list, we should not consider it prudent to make the improvements we have mentioned. We hope that during the six weeks to transpire before the commencement of the next volume, those who feel interested in the *Children's Herald*, will do all they can to bring it to the notice of others. Let us commence the new volume with a greatly enlarged list; by this we shall not only feel more encouraged, but our readers will be benefited by the improvements we would then be able to make. It is advisable that the matter be acted on promptly and energetically, and orders sent in, that we may know how many to print.

WORCESTER.—We had the pleasure of spending the last week with the Advent society in this place, under the pastoral care of Elder J. W. Bonham. The Lord gave us a refreshing season. Quite a number were converted, and others reclaimed. Bro. Champlin was present a part of the time, and will continue there for a short season. His labors are being blessed. Bro. Bonham and the church in W. have much to encourage them.

"Sketches of Travel."—We are happy to receive the successive numbers of these graphically written letters, of which up to No. 10 have come to hand. Our readers have manifested considerable interest in them. They are written by a clergyman of education and intelligence, who has lately returned from a tour through England, France, Switzerland, and Italy; and we hope he will continue to copy from his journal, notices of the many objects of interest which are therein recorded.

NEW WORKS.

"Uncle Tom's Cabin; or Life among the Lowly."—This is a new work which is about being published in this city by Messrs. JOHN P. JEWETT & Co.—written by Mrs. HARRIET BEECHER STOWE. A large number of the successive chapters which are to constitute the first volume have appeared (the publication of which is still continued) in the *National Era*, the Anti-slavery paper at Washington, and we have read them with thrilling interest.

The design of the talented authoress seems to be to introduce her readers into the cabins of the slave, under all the varied conditions in which their peculiarly hard fate has placed them. They are shown in their most favored and in their most oppressed state, in colors so vivid that the subjects described are personally present, or rather the reader is taken involuntarily to their side and is made to accompany them in all their toils. It is all presented in the form of a connected narrative, so drawn to life, that we cannot resist the conviction that living characters have sat for their pictures, and that their portraits are most graphically delineated.

The whole work is most picturesquely described, and will do more to affect the hearts of the benevolent, and call forth sympathy for the sorrowing and suffering, than all the other anti-slavery writings of this age. The fears, the sorrows, the anxieties, the hardships, the trials, the agonies, the distress, the suffering, the labor, the punishments, the woes, the sins incident to a life of servitude and oppression are vividly described, as well as their joys and pleasures. Their burning desires for freedom, thrilling narratives of attempts to escape, of pursuit, of secretion, of hope, agony, suspense, and triumph, are vividly shown. Other narratives are given where expectation was suddenly dashed to hopeless despair,—of good masters on the point of emancipating, suddenly dying, and unfeeling mistresses selling the slaves about to be liberated, to hopeless bondage,—of slaves brought up in luxury and kindness, by a sudden change of circumstances sold under the hammer and subjected to toils they were the less able to endure on account of their former privileges—contingencies inseparable from the oppressive institution,—of wives thus suddenly torn from husbands, and husbands from wives, children from parents, and parents from children,—of slaves sustained under all their hardships by the consolations of the Christian's hope,—of those who were made instruments of mercy to fellow bond-men and bond-maidens,—and of those who because of their sufferings were led to hate the white man's religion. More thrilling delineation of character, and power of description we have never met with, and it cannot but be regarded as the story of the age.

It will be published in two volumes, 12 mo., 312 pages in each volume, with six elegant designs by Billings, engraved by Baker, in three styles of binding—paper cover \$1, cloth \$1 50, cloth full gilt \$2. It will be published about the 20th inst., and will be found in all the principal bookstores in the United States. We predict that it will be much sought for and be read with interest by the readers of the *Herald*, whose orders for it, accompanied with the money, we shall be happy to fill.

"The New Testament Expounded and Illustrated, according to the usual Marginal References, in the very Words of Holy Scripture. Together with the Notes and Translations, and a complete Marginal Harmony of the Gospels. By Clement Moody, M. A., Magdalen Hall, Oxford; Perpetual Curate of Seberham. New York: Published by George Lane & Levi Scott, 200 Mulberry-street."

The great peculiarity of this edition of the New Testament consists in the presentation of the words of the texts, to which reference is usually made in the margin of reference Bibles, on the page containing the scripture, to illustrate which reference is usually made. In other words, instead of printing in the margin mere references to parallel texts of scripture, the texts themselves are printed in full on the same page. This is a most judicious arrangement, saves much time in looking out parallel texts, and gives at a glance the words of those scriptures which illustrate the given text. We hope that this plan will be carried out also with the Old Testament. It actually makes the Bible its own interpreter, which is of more worth, than all the opinions of all the commentators that have ever written. It makes the Bible a commentary on itself! It is for sale at the Methodist Bookstore in this city.

"The Schoolmaster: a Monthly Reader, for School and Home Instruction of Youth. A. R. Phipps, editor. Published by George Savage (monthly), at 22 John-street, New York—at \$1 per annum."

We have received the second number of this new periodical, and like its plan much. It is designed to aid in making good readers, by appropriate instruction in that art, and by judicious selections for its practice—selections that shall instruct as well as interest. Each number is also complete in itself, and is sold for 10 cents.

"The Musical World, and Journal of the Fine Arts."

This is the title of a beautifully printed paper of twenty-four pages, published on the 1st and 15th of each month, by OLIVER DYER, 257 Broadway, New York, at \$1 50 a year. The title of this paper will convey a correct idea of its character; while the very able manner in which it is conducted, together with the value added to its pages by contributors of distinction, both musical and literary, place it far beyond any similar work in this country. The professional Musician, or the Amateur, will find it an acceptable companion. It commends itself to the Parlor, to the Choir, to all who wish to acquire a correct musical taste, &c. &c.—in short, to all who love the concord of sweet sounds, and appreciate the beautiful in Nature and Art. Each number contains four pages of the choicest music, (making nearly one hundred pages in each volume,) forming a collection worth many times the subscription price of the journal.

Of the twenty-four millions of the population of the United States, *The Freeman's Journal* reckons "one fourth Protestants, one fourth Catholics [Romanists]; one half indifferentists."

A correspondent of that paper gives the very important church information "that stearin candles cannot be used for the altar. There is a dispensation for sperm, and in at least one diocese, for tallow. Stearin is probably illegal matter!"

To Correspondents.

C. A. Thorp—Accept our thanks for your kind attentions, and for the articles for the *Herald*. Letters received—all right.

Large Cattle.—A couple of large steers, weighing about 4000 lbs. each, are on exhibition at No. 639 Washington-street. They are the largest beees we ever saw, and loom up like young elephants.

Bro. I. E. JONES writes us that he thinks of laboring in the vicinity of Waterbury, Vt. We wish him much success, and extend our best wishes to him and Mrs. Jones, in their new relation.—B.

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The March number, being No. 11 of Vol. 3, is now out. The following are its contents:

Walking with God.	The Lost and the Found.
Conscience.	Sin Found out.
A Queer Kind of Revenge.	The One Fault.
The Two Pictures.	Never Tell a Lie.
The Two Courses.	Scenes in the Penitentiary.
Mutual Influence.	The Mother.
Effects of Cold.	Rome as it is.
All in the Temper.	First Step to Ruin.
Teaching and Training.	Enigma, &c.

The postage on the *Children's Herald* per quarter is—Under 50 miles, 1 cent; over 50 and within 100, 2 cts.; over 100 and within 1000, 3 cts.; over 1000 and within 2000, 5 cts.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Elder I. R. Gates will preach in Westboro' evening of the 12th, and Sunday the 14th; in Pomfret, Vt. for Bro. Kidder, Sabbath, 21st and 23rd.

Elders J. V. Himes and F. H. Berick will preach in the City Hall in Lowell on Sunday, March 21st, all day.

Elder O. R. Fassett will preach in Springfield, Mass., Saturday evening, March 20th, and Sunday, the 21st.

Bro. N. Billings will preach in Claremont, N. H., the second and third Sabbaths in March.

Bro. T. M. Preble will commence a course of lectures in the Town-house of New Boston Sunday, March 14th.

BUSINESS DEPARTMENT.

Business Notes.

R. Watson.—As you did not send the money to prepay the postage on the "Crisis," and as they could not be sent by mail without being pre-paid, we have done so, and send you only nine copies.

J. C. Wellcome.—On the 14th of Feb. you were credited \$5 35 on account, and H. Perkins \$2 25 on the 14th. It seems that that should have been credited on book account, which we have now balanced. There is a Bro. J. W. at the place you name who takes the *Herald*. Have changed the order from No. 30 to 47.

Letters were received this week from H. Barringer and N. Clark, on which the postage was not paid.

P. S. McCracken, 75 cts.—Sent tracts the 4th inst.

W. H. Luther, 20 cts.—Sent tracts. The Harps are \$3 25 per dozen.

J. G. White, \$7 25.—The books sent and postage amount to \$2 75; on your paper 2 cts. to 300; and \$2 for C. H. Hayes \$2 45 to credit to your account—the balance of which is now \$6 50.

D. I. M. Allister, \$1.—Sent by express the 4th.

S. Temple.—It has been sent regularly. One of the four sent to Bro. Streeter is yours.

H. Chapin.—The \$1 you say you sent in January has not been received. You now owe \$1 on *Herald* to that date.

L. Cooley, W. C. Hall.—Sent you "Crisis" by express on the 5th.

D. Bosworth, S. S. Smith, J. H. Morris.—Sent you "Crisis" on the 5th by express.

Z.—We have now sent the pamphlets to the persons you designated.

H. Sturdevant.—The \$2 was received, and paid to No. 566.

L. F. Marshall.—Sent you books by mail on the 9th.

E. Parker.—Sent you books by express on the 9th.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

J. P. WOODBURY, of Granville, O., does not take his paper from the office—he owes..... 3 02

Total delinquencies since Jan. 1st, 1852..... 43 77

FOR THE DEFENCE.

Previous donations.....	138 94
Jonathan Jewell.....	1 00
T. Brooks.....	50
E. Smith.....	1 00
J. Vose.....	5 00
A. Euler.....	1 00
A Friend in Cromwell.....	1 00
J. F. Sawtell.....	50
S. Judson.....	3 00
M. Wallace.....	1 00

The Advent Herald.

TERMS.—\$1 per volume of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 13 cts. per volume, or \$2 25 cts. per year. \$3 for six copies—to one person's address. \$10 for thirteen copies. Single copy 5 cents. To those who receive agents without expense of postage, \$1 25 for six Nos.

For Canada papers, when paid in advance, \$1 30 will pay for six months to Canada East, and \$1 50 in Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 12 at the end of six months, brings the *Herald* at \$1 33 to Canada East, and \$1 63 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounts to 22 cents for six months, or \$1 04 a year. It requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*, so that for sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

Receipts from March 2d to the 9th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 34 the closing No. of last year. No. 35 to the end of the first six months of the present year; and No. 606 to the close of this year.

M. P. Lane, 559; J. Brew, 589; A. K. Clark, 585; J. Kelsey Jr., 582 (on acct.); Mrs. J. Demer, (on acct.); 582; M. M. George, 588; E. Weaver, (on acct.); 589; F. S. McCracken, 612; Mrs. C. Comfort, (if new sub.), 590; O. Olmstead, 584; A. Peck, 586; E. Smith, 589; D. A. Clay, 589; N. Wilson—books sent; J. Wilson Jr., 590; Sarah Haley, 590; G. W. Mancher, 590; J. F. Sawtell, (and 50 for tracts), 589; S. Benton, (books and 25 cts. on H.), 592; S. S. Smith, (for tracts and C. H.), 591; Atwater, 590—20 cts. due; L. Jackson, 588; B. Jackson, (and book, sent), 608; L. Crucken, 584; J. Aiken, (and book, sent), 588—each \$1.
O. G. Smith, (and tract), 580; J. Jewell, (of Richmond), 612; H. Knickerbocker, 595; S. Sayles, (and C. H.), 580; O. E. Noble, (and book, sent), 608; Capt. Knowles, 615; J. Shipman, 638; N. Howe, 612; W. C. Burgess, 588; M. Bradley, 588; A. Euler, (and C. H.), 605; J. Clifford, 590; A. Houghton, 585; W. H. Ordway, 565; J. Whitman, 586; M. Hazen, 612; A. Davis, 612—each \$2.
T. N. Lee, 580; T. Smith, (on acct.—all right)—each \$3. A. M. Billings, 560—\$4. L. D. Thompson, on acct.—\$3. J. O. Tasker, 590; L. Ainsworth, 580; W. Stearns, 580—each \$1 77. D. P. Thomas, 583; N. Champlin, (and tracts), 592—each \$1 12. T. Brooks, (and 50 for tracts, sent), 600—\$1 25. W. G. Gatta, (and tracts, sent), 606—\$1 10. J. Y. Dyer, 589; L. F. Thompson, 589; J. A. Winchester, 580—each 77 cts.



NEW SERIES. VOL. IX.

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JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

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* For terms, &c., see last page.



THE WILLOW OF BABYLON.

"On the top of the mound, formed by the ruins of the hanging gardens of Semiramis, stands an aged willow, of a species entirely different from any found on the banks of the Euphrates, near Babylon. When the wind passes through the decayed branches of the tree, it produces sounds much resembling the tones of an Æolian harp."—Buckingham's Travels in Mesopotamia.

When Judah's smitten children, afar by strangers borne,
Saw down by Babel's waters, o'er Salim's fall to mourn,
Their harps upon the willows the weeping captives hung—
Harpers once to songs of gladness and sweet thanksgiving strung.

How could they wake those numbers to please the victor's will,
Which David's voice had hallowed on high Moriah's hill?
How by the heathen rhapsody, the sacred string,
When those who spoiled and wasted, commanded them to sing?

No! they remembered Zion, remembered her, and wept;—
The beacon of destruction her palaces had swept:
Said by Euphrates' borders, forsaken and forlorn,
Silent they sat, enduring the proud oppressor's scorn.

For it was then, O Willow! where thou art lonely now,
That he, who smote the nations, upraised his shaggy brow;
When, wailing, he saw the towers on Shinar's plain,
His eye beheld, exulting, the splendours of his reign.

Pride filled the monarch's bosom: while gazing far and wide
O'er Babylon's vast wonders, his thoughts were big with pride:
Built by his might, he deemed her, his majesty to crown,
The palace of his kingdom, the city of renown.

Yes! she was then the glorious, the pow'ful, and the great,
The Queen on many waters, the arbitress of Fate:
Princes were all her merchants, her daughters too gave birth
To counsellors, and captains, and nobles of the earth.

But now she lies deserted, her walls and towers o'erthrown;
All desolate her temples, her pleasant places lone,
The fearful haunt of dragons, where horror ever broods;
And owls and screech-owls possess her solitude!

Once in her lofty gardens, in rich luxuriance grew
All trees of rarest beauty, and flowers of every hue;
But now a heap, behold them, where hissing serpents dwell,
And thou alone, O Willow! their tale of woe to tell!

Oh, when across thy branches the desert breezes sigh,
And with a hollow moaning their hoarse stems reply,
Sound of unhealed wounds, and melancholy strains,
Are heard at evening floating o'er those forsaken plains.

What spirit round thee lingers, in scenes so wild and drear,
This breathing forth its sorrows, where none are by to hear?
What voice so soft and plaintive, amidst thy withered leaves,
Thus loudly and unheeded, in solemn accents grieves?

Thou know'st not! but if haply some demon it be
Of that far world of spirits which mortals may not see,
Whose memory still recalls him to haunt this fearful spot,
And sigh for pomp departed, and power that now is not—

Oh! he must mourn for ever! for Babylon no more
Shall rise, O broad Euphrates! on thy deserted shore;
No more shall tower or temple beside thy waters frown,
Nor cloud-enriched Babel on palaces look down.

Within her gloomy borders no shepherd e'er shall tread;
His tents around her ruins the Arabian shall not spread;
But safe amidst her horrors the spotted shall lie,
And say to their fellows from secret caverns cry:

Mourn on, thou lonely Spirit! o'er Ashur's decayed decay;
Fall'n is Chaldaea's glory; for ever passed away:
Boast of all kingdoms and kindreds, her time shall ne'er return;
Bewail her, thou Desert Voice, and thou, lone Willow, mourn.

The Seed-Time for the Future.

BY THE REV. EDWARD BICKERSTETH.

We have seen how Christians are blessed of God with the grace of our Lord, and the love of the Father, and the fellowship of the Spirit, to communicate blessings to others. All these privileges are not bestowed upon them in partiality: or for mere selfish enjoyment. All this is not that they may be isolated beings, glorying in their privileges, and regardless of others, but it is that they may be endowed with beneficent feelings, capacities, and powers, which will make them a full blessing to others.

The doctrine of our free salvation by the grace of Christ, received into the heart through faith, and experienced in the soul, is the only sure spring of streams of blessings to flow from us to our fellow-men. It is after the most glowing description of our salvation by grace, that the apostle says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Here we see the truly scriptural and solid foundation for our being fruitful in good works; the doctrine of a free salvation and the new creating power of God in Christ Jesus.

But, besides this, the light of prophecy quick-

ens us with the hope of future reward. Let us not forget the practical improvement which our Lord himself makes of his return: in the parables of the faithful and evil servant; the ten virgins; the talents and the account of the last judgment. (Matt. 24th, 25th.) We shall thus see many quickening and encouraging motives to good works in the doctrine of the pre-millennial and speedy advent of our Lord. If this doctrine were fully received into the hearts of Christians, all our charities would speedily experience the blessing of its enlarging power on our hearts.

It may be well here, however, to notice more distinctly that real secret of all the labors of true Christians, that we are the workmanship of God created in Christ unto good works. It is a beautiful, most instructive and encouraging view of our real situation. This divine work commences in our new birth. By nature we are dead in trespasses and sins. It is God only who quickens us to life. Eph. 2:3-5. No outward reformation, no resolution of the natural man, no persuasion of man, no piety of parents can accomplish this. John 1:3. Nor can any appointed means, such as the ministry of the word, (James 1:18) or the sacrament of baptism, accomplish this vital change. God has not tied his grace even to the means of his own appointment, and never was there a greater delusion of the enemy than to identify the power with the forms, "having a form of godliness, but denying the power thereof."—2 Tim. 3:5. All good in us begins in this new birth of the soul, the direct work of God's hands. (Isa. 29:23; 43:21; Ezek. 36:25; John 3:3, 27; Acts 11:21; 1 Cor. 2:14; 2 Cor. 5:17.) Yet, for our unappealable comfort, this new creating power of God, in the new heart and the new spirit, the work of his hands, making us his sons, we are permitted, we are directed to seek from him in prayer, and the very prayers are put into our lips. (Isa. 45:11; Psal. 51:10; Hos. 14:1, 2.) Then the tree will be made good, and the fruit good also.

But it is not only in the commencement that we see God's workmanship, the continuance of the divine life, is wholly in him. All our continued faith, hope, and love, is his gift. "Every good and every perfect gift is from above."—James 1:17. While his people are working out their own salvation with fear and trembling, he is still "working in us to will and to do of his good pleasure."—Phil. 2:13. All gracious feelings of every kind come first from his power and grace. (1 Kings 8:57, 58; 2 Chron. 30:12; Jer. 31:33; 32:39, 40; 2 Cor. 3:5.) They are the works of his hands. Isa. 60:21. He carries on the work which he has begun. Woe be to us, if he ever leave us to ourselves. Then we learn what we really are in ourselves. (2 Chron. 32:31.) There is not a good inclination, a good thought, word, or work in us by nature. (Rom. 9:16; 2 Cor. 3:5.) All our sufficiency is from him, who makes us "perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ."—Heb. 13:21. Thus the whole Christian character wrought in us, (Isa. 26:12) is like a fruitful farm cultivated by the heavenly Husbandman, or like a beautiful building erected by the heavenly Architect. "Ye are God's husbandry, ye are God's building."—1 Cor. 3:9. Oh, blessed truth, what an energy and strength it should give to our well-doing day by day!

The same divine Being completes what he has begun. We have to give thanks unto the Father, "which hath made us meet to be partakers of the inheritance of the saints in light." The passages which insure the perseverance of the saints are very numerous. It was David's confidence, "The Lord will perfect that which concerneth me; thy mercy endureth for ever."—Psa. 138:8. It was Paul's confidence for his converts, "Being confident of this very thing, that he that hath begun a good work in you, will perform it to the day of Christ."—Phil. 1st. The Father and the Son keep them in their own hands, (John 10:28, 29) and each one is fitted and prepared for the place prepared for them in the heavenly mansions. (John 14:2.)

But the way in which all this is done, is farther opened out to us in the expressions, *created in Christ Jesus unto good works*. Christ Jesus is the head of this new creation, as Adam was the head of the first creation. (Rom. 5:12-19; 1 Cor. 15:21, 22, 45-49.) All who believe in Jesus, belong to the last Adam, who is a quickening spirit. It is by union to him, and abiding in him that we bear much fruit, (John 14:1-8) and ultimately shall possess his spiritual and heavenly image. 1 Cor. 15:49. As he is "the image of the invisible God, the first-born of every creature, so he is the head of the body the Church—the beginning, the first-born from the dead." He makes us like himself—"He that saith he abideth in him, ought himself so to walk even as he walked," for there is a continual flow of his grace from him to every member really united to him; his Spirit is imparted to them, and they make self-sacrifices, they deny themselves, they seek to be full of holy love, purity, meekness, gentleness, compassion, and grace, as Jesus himself was. In all this there is a divine power continually put forth. Hence we are said to be "created in Christ Jesus." There is nothing in the natural man truly good in the sight of God. There is much moral excellence between man and man, there is much that is talented and polished, much that is amiable and lovely, much that is gentle, and kind, and affectionate, but a bitter root of alienation from God spoils the whole. Hence the Christian confesses, "In me, that is in my flesh, dwelleth no good thing."—Rom. 7:18. There are no gracious dispositions, poverty of spirit, mourning for sin, meekness, hungering and thirsting after righteousness, and purity in heart. The fallen nature has to be overcome, for "the flesh lusteth against the Spirit."—Gal. 5:17. A new nature has to be implanted. Rom. 6:5. Pride, selfishness, self-righteousness, love of ease, ambition, fear of man, and innumerable other evils, have to be mortified. The whole course of this world has to be withstood. All the disappointments arising from the wickedness, perverseness, and ingratitude of men, their abuse of kindness, and their hatred to righteousness, has to be encountered; we have to "overcome evil with good." To be content often to be disappointed in our hopes, and to see little fruit where we expected much. And in addition to all, the devil is at constant war with the spiritual seed, "which keep the commandments of God, and have the testimony of Jesus Christ." Look at all these difficulties, and see the necessity of God's workmanship and his new-creating power. As when the earth was all confusion, "without form, and void, and darkness was upon the face of the deep;" then the Spirit of God began the mighty change which produced the fair scene of creation; so it is in the new creation. Nothing but the same Almighty power that then wrought in our world, working again in a poor, fallen sinner's heart, can produce this moral and spiritual change. "If any man be in Christ, he is a new creation; old things are passed away, behold all things are become new, and all things are of God."

When thus "strong in the Lord, and in the power of his might," all kinds of good works are spontaneously and joyfully produced. His people are "willing in the day of his power," the springs of water are opened, and the streams, of necessity, gush forth on every side. (John 4:14.) All the lovely fruit of the Spirit (Gal. 5th) is brought forth in its season, the fruits of righteousness abound more and more. Living to the good of others, becomes the highest aim of Christians; it is the true expression of his feelings, "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."—1 Cor. 10:33. It is not merely that he is compelled by duty, but he rejoices in it as his privilege, and the seed-time of his future harvests. Hence he "shows mercy with cheerfulness." (Rom. 12:8; 2 Cor. 8:12; 9:7.) and delights to let his light shine before men, that his Father which is in heaven may be glorified. Matt. 5:14-16.

This is the sure foundation on which the su-

perstructure of good works must be built. In the whole history of the Church of Christ, those who intelligently confessed and experimentally felt that they were the saved by grace, have been those who have ever been distinguished by fruitfulness in good works. They are "predestinated to be conformed to the image of Christ."—Rom. 8:29. He says, "I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain."—John 15:16. Christ purifies them to himself as his "peculiar people, zealous of good works."—Tit. 2:14. And their titles, "vessels of mercy," "salt of the earth," "light of the world," "kings and priests," show that they are blessed to be a blessing. Hence, as the consequence of their privileges, when they have "put on the new man, and are renewed in knowledge after the image of him that created him, where Christ is all and in all," they are charged, "put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another. And, above all these things, put on charity."—Col. 3:10-14.

Having laid this foundation thus distinctly, I would proceed to show what a magnificent field God now opens to his Church; what a preparation he has now made for our walking in all good works. He has not merely ordained it. He has prepared (προπομασσει, Eph. 2:10.), provided every thing, made all ready, that his people should constantly have the opportunity of abounding in all good works.

I pass by here all that natural sympathy with distress which remains still in fallen humanity, leaving all guilty and self-condemned who neglect their fellow-men, and which the love of God so mightily strengthens. 1 John 3:17. It is a sympathy which God especially warns us not to resist. Deut. 15:7-10. I pass by all that glow of love which is kindled by the love of Jesus, and which ever leads us to tread in his steps (John 15:12; Matt. 18:33; 2 Cor. 8:9; 1 John 3:16; 4:11), and to be abounding in works of love. I pass by all that full recompense of reward which we have already considered, and which animates the Christian to follow the direction, "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward."—2 John 8th. All this is a part of the preparation which God has made.

Let us first briefly notice the good which each Christian may do, and must do in his own family, and in his immediate circle.—No good done elsewhere is more vitally important to each individual than the good to be done first at home. This general principle is clear from our Lord's last command, *beginning at Jerusalem*. There must be a centre of holy love and blessing in our family and neighborhood, before it can radiate abroad with fulness of advantage. This is hardly enough considered, when the magnitude, the urgency, and the width of foreign claims, are so constantly presented to us. But who can tell all the blessedness of the Christian's spirit, and daily walk in his own household, and among his neighbors, and the solid, durable advantage it gives for wider blessedness. Let none think they can do nothing. A master or mistress of a family has a little world to bless and make happy. A laborer or a servant has another little circle, to which he may be a daily help and comfort. The constant workings of faithful, self-denying love, seeking the best good of those around us, what a field it is to cultivate! Those especially who have many dependants under them have a call upon all the ability, and talent, and means, and time, which has been given them to watch over them, gain their affections, and exhort, guide, direct, and comfort them.

I would now more especially call the attention of the reader to the present providence of God, and the actual state of the world, as giving an unprecedented, a peculiar, a magnificent seed-time for our future harvest of glory.

True it is, painfully true, that there has been and is a general apostasy of Gentile Christen-

dom from the faith as it is in Jesus. There has been a deepening falling away of Eastern, Greek, Roman, and Reformed churches, full of alarm. But in all these is "a remnant according to the election of grace," as there was in the Jewish nation of old. They are the salt of the earth, and the best hopes of our world in its present situation are connected with this remnant, and their faithfulness to God, and their labors of love, and the good works wrought in them by the grace of God.

The governments of the earth generally in the four quarters of the world, seem to think it enough to preserve peace in the midst of the conflict of opinions, and that their office is simply to restrain on every side the elements of contention. In the spirit of that general apostasy which prevails, they take not any side because God's truth is on that side, and they know it to be so, and will confess his truth, and stand to it, cost what it may: but they are mediators between truth and error, and will equally support Popery and Protestantism, provided that all for the present can go on smoothly, and the general quiet remains unbroken. This is the predicted characteristic of the times. "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." To them a charge is given, "Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of God in their foreheads." It is then a peculiarly favorable time for private Christians attaining the Divine likeness, the Father's name written in the forehead, and abounding in works of love. —(To be continued.)

(For the Herald.)

Sketches of Travel.

No. X.—PARIS AND VERSAILLES.

Let us continue our exploration of Paris by talking a walk beside the river Seine. The banks are skirted with spacious quays, in many places planted with trees, and affording agreeable promenades. Moored in the stream, are floating laundries, full of washerwomen hard at work; large bathing-houses, with inscriptions in large letters, "*Ecoles de Natation aux Hommes*," i. e., "Swimming-schools for the men," and "*Ecoles de Natation aux Femmes*," i. e., "Swimming-schools for the women;" dredging machines scraping up the mud, and clumsy-looking flat-bottomed barges. Wide bridges of stone and iron span the river at frequent intervals, many of them thronged with passengers. One of these, PONT NEUF, rests on twelve arches, and is 1020 feet long. It is supported in the centre on a point of an island called the "*Isle de la Cité*," or "City Island," the ancient seat of Paris, densely covered with buildings. Let us thread its narrow and crooked passages till we come out into the area "*Parvis de Notre Dame*," in front of the Cathedral.

CATHEDRAL OF NOTRE DAME.

Much of the effect of Notre Dame is lost by reason of its low situation, several feet below the level of the street, and its close proximity to the surrounding buildings. Still it is a noble pile, and has a venerable air of antiquity, that impresses the beholder. Its dimensions are, length, three hundred and ninety feet, width at the transepts, one hundred and forty-four feet, height of the vaulting, one hundred and two feet, height of the western towers, two hundred and four feet, and width of the western front, one hundred and twenty-eight feet. Three ample portals lead into the body of the nave and the aisles, in the most exquisitely wrought pointed style, each composed of three systems of arches, retiring one within the other, richly sculptured with angels, scriptural figures, saints, &c.

The north tower has a colossal bell, called "*Le Bourdon*," i. e., "the drone," (from its low, deep sound,) which weighs 32,200 pounds, and requires sixteen men to ring it. It is only rung on state occasions. I ascended this tower by the dark stone stair-case, of three hundred and eighty steps to the belfry, where two men were ringing the ordinary bells, by pushing the yoke from above with their feet. It seemed to be very hard work. The sides of the belfry are open arches, and the rest of the ascent was by a series of crazy steps and ladders, that shook with every swing of the bells, and gave a fearful interest to the view of the roof and pavement through the open arches. On reaching the top, however, I felt myself rewarded for my pains by the commanding prospect of the city, which gave me a clear idea of the relative situation of all its parts. You can also see to fine advantage the flying buttresses which rise from the outer walls of the chapels to support the lofty clerestory. These chapels are external additions to the main building on the two sides, opening into the interior, and having the appearance of recesses. Much of the stone carving in the interior has been fretted out by the weather, and is now in a process of restoration. I was struck with the great number of devil's

heads upon the towers, some very grotesque, and others very malignant in expression.

Let us descend and take a view of the interior. The air seems grey and heavy with the gloom of ages. Cast your eye along the massive pillars, alternately circular and clustered, that support the nave and choir; and notice the curious little galleries with stone balustrades on the sides of the walls, one above another, almost to the roof, leading one wonders where; explore the forty-five chapels with their beautiful rosaces of stained glass of the thirteenth century, and their countless shrines and decorations; stand before the marble group over the altar, representing the Descent from the Cross; examine the curiously-sculptured compartments of the wall enclosing the choir, representing the mysteries in the life of Christ, executed in 1352; and then let the mind go back into the past, and call up some of the eventful scenes which have been witnessed by these walls.

The first ecclesiastic who officiated here was Heraclius, the Patriarch of Jerusalem, in 1185, who came to Paris to preach the third crusade. Since then what multitudes have thronged these spacious aisles, and kneeled upon this marble floor! What ages of superstition have lavished their ill-gotten wealth upon these costly shrines! Here, in the Revolution of the last century, the Parisian mob entered like a pack of wolves, and vented their insensate fury upon these walls, stripping them of their ornaments, gorging their avarice with the spoils, and disintering the buried Archbishops of Paris, for the sake of their lead coffins! Here was performed the imposing ceremony of Napoleon's Coronation, which the Pope was compelled to grace with his presence. Here the mob again rioted in 1831, cutting up the coronation robes, and the splendid dresses of the Bishops and chapter, for the sake of the gold embroidery, and destroying everything within their reach. An infidel sarcasm from my companion broke in upon my reflections, and provoked a reply that led to farther conversation, till at length we sat down and added another scene to the history of Notre Dame, viz.—that of two young Americans discussing the evidence of Christianity upon the steps of its high altar.

Emerging from the gloom and walking westward, we pass on our left the immense hospital HOTEL DIEU, the most ancient in Paris, founded in the seventh century, and crossing the *Petit Pont*, i. e., "little bridge," pass up the Rue St. Jacques. We are now in "the students'" quarters, as indicated by the great number of book stalls filled with classical and scientific works, notices of "Lodgings to let," and innumerable small beer-shops.

In this vicinity are the "College of France," the "College of the Sorbonne," the "College of Henry IV.," the "Normal School," the "Polytechnic School," the "School of Medicine," the "School of Law," &c., &c. My friend and I stopped at the College of France long enough to hear a lecture from Prof. Ampere on French Literature. A number of young ladies were in attendance, and the occasional glances of the students in that direction forcibly reminded us of our college days. It seemed strange however to see a *mustachioed* Professor in the chair. Our next visit was to the

PANTHEON.

This is one of the finest buildings in Paris. It was originally the Church of St. Genevieve, and was built by Louis XV. in 1764. Of late years however it has not been used for religious service, but solely as a temple for the monuments and remains of the illustrious dead. It is said that Louis Napoleon designs to give it back into the hands of the priests.

The portico is composed of twenty-two fluted Corinthian columns, sixty feet in height, and six feet in diameter, supporting a triangular pediment one hundred and twenty feet in breadth, by twenty-four in height, which contains a large composition in sculpture by David, representing France dispensing honors to her great men. A notice at the door conveys a delicate hint to the visitor, assuring him in the most positive terms, that the guide in attendance to conduct strangers through the building, has no public compensation whatever.

The plan of the building is a Greek or equilateral cross. Each arm of the cross is ninety-nine feet in length, and has a richly sculptured vaulted roof of eighty feet above the marble pavement. From the intersection of these arms rises a great dome, springing from a circular gallery surrounded by thirty-two Corinthian columns, sixty-two feet in diameter at the base and two hundred and eighty-two feet in height. The inside of the dome is covered with a fine painting, representing, upon the lower part, the four monarchs of France, Clovis, Charlemagne, St. Louis, and Louis XVIII., with figures of angels, and other emblems of glory. Above is St. Genevieve, descending toward them upon a cloud, while higher up in the heavenly regions are seen Louis XVI., Marie Antoinette, Louis XVII., and Madame Elizabeth! A gleam of light at the loftiest point indicates the abode of the Deity.

The construction of the dome is worthy of particular attention. It consists of three stone vaultings, one over the other, and each independent of the rest. The ascent by which you go up is between these vaultings. From the highest gallery on the outside you have a very fine view of Paris and the surrounding country.

Underneath the pavement is an immense series of vaults for the remains of the dead.—Here are the tombs of Voltaire and Rousseau, where apotheoses were celebrated in the church above, and of many other distinguished persons.

S. J. M. M.

Human Trial.

We shall be better able to appreciate the intensity of human trial by looking at some recorded instances of it in other times. The patience of Job was not lightly tried. It is not a small thing to be suddenly stripped of all we possess—as many, alas, in these recent years can bear witness. Add to this the death of a fair array of sons and daughters, the sparing of one whom it would have been a mercy to the poor man if death had taken too, the ravages of a terrible and loathsome disease, and all this without apparent cause visited upon the head of "a just man—one that feared God and eschewed evil." Satan himself must have been satisfied with the severity of the affliction.

Let us glance at another scene of trial in the ancient days. God had a faithful and beloved servant in the patriarchal age, whom He admitted to many distinguished privileges, and an honorable intimacy with Himself. He made him a certain promise, which in its conditions and meaning, the good patriarch regarded as a solemn covenant, to which the divine faithfulness and veracity were pledged. Abraham is a hundred years old, and Sarah is childless, when God promises him a multitudinous and happy posterity. But this does not stagger him, his faith is yet stronger than the trial.—Will it endure another trial appointed for it?

There came a day when God himself drew near to prove Abraham. He called to him by his name, "Abraham," "Behold, here I am," is the instant answer, "ready—what would the Lord?" Ah, could he have divined the coming demand of his heavenly visitant, would he not have sought to hide away from his presence? The voice said, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." How each word seems chosen to bind that child of his old age closer to the parent's heart, and enhance the difficulty of complying with the requisition of God!

Did the heart of the father beat with a foreboding of what was coming as the voice slowly uttered the message, "Take now thy son,"—"yes, my son,"—Hagar the Egyptian had borne him a son, whom he had banished into the wilderness, "thine only son Isaac,"—ah, his son Isaac, he understands, what more? "whom thou lovest,"—love him! what need to tell him that? "and get thee into the land of Moriah,"—well, all is clear as yet, doubtless God is about to show some peculiar favor to the heir of promise, in whom the nations are to be blessed,—"and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Is it God that speaks? Is it the righteous Jehovah? Has he heard aright?—Must his son, his son Isaac, Sarah's only child, be taken from them almost as soon as given, and taken so,—not by some merciful sickness, that should afford them the sad luxury of watching by his couch, and then closing his eyes at last—not by a sudden stroke of providence, but by the father's own hand? What was it that put the seal of silence on Abraham's lips, that no passionate remonstrance, no despairing intercession broke forth? What nerve of iron kept down the father's heart? What principle was strong enough to subdue the outspoken, impetuous voice of nature? How many questions might not the anguish of his soul have prompted? Is this scene, after all his trials and wanderings, when in the evening of his eventful life he was just beginning to enjoy the blessedness of repose—is such a bereavement to cloud the sunset of his days? What shall become of God's promise to him if Isaac be slain? For what sin must he make such a terrible expiation? If a victim be necessary, if one of them must die, "Oh, take the father, and spare the child!" No, not one word of lamentation is uttered, we know not that a single yearning of nature struggled up to the lips, as they went on their way, the father and the doomed son, to the distant mountain. There is time enough for reflection in the three days of their travelling, time enough for rebellious, murmuring feelings to gather strength, time enough for long, sad communings. There is nothing of this in the record. They are on the mountain side, and the young lad, yet all unknowing what the sacrifice shall be, innocently addresses his father. "And Isaac spake unto Abraham his father, and said, 'My

father,' and he said, 'here am I, my son.' And he said, behold the fire and the wood, but where is the lamb for a burnt offering?" What a rush of tumultuous emotions must that simple question have excited! Yet all is calm on the mien and in the voice of Abraham, as he replies in words that meant more to his heart than to him who heard them. "My son, God will provide himself a lamb for a burnt offering." There is no faltering, no delay—the altar is builded, the wood is laid in order, the young lamb, Abraham's boy, is bound and lifted upon the pile. One hand of the father is on the head of his child, the other approaches with the knife. Oh, great triumph of faith! Oh nature, there is something stronger than thou art! Oh, spirit of unquestioning obedience, when in a human heart wast thou ever so tried and so triumphant! Such was the intensity of a single scene of human trial. Such scenes, it is true, are not appointed to all, but there is still an unrelaxing intensity in all the progress of our probation.

Were there no such severity of human trial, there would be no such illustrious examples of the triumph of virtue as the world has gazed upon. There is scarcely any thought that so reinforces our failing strength, when almost overborne, as the thought that others have been beset in like manner, and have come off victorious. We feel there is hope for us, the day may be won, the tempter may be even in this darkest hour put to rout, if other hearts have wrestled here and triumphed before us. Still from the mountain summit where the watching angel stays the patriarch's lifted arm, beams a broad and cheering light for every child of tribulation. The tempted look back, and in that bright, steady beam, their brows grow radiant with the hope of overcoming. Every brother of us who comes out of the depths of affliction, prevalent over the trial, has not only prevailed for himself. His enduring shall lend new courage to all his companions in sorrow. Every tried one who hears his song, shall strive to lift up his voice and shout victory too. How glowed and exulted the heart of an apostle over the long list of mighty champions in the olden times, who through faith wrought such heroic deeds as has made their names watchwords in every Christian conflict! Who can doubt that such an influence flows by design from every such scene of human trial?

Ye tried ones, hold on yet awhile your toilsome way. Shun not, dread not, the scenes of trial your heavenly Father appoints his child. He will not make them heavier than you can bear. He will temper the wind to the shorn lamb. No adversary of your spiritual peace can go a step farther in laying his hand upon you than God shall permit. You may have dark and sad hours, when, like Job, you shall be ready to exclaim, "Mine eye shall no more see good," but if you seek grace, patiently to endure whatever the Lord shall choose to lay upon you, that darkest hour shall but herald the break of day. There may be crosses and sacrifices, and distressing dispensations—there doubtless will be—all of us have known something of them, but they are all part of the discipline God is administering to prepare us for the song and the joy above. Rejoice then, O sufferer! Look up, O bereaved one! Shout, O sad of heart! God is refining and purifying you for a place among the shining ones! "And one of the elders answered, saying unto me, What are these that are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, these are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore, are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Congregationalist.

Christ's Second Advent.

An excellent sermon, or lecture, designed as the first of a series on this subject, was delivered on Sunday evening last by the pastor of the Westminster (Presbyterian) church in this city. Text, Heb. 9:28—"Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." The principal points discussed on this occasion, were the *certainty* of the second coming of our Lord, the *nature* of the event, and, relatively, the *time* of its accomplishment.

Under the first of these heads, it was shown that the prediction in the text is in harmony with the testimony of the ancient prophets, with the declaration of the heavenly messengers who appeared at the time of Christ's ascension, and with the general and earnest expectation of the apostles and primitive churches. The doctrine had indeed been greatly neglected by the Chris-

tian teachers, and nearly lost sight of by the churches, of modern times; but the constant allusions to it in the New Testament were such as to prove that, among the early disciples, it was held as an essential part of the Christian faith.

In regard to the nature of Christ's second coming, the preacher took the ground that it was to be personal, visible, and glorious. That same Jesus, who was taken up while his disciples beheld, until a cloud received him out of their sight, it is declared, shall so come again in like manner as he was seen to go into heaven. He is to come with clouds; every eye is to see him; the Jews are to look on him whom they pierced, and mourn. These representations are utterly irreconcilable with the prevailing belief that the coming of our Lord referred to is merely a spiritual coming. To interpret as figurative any passage of scripture susceptible of a literal interpretation, is to take an unwarrantable liberty with the word of God. If this may be done in one case, it may in another; and the Bible may thus be made to speak any language, or subserve any purpose the interpreter pleases. In the text, no one understands the first statement, that Christ was once offered to bear the sins of many, to be figurative;—why then, seek to attach a figurative meaning to the other statement, that the same Christ, to them that look for him, shall appear the second time without sin unto salvation?

The time of Christ's second coming, it was affirmed, could not be definitely known. He himself had declared, "Of that day and hour knoweth no man." It was not even for the apostles to know the times and the seasons, which the Father had reserved in his own power. The preacher claimed, however, that in the relation sustained by this event to some other events, in the order of time, we may attain to a certain degree of knowledge respecting it. For example, it is certain that it must precede the resurrection and final judgment. Whether it shall also precede the predicted golden age in this world's history, known as the Millennium, was a question upon which widely differing views were entertained. The preacher understood from the Scriptures that the second advent of Christ was to be pre-millennial. The world was to remain essentially in its present state up to the time of his coming. As in the days of Noah and in the days of Lot, men were regardless of their imminent doom, so would it be in the day when the Son of Man should be revealed. His coming would be unexpected. Scoffers would arise, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were. To the same purport was the question, When the Son of Man cometh, shall he find faith on the earth? The mystery of iniquity would continue to work,—its embodiment in the Man of sin, the son of perdition, would remain, until the Lord should consume him with the spirit of his mouth, and destroy him with the brightness of his coming. The persecutors of the saints would continue to make war with and prevail against them, until the Ancient of days should come. According to these representations, there could be no space for a millennium prior to the second advent of our Lord.

The subject announced for the next lecture is, the signs that shall precede and foreshadow the second advent.

Gems from the Rabbis.

Elijah was of a fiery spirit; and with a spirit of fire he performed his prophetic office. He called flames down from heaven, and consumed his own life in his zeal.

Wearied and exhausted, he withdrew from the haunts of men; in the dreary desert he threw himself under a juniper tree, and sighed, "It is enough! Now, O Lord, take my soul unto thee."

And an angel of the Lord strengthened him; and he reached the mountain of Horeb, where the Lord removed the burden of his prophetic calling off his shoulders, and directed him to anoint another in his stead.

And when, with the anointed Elisha, Elijah came to the river Jordan, a fiery chariot and fiery horses appeared; the two companions were separated, and Elijah ascended to the throne.

The first who appeared to him in the regions of bliss was Moses, his prototype. He reached Elijah his right hand, through the purifying flames of the fiery chariot, and said to him, "Thou hast been zealous, my brother; thy zeal has been ardent, and thou hast suffered much for thy brethren. I too have suffered the like; still I prayed for their preservation, and offered my soul as a ransom for theirs. Nevertheless, approach the throne of the Judge, the All-merciful." With trembling steps, Elijah advanced to the cloud of the throne.

"What doest thou here, Elijah?" demanded a voice from out of the throne. He answered, "I have been very zealous for the Lord God of hosts; for Israel have forsaken thy covenant,

thrown down thine altars, and slain thy prophets with the sword: I, only I was left, and they sought my life to take it away."

And a fire went forth from the cloud; but the Lord was not in the fire. And a wind went forth from the cloud, strong and irresistible, it rent the mountains, and brake in pieces the rocks; but the Lord was not in the wind.

The wind and the fire had passed, when a still small voice was heard. A sensation, never before experienced, came over the prophet, and the flame of his spirit was chastened like the radiance of the dawn. "Rest thou here," said the voice, repose and gain new vigor after thy toils; for the Lord is merciful and benevolent. "Thou shalt often again descend to the sons of men; thou shalt teach, but with mild kindness; thou shalt console and aid them with thy love, nor longer punish them in thy zeal; for the Lord is gracious."

And often since then has Elijah visited mankind, but in a different spirit from that which animated him during his earthly sojourn. What before was ardent jealousy, is now loving kindness; what was fiery zeal, is now mildness and benevolence. Invisibly, or in an assumed shape, he guides the conversation of those who seek true wisdom, and unites their souls. He it is who turns the hearts of the fathers to their children, and the hearts of the children to their parents. Harbinger of good, he aids the righteous in the hour of danger, and is ever present to solace and strengthen those who pray. His office it is to proclaim to mankind, the coming of the great and dreadful day of the Lord.

N. Y. Observer.

The Orphan's Dream of Christmas.

FROM DICKENS' "HOUSEHOLD WORDS."

It was Christmas Eve—and lonely,
By a garret window high,
Where the city chimneys barely
Spared a hand's-breadth of the sky,
Sat a child, in age—but weeping,
With a face so small and thin,
That it seemed too scant a record
To have eight years traced therein.

Oh, grief looks most distorted
When his hideous shadow lies
On the clear and sunny life-stream
That doth fill a child's blue eyes!
But her eye was dull and sunken,
And the whiten'd cheek was gaunt,
And the blue veins on the forehead
Were the pencilling of want.

And she wept for years like jewels,
Till the last year's bitter gall,
Like the acid of the story,
In itself had melted all;
But the Christmas time returned,
As an old friend, for whose eye
She would take down all the pictures
Sketch'd by faithful Memory,

Of those brilliant Christmas seasons,
When the joyous laugh went round;
When sweet words of love and kindness
Were no unfamiliar sound;
When, lit by the log's red lustre,
She her mother's face could see,
And she rock'd the cradle, sitting
On her own twin-brother's knee;

Of her father's pleasant stories;
Of the riddles and the rhymes,
All the kisses and the presents
That had marked those Christmas times.
'Twas as well that there was no one
(For it were a mocking strain)
To wish her a merry Christmas,
For that could not come again.

How there came a time of struggling,
When, in spite of love and faith,
Grinding poverty would only
In the end give place to Death;
How her mother grew heart-broken,
When her toil-worn father died,
Took her baby in her bosom,
And was buried by his side:

How she clung unto her brother
As the last spar from the wreck,
But stern death had come between them
While her arms were round his neck.
There were now no living voices;
And, if few hands offered bread,
There were none to rest in blessing
On the little homeless head.

Or, if any gave her shelter,
It was less of joy than fear;
For they welcomed crime more warmly
To the selfsame room with her.
But at length they all grew weary
Of their sick and useless guest;
She must try a workhouse welcome
For the helpless and distressed.

But she prayed: and the Unsleeping
In His ear that whisper caught;
So he sent down Sleep, who gave her
Such a respite as she sought;
Drew the fair head to her bosom,

Pressed the wetted eyelids close,
And, with softly falling kisses,
Lulled her gently to repose.

Then she dreamed of the angels, sweeping
With their wings the sky aside,
Raised her swiftly to the country
Where the blessed ones abide:
To a bower all flushed with beauty,
By a shadowy arcade,
Where a mellowness like moonlight
By the Tree of Life was made:

Where the rich fruit sparkled, star-like,
And pure flowers of fadeless dye
Poured their fragrance on the waters
That in crystal beds went by;
Where bright hills of pearl and amber
Closed the fair green valley round,
And, with rainbow light, but lasting,
Were their glistening summits crown'd.

Then, that distant-burning glory,
Mid a gorgeousness of light!
The long vista of archangels
Could scarce chasten to her sight.
There sat One: and her heart told her
'Twas the same who, for our sin,
Was once born a little baby
"In the stable of an inn."

There was music—Oh, such music!
They were trying the old strains
That a certain group of shepherds
Heard on old Judea's plains;
But, when that divinest chorus
To a softened trembling fell,
Love's true ear discerned the voices
That on earth she loved so well.

At a tiny grotto's entrance
A fair child her eyes beheld,
With his ivory shoulders hidden
'Neath his curls of living gold;
And he asks them, "Is she coming?"
But ere any one can speak,
The white arms of her twin brother
Are once more about her neck.

Then they all come round her greeting;
But she might have well denied
That her beautiful young sister
Is the poor pale child that died;
And the careful look hath vanish'd
From her father's tearless face,
And she does not know her mother
Till she feels the old embrace.

Oh, from that ecstatic dreaming
Must she ever wake again,
To the cold and cheerless contrast,—
To a life of lonely pain?
But her Maker's sternest servant
To her side on tiptoe stept;
Told his message in a whisper,—
And she stirred not as she slept!

Now the Christmas morn was breaking
With a dim, uncertain hue,
And the chilling breeze of morning
Came the broken window through;
And the hair upon her forehead,
Was it lifted by the blast,
Or the brushing wings of seraphs,
With their burden as they pass'd?

All the festive bells were chiming
To the myriad hearts below;
But that deep sleep still hung heavy
On the sleeper's thoughtful brow.
To her quiet face the dream-light
Had a lingering glory given;
But the child herself was keeping
Her Christmas-day in Heaven!

The New Reign of Terror in France.

The little Napoleon who now rules France, though he seems quite as big a liar as his uncle, has none of his magnanimity. When the greater Napoleon seized the reins, the world and his adversaries were surprised at his leniency. But the pusillanimous hypocrite who is now aping the usurpation, does not even ape the clemency. Witness the following news by the last arrival.

There are at present more than 20,000 persons imprisoned in Paris. More than 16,000 are still incarcerated in the casemates of the forts, with nothing but straw to lie on. The rest have been shot or butchered.

Demosthenes Olivier, ex-representative, still in prison at Mazas, has related to a lady who gained access to him, the following monstrosity: "During three successive nights they awakened us *en masse*, telling us that we were to be shot. They then ordered us to descend into the square, where, after an hour of frightful anxiety, they ordered us to return to our cells, telling us that the execution was not to take place that night, but that it would probably do so the next. They thus made us thrice suffer the terrible throes of death."

It can easily be conceived that, after such refined cruelties, no others were spared. A woman during six days refused to reveal the whereabouts of her husband; they therefore

took her three little children, the eldest of which was only six years old, and shutting them up in her room, dragged the poor mother to the prefecture de police. "Your children," said they, "shall not eat until you reveal where your husband is." Horribly tortured between the pangs of a wife and a mother, she remained during twenty-four hours without saying a word. After twenty-four hours had elapsed, they reminded her of her children not having eaten. She still preserved silence; and it was only about noon—viz., after the lapse of thirty-six hours—that the thought of her children not having partaken of any food drove her mad; she then revealed the abode of her husband.

The military laws authorize every enemy taken with arms in hand to be shot; but here, in Paris, thousands of people have been arrested since the 5th, when the pretended hostilities were over. All the men designated republicans in their quarters, were seized and thrown into prisons, in which many were massacred. On the first day they were shot by the *prefecture de police*, but as the fusilading was too noisy, they substituted on the following days the axe and the sabre to accomplish their bloody work. It was a *sergent de ville* who himself related the lugubrious drama. Met by one of his old friends, he was asked why he was in plain dress. "I can endure it no longer," he answered. "We have been, during four days, employed at the prefecture de police to raise the axe and the sabre against the people, and could not stand it any longer, so I left. Several *sergents de ville* have become insane. We were sweltering in blood up to our knees; at length I was seized with terror!" And, indeed, the *sergents de ville*, once so arrogant, can no longer look any one in the face, so utterly do they feel themselves debased. At the prison of Mazas, many prisoners were shot. The scenes of the 2d of September, 1792, were renewed. The prisoners were brought to the spot of execution, and were ordered to go to the right or to the left. Those who went out through the door to the right were shot, the others were not.

The plan of all these unheard of cruelties is to annihilate all those in the Republican party, capable of taking the initiative, or of inciting the masses. This plan is carried out with an infernal calculation. The most innocent people are implicated in the vague accusation of having participated in a plot.

THE RELIGIOUS NEWSPAPER.

Who can do without it? No Christian surely, who loves to hear of Zion's progress, and Grace's triumph among the children of men.

Take it. It is well worth to you all its costs. You can scarce make a more profitable investment of the like amount. Did you know its value, you would have it. Give it its due influence over you, and it will not fail to make you a wiser, and even a richer man; a better, and therefore a happier man.

Pay for it—always in advance; you can do thus if you only think so, just as well as any way, and you get it at less price. Besides, it will then be worth a great deal more to you. 1. Because it will have cost you something, though only a trifle; and you always think more of a thing for which you have been at some cost. 2. It will not then be involving you in debt; and there is happiness in a consciousness of independence and freedom from debt.

Read it. It will be dumb otherwise; only thus can it speak to you; its voice cannot be waked, save by the magic of your eye. And read it through. Be not content with a mere glance at the secular news, or the hymeneal record, or the poet's corner, or the thrilling story, as the custom of some is, who, having thus done, coolly lay it on the table. All should be read; the long essay, as well as the brief epigram; the learned discussion, as well as the simple narrative; and that, not only for the instruction to be gained, but also for the habit of completing what is once begun. Work thoroughly done is always best done.

Lend it. Yes, when it will be well treated and promptly returned. Let your poor neighbor have it; it will do him good, and his blessing will be upon you. Let your rich neighbor have it; it will do him good, yet not so much as if he took it himself, fresh from the press.

Preserve it. Place the numbers carefully on file; it were well to have them bound. In after years they will be a rich fund of instruction to you, and to those who come after you. They will constitute the best history of the times.

Now, just make the trial; prove my words; put my veracity to the test, and see if these things be not so.

Congregational Journal.

THE MAGYARS.—The London *Dispatch* says that towards the end "of the ninth century (889,) the Magyars, until then unknown in Europe, were forced to leave their primitive home in Jugria, on the east side of the Ural river, and in the neighborhood of the Caspian lake. As a nomadic nation, they had with them their families, horses, and cattle, wandering along the banks of the Volga and Don rivers, and then along the northern coast of the Black Sea,

from one pasture ground to the other, till they at last directed their attention towards the fertile countries skirting the Danube. They were then ruled by seven chieftains, or dukes, and numbered at least 260,000 armed horsemen, who were bold warriors, though armed only with bows and arrows. Soon after they had entered Pannonia, they conquered it, and made incursions into Italy, and especially Germany. Here they were called Huns. Since that time, the names Hungarians and Hungary (applied to the Magyars and their country) have come into general use.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 20, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

PAUL'S EPISTLE TO THE HEBREWS.

CHAPTER VI.

(Continued from our last.)

V. 3—"And we will do this, if God permit."

That is, PAUL will say the many things respecting MELCHISEDEK, which he had to say, but which were hard to be uttered to those dull of hearing (5:10-13); which things, after farther prefatory remarks, he proceeds to utter, as recorded in the seventh chapter.—He would do this, if God permitted the continuance, of those he addressed, in progressive growth, so that they should not be necessitated to the "laying again the foundation of repentance from dead works"—if there should not be in them an evil heart of unbelief, in departing from the living God. (Gal. 3:12.)

Some theologians suppose that PAUL does not here express what he intended to teach, but his determination to go on unto perfection, as he says: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of CHRIST JESUS. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded."—Phil. 3:12-15.

Vs. 4-6—"For it is impossible for those, who were once enlightened, and tasted the heavenly gift, and became partakers of the Holy Spirit, and tasted the good word of God, and the miracles of the world to come, if they shall fall away, to renew them again as to repentance; since they crucify to themselves the Son of God anew, and put him to open shame."

"Once enlightened" seems to imply a thorough instruction in the nature and design of the Christian religion. It is the "illumination" (10:32); which is the consequence of a full apprehension of the gift of the grace of God.

"The heavenly gift" is "the exceeding riches of his grace in his kindness toward us through CHRIST JESUS. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God."—Eph. 2:7, 8. The Holy Ghost sent down from heaven, is styled by our SAVIOUR, "the gift of God." John 4:10.

To "taste" of this gift, is to experience its regenerating influence. In this sense CHRIST tasted death for every man.—2:9.

The "partakers of the Holy Ghost," are those who are "sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."—Eph. 1:13, 14. For "the Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8:16. Such "have tasted of the good word of God"—in the reading and preaching of which they find great enjoyment. They have a relish for it, and find a sweetness in it, which the world knows not of. Said the Psalmist: "O how love I thy law! it is my meditation all the day."—Psa. 119:97. The Christian delights "in the law of the Lord; in his law doth he meditate day and night."—Is. 1:2. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."—Is. 19:7. In accordance with the same idea, to taste of "the powers," or miraculous powers "of the world to come," is to have been a partaker of the gracious influences by which the soul is converted to God, being so convinced by the words the apostles spoke, and the miracles they wrought, to give the heart to God, and have a foretaste of the blessedness which will be the portion of

those who attain unto the resurrection from the dead.

If after experiencing all these they shall fall away—if they shall wholly apostatize "from the living God" (3:12), shall "fall through unbelief" (4:11), and draw back from the faith, wilfully relapsing either into Judaism, paganism, or infidelity, it is impossible "to renew them again unto repentance." For the only way of access to God is by believing in a crucified SAVIOUR; and those who reject all those evidences of CHRIST'S Messiahship, can have no additional evidence that will bring them to a knowledge of the truth. In disbelieving CHRIST'S Messiahship, they virtually regard him as an impostor and as justly put to death; and thus they crucify the Son of God afresh, and put him to an open shame. By disbelieving in CHRIST, in the light of such testimony, they tread "under foot the Son of God," count "the blood of the covenant an unholy thing," and do "despite unto the Spirit of grace" (10:29); and consequently they could have no sacrificial offering to present. Rejecting the only available one, their repentance would be nugatory, and their salvation impossible.

Lesser sins than wilful apostasy, such as are the results of ignorance, heedlessness, and great temptation, may be repented of—if CHRIST be not rejected as the only SAVIOUR, and the Holy Spirit as the only sanctifier. Some of those PAUL would deliver "unto Satan for the destruction of the flesh [or fleshly desires] that the spirit may be saved in the day of the Lord Jesus."—1 Cor. 5:5. He exhorts them to repentance, as he says, "lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed (2 Cor. 12:21); and he entreated his Corinthian brethren on the repentance of such, "to forgive him and comfort him, lest such an one should be swallowed up with much sorrow."—2 Cor. 2:7. But if they have blasphemed, there is no forgiveness. Said the SAVIOUR: "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12:32.

Vs. 7, 8—"For the earth which drinketh the rain that cometh often on it, and bringeth forth herbs useful to those for whom it is tilled, receiveth a blessing from God: but that which beareth thorns and briers, is rejected, and is near to cursing; whose end is to be burned."

Land, which when cultivated, yields no fruit, but briers and thorns is given up as utterly worthless of farther tillage. So sinners on whom the showers of divine grace shall fall, who make no return for God's goodness, are at length given up as incorrigible.—"He shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."—Jer. 17:6. He is like the barren fig tree, to which the SAVIOUR came "and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away."—Matt. 21:19. Those however, who bring forth fruit, are blessed in return with the smiles of God's favor, like fruitful fields. Said the Psalmist: "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof."—Psa. 65:9, 10.

Vs. 9, 10—"But, beloved, we are persuaded better things concerning you, and things connected with salvation, though we thus speak. For God is not unrighteous to forget your work of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do still minister."

Notwithstanding PAUL'S warnings of the consequences of apostasy, he did not fear that the believing Hebrews would apostatize. And this confidence he bases on God's righteousness to remember their labors of love to his saints: "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord JESUS CHRIST, in the sight of God and our Father; knowing, brethren beloved, your election of God."—1 Thess. 1:3, 4. "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power."—2 Thess. 1:11. "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of JESUS CHRIST" (Phil. 1:6); who will say unto them, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:40.

Vs. 11, 12—"And we desire each one of you to shew the same earnestness as it respects the assured hope to the end: that ye do not become slothful, but imitators of those, who through faith and patience inherit the promises."

We belong to the household of CHRIST: if we hold fast the confidence and the rejoicing of the hope

firm unto the end: "for we are made partakers of CHRIST, if we hold the beginning of our confidence steadfast unto the end."—3:6, 14. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the kingdom of our Lord and Saviour JESUS CHRIST."—2 Pet. 1:10, 11. "He that shall endure unto the end, the same shall be saved."—Matt. 24:13. "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10. Those who are thus faithful, are imitators of those who inherit the promises; but who have not yet entered on their inheritance, having "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Heb. 11:13.

Vs. 15-17—"For when God made a promise to Abraham, since he could swear by no greater, he swore by himself, saying, Surely I will greatly bless thee, and I will greatly multiply thee. And so having patiently endured, he obtained the promise."

The promise of God to ABRAHAM, had respect to his inheritance in the land of Canaan. "By faith ABRAHAM, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with ISAAC and JACOB, the heirs with him of the same promise."—Heb. 11:8, 9. Yet God "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."—Acts 7:5. After the LORD had said to ABRAHAM—"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3)—he departed as the LORD had spoken and dwelt "in the land of Canaan." Then "the LORD said unto ABRAHAM, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."—Is. 13:14-17. Afterwards the promise was repeated respecting the number of his seed, and it is recorded that "he believed in the LORD; and he counted it to him for righteousness."—Is. 15:5, 6. But when the LORD added to what he had said of his seed "I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it;" ABRAHAM immediately inquires, "Lord God, whereby shall I know that I shall inherit it?"—Is. 15:7, 8. It was then that it pleased the LORD to show the immutability of his counsel by confirming it with an oath.

Ancient "covenants were made," says MR. MEDE, by dividing a beast, and by the parties covenanting, passing between the parts so divided: signifying that so should they be cut asunder who broke the covenant. Adopting this strongest mode of confirmation, God said to ABRAHAM: "Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, ABRAHAM drove them away. And when the sun was going down, a deep sleep fell upon ABRAHAM; and lo, a horror of great darkness fell upon him. And he said unto ABRAHAM, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the LORD made a covenant with ABRAHAM, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Is. 15:9-18.

Thus was ABRAHAM assured of his own inheriting it, as well of his seed's; but by the horror of darkness which fell on him, he was shown that before he could call it his own, he must descend into the darkness of the tomb, and receive his inheritance in the resurrection of the just. He was shown that a long

period was to elapse during which his seed would not be permitted even to dwell in it, and much less to inherit it.

On a subsequent occasion the LORD made reference to the ceremonial rite of confirmation, "and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Is. 22:16-18. Thus ABRAHAM received the promise, and the oath of God; and though there sprang of him "so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable," These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:12, 13, 40.—(To be continued.)

DR. SPRING ON MILLENARIANISM.

(Concluded from our last.)

We again copy from the Observer:

"4. His fourth objection was that the theory of modern Millenarians DENIES the General Judgment, and the final destruction of the material world. He did not think it necessary to prove to a Christian congregation that there is a day coming in which God will judge the world in righteousness—that all nations shall be gathered before him, and that he will separate the righteous from the wicked, and judge them according to the deeds done in the body: that the heavens shall vanish away: the earth and all things therein shall be burnt up. These truths are so incorporated into the Christian faith, and so many important ends are to be secured by their reception, that to deny them is to disturb the pillars of the system, mar its symmetry, and deface its beauty. But the Millenarians deny all these great scriptural truths. We have all our lifetime read the Scriptures in vain, if they do not teach us that Christ's second coming is his coming to the judgment; and if they do not connect the final and irrevocable sentence of the righteous and the wicked with his second coming. They speak only of a first and second coming, the first to save, the second to judge. The 20th chapter of the Revelation makes it perfectly clear that his coming to judgment is after the Millennium. Dr. S. then deduced proof that the Millenarians repudiate a day of judgment, or any time when the righteous and wicked will be gathered before God to be judged. They teach that this world is to be the eternal abode of men; that the human race is here to be propagated through endless ages: repudiating the apostle's hope of a 'better country, even a heavenly,' and the SAVIOUR'S promise of mansions in his Father's house, a place which he would go to prepare for his people."

There are in the above paragraph some statements which will be entirely new to Millenarians. Dr. SPRING'S congregation must have been very much in the dark respecting their belief, or they must have seen that the Doctor was, or else that he presumed greatly on their want of acquaintance with the subject. We shall have to allude to the above points singly.

1. Millenarians teach that "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:31-34, 41. If a general judgment is not here recognized, we do not know where to find one.

2. They teach that "the Lord JESUS CHRIST shall judge the quick and the dead at his appearing and kingdom."—2 Tim. 4:1.

3. They teach that "the day of the LORD will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Pet. 3:10. But

4. They also say with PETER, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—Is. 65:17. Does Dr. SPRING speak truthfully; or rather has he informed himself as to what they do believe, when he says "they deny all these great scriptural truths!" Can it be that he will endorse the report which the Observer has given of his discourse?

We agree perfectly with the Doctor that CHRIST'S second coming is his coming to judgment, and that the Bible speaks only of two comings, his first and second. But if, as the Doctor argues, his coming is not till after the Millennium, then the papacy is to continue through the Millennium; for DANIEL saw that "the same horn made war with the saints, and prevailed against them; until the Ancient of days

came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom" (Dan. 7:21, 22); and PAUL testifies of that "Wicked" that he is the one "whom the LORD shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2:8. He must defer the kingdom of God till the close of the Millennium; for not till the wicked are cast into the furnace of fire, "shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:43. He must also defer the sounding of the seventh trumpet till after the Millennium; for when "the seventh angel sounded, there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his CHRIST, and he shall reign for ever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and thou shouldst destroy them which destroy the earth."—Rev. 11:15, 18.

It is not true that we believe this world will be the eternal abode of man. But we believe the earth made new will be; for otherwise we could not harmonize texts like the following:

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom, that which shall not be destroyed." "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:14, 18, 27.

"Blessed are the meek: for they shall inherit the earth."—Matt. 5:5.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:9, 10.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I JOHN saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:1-4.

Some Millenarians do, but we do not believe in the multiplication of the race through endless ages: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20:35, 36. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

Instead of repudiating, it will be seen from the above that we look for the "place" the SAVIOUR was to prepare for his people—even that "better country" for which ABRAHAM looked, which PAUL assures us is in "the world to come"—Heb. 2:5.

The following is the close of the *Observer's* article:

"5. The fifth objection to the theory was that it is inconsistent with the scriptural narrative of those events which are to take place between the Millennium and the end of the world. And 6. In the last place the preacher urged that the theory is fitted to produce a mischievous and fanatical impression upon the minds of men, in relation to the period of CHRIST's second coming. These two last points he fortified by copious extracts and facts of a striking character which made a deep and solemn impression upon the large and attentive auditory. He showed the rise of similar views in other ages: the effects of fanaticism upon excitable minds, and the grand necessity of holding fast the oracles of God's word, without giving heed to the vain imaginations of men."

"Next Sabbath morning Dr. Spring proposes to consider the true scriptural views of Christ's glorious reign on earth."

Before the 5th objection can be met, it must be shown wherein it is "inconsistent" with the scriptural narrative.

The 6th objection amounts to this. It causes Christians to live "looking for that blessed hope and glo-

rious appearing of the great God and our SAVIOUR Jesus CHRIST" (Tit. 2:13); for none can thus live, except those who believe in the possibility of his coming before the end of the one thousand years.

We shall look with interest for what will be given as the "true scriptural view" of the reign of CHRIST.

THE RETURN OF ISRAEL.

An article will be seen in another column from the pen of a gentleman who takes a view, respecting the Jews, at variance with our own. Referring to so large a number of passages, as he does, in so limited a space has made it impossible for him to demonstrate that they teach what he has made reference to them to prove. The same reason makes it impossible for us to refer to them in detail, and show that they do not sustain his view. The only way to prove, or to disprove, is to take the passages singly, and find their exact meaning. It is not new to our readers, or to those on either side of the Jew question, that those passages exist, or that they read in their respective phraseology. Consequently, the accumulation of such texts does not solve the problem.

Our remarks in reply to that article will necessarily have to be general. We will commence by defining our use of terms. By "literal Israel" we understand the literal descendants of Israel. By "carnal Israel," we understand those of his descendants who are now alive on the earth, or who may be living before the advent. By the "Israel of God," we understand all who are of the faith of our father ABRAHAM. Promises made to literal Israel as such, are made to the natural posterity of JACOB; but it does not necessarily follow that such promises may be claimed by any of his *unregenerate* descendants. God's eternal promises to that nation, will be shared in by all those who died in hope "not accepting deliverance, that they might attain a better resurrection." Because they had died, and have part in the resurrection of the just, they are none the less the "literal Israel." And if those who have been added to that household of faith share in those eternal promises, it will not necessarily follow that they are not fulfilled in accordance with the letter of the predictions, to literal Israel.

It is true that in the 9th of Romans, PAUL does speak of Israel according to the flesh, and still calls them Israelites; and he speaks of these in the 10th chapter; but it does not, in our opinion, by any means follow, that that is the Israel, of whom all will be saved. The people whom God had not cast away, (Rom. 11:1, 2) was not the carnal Jew; for those who are not cast away, are explained in v. 2, to be "his people which he foreknew"—i. e. not the nation as a mass, but that portion of them who believed. Thus it was in the days of ELIJAH that his people whom he foreknew, were limited to the seven thousand who had not bowed the knee to Baal. On the other hand, those who were cast away, were not the nation as a whole, but the individuals in the nation who believed not. For the gospel was equally free to the Jew and the Gentile. So also in Rom. 11:19 and 21, the branches which were not spared, and were broken off, were the unbelieving Jews, as individuals, and not the nation as a body.

In Rom. 11:7, the "election" which obtained what they sought for, are as much literal Israel as that portion of them which had not obtained. They had not obtained as a nation, but the believing ones had obtained. As the apostle was explaining how the unbelieving Jews, were branches broken off from Israel, and believing Gentiles were branches grafted into Israel, and as he does not intimate that any will be saved except those who continue *not* in unbelief, all Israel who will be saved, must be the entire number of believing Israel; and this is confirmed by his quotation of the prediction of ISAAH, that the Redeemer will come to those who turn from transgression in Jacob.

Our correspondent speaks of the Jews' conditional restoration being taught in Rom. 11:12, 15, 23, 24. Their restoration as individuals is thus taught in the last two verses; but not in the former—those being a comparison between what had been effected when only a diminished number of them believed, and what might be expected if the whole nation had accepted of CHRIST. But this restoration is not asserted unconditionally in v. 26—it being asserted only of those who continued not in unbelief.

The restoration of Israel, is when "the fulness of the Gentiles" shall have come in; but as has before been often shown, the word *pleroma*, rendered fulness, is the complete and perfect number; and as that cannot be affirmed of *all* the Gentiles, it can only be affirmed of the believing ones—the election—all who would come in. When, therefore, the fulness of the Gentiles shall have come in, there can subsequently be no farther accessions to their numbers—the times of the Gentiles will have been fulfilled; and there are no promises of mercy to unbelieving Jews, after unbelieving Gentiles shall cease to accept of the offers of mercy.

The time when the LORD takes away the sins of

JACOB, is also the time when he takes away the sins of those from Gentile nations, which is at the second advent; but to each this is promised only on condition of their previous repentance. Said PETER to the unbelieving, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the LORD; and he shall send Jesus CHRIST, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."—Acts 3:19-21.

We do not conceive that this does refer naturally to the time of mourning referred to in Zech. 12th. For that, was a mourning as for a first-born, and not a penitential mourning for sin. It was to be "like the mourning of HADADRIMMON in the valley of Megiddon." And that was a mourning over the death of the much beloved JOSIAH, who went out to battle with NECO, king of Egypt, "in the valley of Megiddo. And the archers shot at king JOSIAH; and the king said to his servants, Have me away; for I am sore wounded." His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for JOSIAH. And JEREMIAH lamented for JOSIAH: and all the singing men and the singing women spake of JOSIAH in their lamentations to this day, and made them an ordinance in Israel: and behold, they are written in the lamentations. Now the rest of the acts of JOSIAH, and his goodness, according to that which was written in the law of the LORD, and his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah."—2 Chron. 35:23-26, 27.

A mourning like that over the death of JOSIAH, must be a similar outpouring of sorrow, for the death of one who was both good and beloved; and was evidently fulfilled over the death of CHRIST. It was to be when they should "look upon him whom they had pierced," which prediction the evangelist quotes as fulfilled at CHRIST's crucifixion. (John 19:36). That there was such a mourning over the death of CHRIST we have every reason to suppose; for "many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him: among which was MARY MAGDALENE, and MARY the mother of JAMES and JESUS, and the mother of ZEBEDEE's children."—Matt. 27:55, 56. "And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came to that sight, beholding the things that were done, smote upon their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things."—Luke 23:27, 28, 47-49.

At the time of this mourning, the houses of DAVID, NATHAN, LEVI, SHIMEI &c., were to mourn apart. These families were then in existence, and could trace their genealogical descent from those respective heads of families; but now there are no families thus existing, who can show what family they are of. The family of MARY the mother of our SAVIOUR was of the house of NATHAN the son of DAVID—her father JOSEPH being a lineal descendant of his, (Luke 3:31), and JOSEPH the husband of MARY, was "of the house of DAVID" (Luke 1:27)—being of the line of SOLOMON. ZACHARIAS, the father of JOHN the Baptist was of the house of LEVI, and as such officiated as a priest in the temple; and his wife ELIZABETH was "of the daughters of AARON," (Luke 1:8). The family of SHIMEI, is called in the Septuagint, the family of SIMEON. "And behold, there was a man in Jerusalem, whose name was SIMEON; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's CHRIST."—Luke 2:25, 26. Thus each of the four families named, were existing as such in Jerusalem in the time of the SAVIOUR, all of them were devotedly attached to him, and three of them at least, were his immediate relations. Did not such mourn for CHRIST, "as one mourneth for his only son?" and were they not "in bitterness for him as one that is in bitterness for his first-born?" And this would be done *apart*, for if the disciples dare not meet publicly for fear of the Jews (John 20:19), those families which mourned his death, must do it in private; for the Jews, exasperated as they were, would not have permitted a public manifestation of grief.

That the epoch of this mourning was that of the crucifixion, is also shown by the prediction that "In that day there shall be a fountain opened to the house of DAVID and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. 13:1. This fountain can only have been opened at the crucifixion: "For if

the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of CHRIST, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. 9:13, 14. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of CHRIST, as of a lamb without blemish and without spot."—1 Pet. 1:18, 19.

We know of no prophecy of the Old Testament, the fulfilment of which is more strikingly evident, than is this. If there could be any doubt respecting it, it would seem as if it must be removed by the wounds in CHRIST's hands (Zech. 13:6) into which he told doubting THOMAS to thrust his unbelieving fingers, (John 20:27); and by the other prediction: "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones" (Zech. 13:7)—which was fulfilled in Jerusalem: "Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."—Matt. 26:31.

Zech. 14th chapter shows a restoration in the future,—beginning a new subject with the 3d verse. But it does not follow that the past has not fulfilled the previous chapter. By Zech. 14:9 and 11, we learn that this is at the final restitution; for "the LORD shall be King over all the earth: in that day shall there be one LORD, and his name one. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."—Zech. 14:9, 11. Verses 12-15 describe the plague which is to destroy the wicked; and which must precede the restitution, and the epoch, after which there is no other destruction; for it certainly cannot follow it. Those who are left of the plague, must therefore be the righteous living who are caught up to the LORD in the air, and come down with him to reign on the regenerated earth, when "the LORD shall be king over all the earth" (v. 9), and "there shall be no more utter destruction" (v. 11). For the same reason, verses 17-19 also have reference, not to what follows, but to what precedes the reign of the LORD—it being a discursive prophecy. It is true that the LORD here comes in person, but he appears to all who look for him, without a *sin-offering* unto salvation.

We will not extend these remarks; for we could not examine each scripture referred to, with any satisfaction, in the small compass to which we are limited for room. But it will be evident to all who have investigated this question, that our correspondent has not discriminated between prophecies which are conditional, and those which are unconditional; between eternal blessings promised to the literal descendants of JACOB, who should prove faithful, and temporal blessings offered to the entire nation; between those made to the Jews as such, and those made to all persons of the faith of our father ABRAHAM; between those which are applied and explained by the inspired apostle, and those which are not thus explained. A mass of references referred to in a body, without a demonstration of their exact meaning, often serve more to confuse the mind, than to elucidate the subject. This peculiarity in all writings advocating the restoration of the carnal Jew, has ever been one great evidence of the falsity of that question, and of the inability of its advocates to present it in a simple, logical, and compact form.

THE TABLES TURNED.—Dr. GILMAN, of Bangor, an anti-alcoholic druggist, who recently lectured on Temperance in this city, was prosecuted for selling rum, by the *rummies* of Bangor, who contrived to secrete some rum on his premises, and fined \$20 and costs. He appealed to a higher court, and was acquitted. He did not stop with that, but turned the tables upon his unprincipled persecutors, as we see by the following paragraph in the *Gardiner Fountain*:

"Conspiracy.—George Johnson, Esq., Chandler R. Merrill, and Jeremiah S. Holt, of Frankfort, were recently arrested and brought before B. P. Field, Esq., of Belfast, on a charge of conspiracy to convict Dr. Gilman of a violation of the Maine Liquor law. They were all found guilty, and put under \$300 bonds each, to appear for trial at the next District Court. Some others who were engaged in the affair, would have shared the same fate had they not taken the precaution to *slope* just before the trial. They will probably receive a due share of attention before the Grand Jury. The story of Haman would be a very appropriate and instructive Scripture lesson for those worthies to read, before making another attempt to ruin the innocent. The crime charged against them is punishable by imprisonment in the State Prison not exceeding five years, or fine not exceeding \$1000, and imprisonment not exceeding one year. This is tighter than the Temperance law."

SUNDAY SCHOOL HYMN BOOK.—We have this work ready for the press, and shall publish it as soon as we obtain to do so. We think the children will be interested in it.

CORRESPONDENCE.



THE TWO COVENANTS.

And the Gathering of the Tribes of Israel into their Own Land.

[We received permission with the following article, to make any correction in it we thought proper; but we find so many scriptures in it applied differently from our own view of them, that we prefer to insert it, as it was received, than to take the responsibility of altering it. We think that there has not been sufficient discrimination between scriptures which were fulfilled in the return from Babylon, those made conditionally, and some which most obviously have reference to the future and eternal state. He has presented some clear views; and we trust that on a more mature examination he will see the question more clearly.—Ed.]

"The law was given by Moses; but grace and truth came by Jesus Christ." These two predicates contain all the writings in the Old and New Testaments. The Old gives an account of the Mosaic law, or dispensation, under the first covenant. The New contains the gospel dispensation, or way of salvation through Christ, under the second covenant. St. Paul says the first ended at the cross of Christ, when he was crucified. (See Col. 2:14 and Heb. 9:1-10, a history of the first covenant.) Speaking of Christ, the apostle says: "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Whereof the Holy Ghost also is a witness to us, &c. This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them.—Heb. 10:9, 15, 16. This refers to Heb. 8:7-11, the new covenant made with the house of Israel and with the house of Judah. "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." So under the gospel dispensation, or second covenant: every one, young or old, who is born of the Holy Spirit, knows the Lord by experience, or by having the love of God in his heart. "But the anointing (or Holy Ghost) which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you in all things," &c.—1 John 2:27.

Under Solomon's reign, ten tribes revolted, and after that were called the house of Israel; the other two were called the house of Judah. Hence, they became two kingdoms, and continued so till the ten tribes were carried away into Assyria, 721 B. C. Isaiah (7:8) predicts that Ephraim (designated as the ten tribes,) shall be broken, that it be not a people. God says by Amos (9:8) that he will destroy the sinful kingdom from off the face of the earth. So there is no record of their being a nation since, or ever will be again. The other two tribes were carried away to Babylon 588 B. C., to remain there seventy years, (according to the predictions of Jeremiah,) and then return and build up Jerusalem again. Babylon and Assyria were united 681 B. C., so the twelve tribes were at length captives under one government. The two tribes were called Jews. Jacob prophesied (Gen. 49:10), that the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be. Since the return of the Jews from Babylon, the twelve tribes have been called Israelites, or Jews; and we find no distinction made in the days of Christ and the apostles. James dedicates his epistle to the twelve tribes scattered abroad, &c. Did the ten tribes, or a remnant of them, ever return to the land of Canaan? Cyrus, Darius, and Artaxerxes, reigned over all the kingdoms of the world. Cyrus made a proclamation throughout all his kingdom, saying, "Who is there among you of all his people, his God be with him, and let him go up to Jerusalem," &c. Artaxerxes (Ezra 7:13) made a decree, that all they of the people of Israel, priests and Levites, go with thee (Ezra) to Jerusalem, &c. "The house of Judah shall walk with the house of Israel: they shall come together out of the land of the north, to their own land," &c.—Jer. 3:18. "For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to their own land, and the city shall be built upon her own heaps, &c. Their children also shall be as aforetime, &c. and their nobles and governors shall be of themselves," &c.—Jer. 30:3, 18-31. "Again I will build thee, O virgin, of Israel, &c. Thou shalt yet plant vines upon the mountains of Samaria (the capital of the ten tribes). The watchman upon

the Mount Ephraim shall say, Arise ye, and let us go up to Zion unto the Lord our God. Praise ye, and say, O Lord, save thy people the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth; a great company shall return thither. They shall come with weeping, &c.; for I am a Father to Israel, and Ephraim is my first-born. . . . They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd, &c. Then shall the virgin rejoice in the dance, both young men and old together. (not in the restitution). . . . Turn again, O virgin of Israel, to these thy cities."—Jer. 31:4-9, 12, 13, 21. "And I will multiply men upon you, all the house of Israel, (the twelve tribes,) even all of it: and the cities shall be inhabited, and the wastes shall be builded. And I will settle you after your old estates, and will do better unto you than at your beginnings," &c.—Ezek. 36:10, 11. "Jerusalem shall be inhabited, as towns without walls for the multitude of men and cattle therein. . . . Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets shall be full of boys and girls playing," &c. (not in the restitution.) Zech. 2:4; 8:4, 5. "Thus saith the Lord God, the city that went out by a thousand, shall leave a hundred, and that which went forth by a hundred, shall leave ten to the house of God."—Amos 5:3. Some left of the ten tribes which did not go into captivity. "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing. . . . These are the things that ye shall do: Speak ye every man the truth to his neighbor, execute the judgment of truth and peace in your gates. And let none of you imagine evil in your hearts against his neighbor, and love no false oath: for all these are things that I hate, saith the Lord."—Zech. 8:13, 16, 17. "Come forth, flee from the land of the north, thus saith the Lord, &c. Deliver thyself, O Zion, that dwellest with the daughter of Babylon."—Zech. 2:6, 7. "And I will bring them again also out of the land of Egypt, (where some fled after Jerusalem was destroyed by the Chaldeans, taking Jeremiah with them,) and will gather them out of Assyria," (whither the ten tribes were carried.)—Zech. 10:10. "And the children of Israel, the priests and the Levites, offered at the dedication of the temple he-goats for a sin-offering, according to the number of the tribes of Israel."—Ezra 6:16. "And the sons of strangers shall build up their walls, and their kings shall minister unto thee, &c. . . . And the glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box-tree together, (materials to build with,) to beautify the place of my sanctuary," &c.—Isa. 60:10, 12. "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner," &c. (directions given for building.)—Jer. 31:38-40. "From the tower of Meah, they sanctified unto the tower of Hananeel, &c. . . . from the horse-gate to the going up of the corner," &c. (gives a fulfilment.)—Neh. 3:1, 28-31. Darius commanded the Jews' enemies to help them. (Ezra. 6:7). So by the decrees of Cyrus, Darius, and Artaxerxes, Jerusalem was built up again. Thus kings ministered unto them, and the Jews continued a nation and people for more than five hundred years, enjoying all the blessings God had promised them, and the privileges of the gospel through Christ and the apostles' ministry.

At Christ's first advent, Canaan was divided into five provinces, viz., Judea, Samaria, Galilee, Perea, and Idumea. Judea contained in it the tribes of Judah, Benjamin, Dan, and Simeon. Samaria—the tribes of Ephraim, Issachar, and the half-tribe of Manasseh. Galilee—the tribes of Zebulun, Asher, and Naphtali. Perea—the tribes of Gad, Reuben, and the half-tribe of Manasseh. Idumea contained the posterity of Esau. Herod the Great employed eighteen thousand men nine years in re-building the temple at Jerusalem, 17 B. C. He took it all down, and built it anew, and made it much larger than Solomon's temple, and continually made additions to it for several years. For this reason the Jews said to Christ, "Forty and six years was this temple in building," &c. He repaired Samaria and other cities of Palestine, so it is said they attained to their former height of glory. Thus the sons of strangers built up their walls, &c. "And they shall build the old wastes, they shall raise up the former desolation; and they shall repair the waste cities. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and vine-dressers."—Isa. 64:4, 5. The Samaritans were a mixture of other nations placed in the land by the king of Assyria, and for a long time worshipped their heathen gods until the Israelites came and dwelt among them; hence they became their servants, or was employed to work for

them. "And the strangers shall be joined with them, &c. And the house of Israel shall possess them in the land of the Lord for servants and handmaids: and shall take them captive, whose captives they were; and they shall rule over their oppressors."—Isa. 14:1, 2. The Jews held the government of the land until it was divided into Roman provinces, subject to the Roman empire, as all other nations were; and it was then a time of universal peace among the nations of the earth. "In that day will I raise up the tabernacle of David (Solomon's temple) that is fallen," &c.—Amos 9:11. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men (remnant of Jews, or Israelites,) might seek after the Lord, and all the Gentiles upon whom my name is called," &c.—Acts 15:14-17. Now, whatever be the meaning of these texts last mentioned, they had their fulfilment in the days of the apostles, and they so understood it, and they cannot be applied to the restitution.

The temple which Ezekiel saw in vision, was to have sacrifices of lambs and bullocks to atone for the sins of the people, showing that it must have been under the Mosaic law, or dispensation; for no one can suppose that, after the gospel day is ended, God should be delighted with burnt-offerings and sacrifices, in which he had no pleasure. (See Heb. 10:1-6.)—(To be continued.)

THE RETURN AND CONVERSION OF THE LITERAL ISRAEL.

I use the term "literal Israel" as indicating the natural descendants of Jacob, in distinction from the spiritual Israel, now designating the church on earth, whether Jew or Gentile. (Gal. 6:16; Rom. 2:28; Gal. 3:29; Rom. 9:4; 31; 10:1, 19; 11:1, 2, 7, 25.) I ask especial attention to the latter class of these passages, as shewing clearly that the apostle Paul in these chapters speaks of that literal Israel, and of their restoration to favor and blessing. No one can question that it is of these he speaks in chapter 9th, thus: "My kinsmen according to the flesh, who are Israelites," (vs. 3, 4,)—and, passing over vs. 27 and 29—"Israel, which followed after the law of righteousness, hath not attained," &c., v. 31. ("The Israel of God" have attained, v. 30.) And it is of the same people he speaks in 10:1, as vs. 2 and 3 clearly shew: so also in vs. 19 and 21. Also in chapter 11:1, 2, 7, and 25. This is so manifest that it would seem like trifling to attempt to say anything in proof.

This chapter 11th speaks of their fall as consequent on their sin, and of their restoration to God's favor and blessing, first conditionally, as in vs. 12, 15, 23, 24, and then positively and unconditionally, quoting the prophecy of Isaiah to the same effect. (vs. 25, 32.)

The time of the restoration is here closely connected with the coming in of "thefulness of the Gentiles."—v. 25. It is the time "when," the Lord says: "I will take away their sins."—v. 27. This refers as naturally to the prophecy in Zech. 12th, of the pouring out "upon the house of David and upon the inhabitants of Jerusalem, (of) the spirit of grace and of supplications—and," continues the prophecy, "the land shall mourn, every family apart." It is not the family of God now—the church of Christ; we read of "the family of David—of Nathan,—of Levi,—and of Shimei."—vs. 12, 13. It is at a period when the Lord "will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem." Surely none can say of the siege and capture of Jerusalem, near 1800 years since, that in that day "every horse was smitten with astonishment, and his rider with madness" (vs. 3, 4), or, in short, that this chapter, with the two following, have been fulfilled at all. See especially chapter 14:2-4, 8, 9, 12, 16, 17. Clearly here is a coming of the Lord in person to deliver his besieged, distressed, and now repentant people of Israel, and to establish them as his centre of blessing for the nations of the earth, yet undestroyed. (Isa. 49th.) The same gathering of the wicked nations of the earth against the same literal Israel is plainly foretold in other details in Ezek. 38th and 39th. Mark particularly chapter 38:20, and 39:9, 15. If there could be any shadow of doubt as to the people spoken of being the literal Israel, it would be set at rest by the passage in chapter 37th, especially vs. 16, 19, 21, 22, and 25. This last is very particular: "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt." Who? "The children of Israel," taken "from among the heathen, whither they be gone."—v. 21.

To the same effect are the prophecies of chapter 36th. "The mountains of Israel" there are clearly the very mountains on which the literal house of Israel had sinned, and which became in consequence

"a prey and derision," as they still are, "to the residence of the heathen that are round about."—v. 4. The promises of their restoration are distinct and beautiful in chapter 34:12, 16, 22, 31. Unless the literal Israel are to inhabit the land of Judea in a condition of unparalleled blessing and glory, the last four chapters of this book are to go without fulfilment. See chapters 44:15; 45:22, 25; 46:20; 47:1, 11, 13, 25; 48, entire. These passages have never been fulfilled: they refer to the lineal descendants of Jacob, (48:1, 8, 22, 27), and they must yet be accomplished.

See also Amos 9:8, 15—"I will not utterly destroy the house of Jacob, saith the Lord. . . . I will sift the house of Israel among all nations, like as (corn) is sifted in a sieve, yet shall not the least grain fall upon the earth. . . . I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them."

With reference to these and following promises, I remark that as the threatenings of wrath (see Deut. 28th, and these later prophets) were made to that earthly nation, and have been accomplished thereon, it would render the word of God inconsistent with itself to interpret the promises, addressed by the same prophets to the same nation, as applying literally to another, a spiritual nation.

(In Jer. 33:24, this reproach of unfaithfulness, tacitly addressed to God himself, is met and refuted by the annexed promises. I say literally, because there is a sense in which all the promises are "yea and amen" to us in Christ Jesus—viz., that our interests are one with His.)

The promises belong to the same people; they relate to earthly blessings, although spiritual are incorporated with them. The church's portion is not earthly, but heavenly. See 1 Cor. 15:19; 2 Cor. 4:10; Eph. 2:6; Phil. 3:20, &c.

A few more prophecies regarding the restoration of the literal Israel. Zeph. 3:8, 20—"I will make you a name and a praise among all people of the earth, when I turn back your captivity."

Micah 7:14, 15, 20; 5:7, 15; 4:1-3, 7, 13.—Joel 3d, throughout, tells the same story; see particularly, 1, 2, 8, 18, 19; this last verse shews clearly a portion of the earth still cursed, while the blessing is on Israel.

Hosea 1:10, 11; 2:15, 23; 3:4, 5. Jeremiah speaks in the same strain; see chapters 3:16, 18; 23:3, 8; 30:18, 22; 31:1, 7, and throughout; 33, 6, end, especially 24:26, before referred to:—50:4, 5, 19, 20. Isaiah is very full of such promises to the literal Israel. See chaps. 2:1, 5; 4th; 10:20, 22; 11th, particularly 11:16; 27:6, 13; 30:18, 31; 31:5, 6, 9; 32:15, &c.; 33:20, 24; 35th; 41:8, 14, 20; 43:1, 3, 7; 44:1, 5, 21, 22, &c. (A partial fulfilment of some of these, at the return from Babylon, does not interfere with their full accomplishment being properly referred to the coming and only thorough restoration.) Chaps. 49:12, 14, 26; 41:3, 11, 23; 42:1—yet certainly unfulfilled—5, 6, 8, 11; 54:1—(surely the church is the wife, Israel the desolate, as yet) 3, end; 55th; 59:16, 20; 60:1-3, 9, 12, 22; 61:1, &c. When our Lord preached from this text, he read only down to "the acceptable year of the Lord." "The day of vengeance of our God" had not yet arrived, and not until after its arrival will the following blessings descend; read on to v. 9th. Also 63d; 65:8, 10, 18, 25; 66:6, 24. The impossibility of applying this remarkable chapter to the raised and glorified church is very manifest from the concluding verses of this, and especially of the 14th Zech., where plagues are threatened on the then inhabitants of the earth. See too 65:50.

This may suffice for this subject. Should any objections be made to these remarks, I shall endeavor, the Lord willing, to meet them by the word itself; and nothing absolutely hindering, may before long forward an article on one or more of the subjects so closely connected with this—as a temporal millennium, and the prospects of the church now on earth, in connection with the coming of our Lord.

M. MONTGOMERY.

THE HARVEST.

Luke 10:2—"The harvest truly is great, but the laborers are few: pray ye the Lord of the harvest, to send forth laborers into his harvest."

This was the remark of the Saviour to his disciples, on the occasion of sending the seventy, in addition to the twelve, to preach the gospel through the land of Israel. Notwithstanding the unbelief of many, and the prejudice of others, such was the desire of multitudes in many places to hear, that he thus informs them that they all (above eighty,) were not enough to meet the demand of the cause and times.

We often hear similar remarks dropped from both preachers and members of our churches, with a similar number of preachers, on a similar subject, and a similar willingness and desire to hear upon our Lord's return. More frequently and anxiously is it made now, when several who have labored long and

FOREIGN NEWS.



The British steamship *Asia* arrived at New York on Friday last. The news that she brings is to the 28th ult., but is of slight importance.

ENGLAND.—In the House of Lords on the 27th, the Earl of Derby rose to explain the motives which induced him to accept office, and after paying a graceful tribute of admiration to the public and private virtues of the Marquis of Lansdowne during his long political career, proceeded to say, that though the resignation of the late administration had taken him completely by surprise, he had determined not to shrink from the responsible office of forming a government. In continuation, he said they would all agree with him on the necessity of maintaining universal peace, which could best be effected by observing towards foreign powers a calm and temperate policy, and by respecting, in all nations, both great and small, the right to manage their own affairs; that nations should act towards one another with dignity and forbearance, and that no State, any more than any private individual, should be ashamed to make reparation for injuries.

He alluded to the strength of the navy, and said he believed it would be effectual for all purposes, and that it was never more efficient than at this moment. The military force was sufficient to repel invasion, and though he felt no alarm on that subject, he thought that the present moment was favorable for so organizing the undisciplined valor of the country, that they might resist to the greatest advantage the trained armies of an invader. He then paused, warning political refugees that the Government would not tolerate any attempt on their part against foreign powers.

He approved of the principle of taxation adopted in the United States, of taxing all those imports which entered into competition with the produce of their own soil; but though this was his opinion, he thought the question could only be satisfactorily solved by a reference to the clearly expressed opinion of the intelligent portion of the community.

In conclusion, he stated that it was not his intention to proceed with the Parliamentary Reform Bill. He could solemnly aver, in the presence of that Providence which disposes of the affairs of men, that no personal ambition had led him to seek that dangerous eminence which the favor of his sovereign had imposed upon him. And with that conviction, be his administration long or short, he would not only have obtained his heart's desire, but have fulfilled the highest ambition which mortal could aspire to, to secure the great object of peace upon earth and good will towards men—of advancing the social and moral improvement of the country, and the safety of his sovereign.

Lord Granville had received a reply from the Austrian Cabinet to his letter on the political refugees in England. The reply expresses much dissatisfaction with Lord Granville's letter.

FRANCE.—The French and Austrian Governments are less friendly since the arrival of despatches from St. Petersburg, in which the Czar declares, that if Austria moves one step to assist France in disturbing the treaties of Vienna, he will march an army to the aid of Prussia.

The manoeuvres of the Government to prevent the success of any opposing candidate in the pending election, are, as usual, founded on the plea of protecting the public. The prefect of the Isere issued a decree, forbidding any one, from the 26th to the 29th ult., from going through the villages and hamlets of any commune, for the purpose of carrying on an anarchical propaganda by means of false news, calumnious reports, or other fraudulent manoeuvres. Any assemblage of people, or any public speaking or discussion in the neighborhood of the electoral colleges, is also forbidden. All persons are also prohibited from stationing themselves at the doors, to force tickets bearing names on the electors.

The prefect of Lyons has published an electioneering address, recommending the Government candidates, and concluding in these words:—"You will consider with me every candidature, except the candidatures above mentioned, as a defiance thrown down to Government, and every citizen who may be either the object or promoter of it, as hostile to the Government of Louis Napoleon."

SWITZERLAND.—The London *Times* of the 28th ult. makes the following remarks upon the recent demands of the French Government upon Switzerland, in regard to the expulsion of refugees:

"While the extinction of the French press enables the Government of that country to mask its real policy by uncontradicted assurances, the views of the French Cabinet may be more accurately traced by their conduct abroad; and it is in Switzerland, as has long been anticipated, that their measures are most prominently marked. Soon after the *coup d'etat* at Paris, M. Salignac de Fenelon was despatched as French Ambassador to Berne, with instructions to disclaim to the Federal Government all intention of armed intervention in the affairs of Switzerland, but at the same time to make very positive requisitions on the subject of the refugees in the Cantons. It does not appear that the whole number of political refugees now remaining in the Cantons exceeds five or six hundred. Nevertheless, the tone assumed by the French Ambassador was imperious and exacting, and on the 24th January a note was presented by M. de Salignac to the Federal Council, in which he demanded for France the right of expelling from Switzerland such persons as she might think fit to designate, not being citizens of the Confederation.

"Such a power would have extended the arbitrary regulations of the French police over the whole territory of Switzerland, and might at any time have been converted into a means of intolerable interference in the affairs of a foreign nation. It would, moreover, give rise to perpetual conflicts between the Federal and Cantonal authorities, and would have annihilated that liberal and independent hospitality

which the Swiss people have exercised in the worst of times. To this note the Federal Council returned, on the 9th February, a firm and dignified refusal. They expressed their readiness to take measures for preventing conspiracies or political intrigues hostile to foreign Governments being carried on within their frontiers, but they declared they would never willingly submit to demands inconsistent with the liberty and independence they had so long enjoyed.

"The preparations which had already been commenced in France for hostile operations upon the Swiss frontier were immediately conducted with great vigor. The army collected in the departments round Lyons has been placed in readiness for action under the orders of Gen. Castellane. Fresh indications became perceptible that France and Austria were acting together in this matter, and it is now highly probable that the next move will be to suspend commercial intercourse with Switzerland on the French and Austrian frontiers, to be followed, ere long, by the occupation of Geneva and Vand by the French, and of Ticino by Austrian troops. Prussia, we have reason to believe, has honorably refused to take any part in this projected invasion and oppression of a free people, and her influence will, doubtless, be employed, in conjunction with that of England, to avert by remonstrance, if possible, so serious a calamity, and so mischievous an injustice.

"The mere question of the refugees in Switzerland, whatever may be its importance, is rather the pretext than the cause of the hostility of these powers to the independence of the Confederation. They are well aware that the occupation of Geneva on one side, and of Ticino on the other, by the armies of the absolute powers, would be immediately followed by a counter-revolution in the little Cantons, in Fribourg, and possibly in Berne, where the Radical party has now again recovered the ascendancy it had almost lost by a former conservative reaction. * * * The Catholic and conservative Cantons, crushed by the Federal power in 1847, would instantly throw off the yoke of their adversaries, and probably hail their deliverance even by foreign arms. The Ultramontane faction and the Jesuits, supported by Prince Schwarzenberg and Louis Napoleon far more actively than they were ever supported by Prince Metternich and M. Guizot, would no longer be contending for toleration in the Catholic Cantons, but for ascendancy, and their hostility would be most bitterly directed against the Protestant Cantons of Zurich, St. Gall, and, above all, Geneva.

"The destruction of the religious independence and moral importance of the city which has been for upwards of three centuries one of the firmest seats of Protestant learning, piety, and influence, is an object dear to the whole Romish party. The Roman Catholics combined even with the Radicals to destroy her institutions; they will combine with a foreign enemy to complete the ruin of the Genevan Church. These Cantons, with their free press, their political asylum, and their creed, are intolerable to the jealous eye of neighboring despotism. The ray of civil and religious freedom which shoots from those small and simple communities was insignificant when Europe was possessed of equal freedom, but it is a beacon in these times to the nations that sit in darkness. For that reason the power that rules in France will seek to put it out, and to transform the Helvetic Confederation into what it was under the protectorate of the French Empire, if Austria be mad enough to lend herself to a scheme which will place the passes of the Alps in the hands of her most constant adversary.

"These are no imaginary dangers to which Switzerland is exposed, and we should not have alluded to them thus fully if we were not convinced that they are serious and urgent—an opinion which we know is shared by several of the first statesmen of this and other countries. But we may still doubt the success, and even the actual commencement of so rash and wicked a scheme. The Swiss people, though divided by internal parties, are still that intrepid and independent race which has never yet submitted to a foreign yoke, and they have recently shown that their military organization is by no means contemptible. Their Government has proved its firmness as well as its prudence; and though the extent of the demand made upon it has been kept from the knowledge of the public, that precaution was employed to prevent an explosion of popular indignation. In case of attack, we believe that every portion of the soil of the Confederation would be defended with equal vigor, and that the French army would learn, what they may have forgotten, that men fight best when they are armed by law, and contend for freedom. Lastly, the public opinion of Europe would be roused to the highest pitch by so base and unprovoked an aggression; and though the geographical position of Switzerland leaves her no means of defence, but the rugged configuration of her territory, and the dauntless courage of her citizens, her resistance to such an attack on her rights and independence would give her the strongest claims to the support of the other powers of Europe.

"Letters from Switzerland speak of a second French note, repeating the demand contained in the first, and asserting the right of France to indicate refugees for expulsion, which she requires shall take place as a matter of course."

RUSSIA.—Recent intelligence from Kalish and other parts of Poland already indicate, that either the Russian Government has no confidence in the stability of the existing state of things in France, or of the sincerity of the pacific assurances of the President, because all the military preparations are being again carried on with renewed energy; extraordinary activity is everywhere displayed in supplying the army, and furnishing the magazines; and military men are of the decided opinion that a summer campaign is impending. Bodies of troops have already begun marching westward, and the immense masses of military concentrated in Poland were long for a fresh action, and this may be easily accounted for by the splendid success of the Hungarian campaign. Every Russian—even the common soldier—firmly believes that the Czar has a right to command the whole world, and therefore has the power to send his troops to every quarter where obedience is not yielded.

The Queen of Spain has recovered from the late attempt on her life, as may be believed from the fact, that she gave a grand ball on the 19th ult., at which she danced until five o'clock the next morning, and attended a bull-fight on the 21st.

Advices from Rome mention many arrears in the provinces of persons, who had celebrated the anniversary of the Republic on the 9th.

The Pope, having still the dread of Joseph Mazzini before him, has decreed that no more children in his dominions shall be named Joseph.

THE ADVENT HERALD.

BOSTON, MARCH 20, 1852.

The New Work—"The Crisis."

This work is now published, and we are ready to supply all orders. Single copy, 12 cents; ten copies, \$1; fifty copies, \$4. Postage, under 500 miles, two cents; over that distance, four cents. Those ordering will remember, that the postage must be pre-paid; therefore it will be necessary to forward the amount of postage in addition. \$1 will pay for ten copies sent by express, or taken at the office; but if sent by mail, it will pay for nine copies and the postage under 500 miles, or for eight copies and postage, if over that distance and under 1500; but if over that distance for seven copies.

This work is an important one at the present time, both as it respects sound prophetic interpretation, and the nature of the events connected with the coming of our Saviour and his kingdom. It is not designed to feed the morbid appetite of those who are always seeking something new or marvelous; but to give correct views of God's word, and lead his people in a plain path in this time of peril, and thus to show them the nature and grounds of the hope of the gospel.

We wish to circulate this work extensively. Who will help supply ministers and others? *et alii* will be glad to do so.

SECOND EDITION.—The first edition is already exhausted, and another is issued.

Anniversary Conferences.

These gatherings were originally designed to unite the scattered believers in the near coming of the Saviour, in order that they might more effectually disseminate their views. They were held at first in Boston, New York, and Philadelphia, in the anniversary week of the great religious denominations, because it was supposed that that period offered a more favorable opportunity for making our views known. Subsequently, as the interest declined, the meeting at Philadelphia was discontinued, but those at Boston and New York are still kept up. At the latter place, however, but few comparatively have attended for a number of years past; but at Boston, still a good number attend, and much interest is manifested.

The question has been asked of late by friends in different parts of the country, whether one full meeting, held in some central place, would not be better than to hold two in different places. Hartford has been suggested as the most suitable place, where a meeting will be held in June next. In the meantime, we hope those who feel interested on the subject, will fully express their opinions, so that timely notice may be given whether one or two conferences shall be held this year, and in what place or places.

THE PRESENT ASPECT OF THINGS AMONG ADVENTISTS.—There has not been a time since we were called to be a distinct people, when we had a more encouraging prospect of usefulness than we have at the present time. The questions of controversy, which once occupied so much of our time and attention, have been at last disposed of, so that now we are enabled to devote ourselves to the single object of our earnest desire, viz., to present to the world the evidences of the speedy coming of Christ, and to exhort men to prepare for it. The love of novelty and speculation has ceased to agitate and divide Adventists, leaving a deep sense of responsibility resting on the ministry and churches. And now a revival spirit seems to have been awakened, and souls are being converted to Christ and added to the church, who will be saved in the day of the Lord Jesus.

Brethren and sisters, let us thank God and take courage. The field of labor is before us; let us act well our part in every good word and work; and we shall see the pleasure of the Lord prospering in our hands.

To Correspondents.

How far did the movement in 1844 extend, that is, to what parts of the world? D. W. SONNBERGER.

It was only in this country, a local movement, and not a question of event but of time. The midnight cry must be a likeness of all the preaching and teaching that brings to view the near coming of CHRIST.

Does the apostle teach in 1 Cor. 5:11, that we are not to eat with excommunicated persons? Wm. WESTON.

To eat with, is to fellowship. But we are to have no fellowship whatever with persons of the character there described, whether expelled or not expelled.

S. J. M. M.—No. 11 has come safe to hand.

"THE REGISTER."—We are preparing a work which will contain, in addition to a brief history of the Advent cause, the names of Advent churches and ministers, obituaries of some brethren who "sleep in Jesus," an almanac, and many useful and instructive facts. We would thank any one for any interesting items suitable for such a work. We intend to get it out by next autumn.

TRACT FOR 1852.—Next week we shall have out a tract of sixteen pages, containing—A Glance at Europe—The Project of European Democrats for the establishment of a Confederation of Free States a splendid Bubble, contrary to the Word of God—Warning to the Church—The Lord's Speedy Coming—The Motive to Christian Duties in this last time. Price, 3 cts. single, \$2 per hundred.

"QUESTIONS ON THE PROPHECY OF DANIEL."—Owing to the numerous calls for this work, we have concluded to get out a new edition. The design of the work may be learnt from the preface, published last week.

Price, 10 cents single; \$1 per dozen; \$8 per hundred. Postage (to be pre-paid), under 500 miles, 3 cts.; over that distance, and under 1500, 6 cents.

BOSTON.—The interest in the church in Chardon-street still continues. Quite a number have been converted within the last two weeks, which has greatly strengthened and comforted our hearts. We feel that the many trials through which the church has passed are now working for its good.

Elder EDWIN BURNHAM commenced a series of meetings on Tuesday evening last, and is to continue over the Sabbath. We anticipate cheering results.

Elder ISAAC ADRIAN intends, by the will of God, to visit Western New York this summer, where he will be glad to respond to calls from those who wish to hear the gospel of the kingdom. Bro. A. is a true-hearted Adventist, and will prove a blessing to all who still love the "blessed hope." We hope that he will be received and helped on his way. He may be addressed at Williamsburgh, Mass.

VOICE OF THE LORD. Tract for the Times. Rev. W. KING, A. M., Utica, R. W. ROBERTS, printer, 58 Genesee-street, 1847. We have received and read a copy of the above, which is devoted to the subject of CHRIST's coming, and end of the world. We are so well pleased with it that we shall make some extensive extracts from it in our columns.

The "Children's Herald."

We have published four full volumes of this paper, and the number for April next will complete the fifth. We have ever regarded this paper as useful and interesting to the lambs of the flock, and therefore have not hesitated to submit to a considerable sacrifice in order to continue it. The first No. of the fifth volume will be published the first week in May, when it will appear in an enlarged form, and greatly improved in every respect. The outlay will be considerable, and did we not feel confident that parents and children would use every effort to increase the subscription-list, we should not consider it prudent to make the improvements we have mentioned. We hope that during the five weeks to transpire before the commencement of the next volume, those who feel interested in the *Children's Herald*, will do all they can to bring it to the notice of others. Let us commence the new volume with a greatly enlarged list; by this we shall not only feel more encouraged, but our readers will be benefited by the improvements we would then be able to make. It is advisable that the matter be acted on promptly and energetically, and orders sent in, that we may know how many to print.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach at North Springfield, Vt., March 25th and 26th, and remain over the Sabbath; V. Eastboro', Sabbath, April 4th; Haverhill, 9th—subject, Sacred Music—a full attendance is requested; Lawrence, Sabbath, 11th; Lowell, 13th (where Elder Sherwin may appear)—subject, the Nature and Importance of Sacred Music, and its Relations to the Advent cause. Evening meetings at 7 o'clock.

Bro. W. H. Eastman will spend a week in holding meetings with the brethren in Maine and Canada, commencing at the former place on the evening of the 25th, and continuing there through the week; will commence at Cabot on Sunday, 25th, and stay to the 31st, as may be thought best.

Bro. K. S. Hastings will preach at Hartford Sunday, March 21st; Bridgeport, 23-25; Bethel, 27th and 30th; Roxbury, 31st.

Elders J. V. Himes and F. H. Berick will preach in the City Hall in Lowell on Sunday, March 21st, all day. A. SHERWIN.

Elder O. R. Fassett will preach in Springfield, Mass., Saturday evening, March 20th, and Sunday, the 21st.

Elder I. R. Gates will preach in Pomfret, Vt. (for Bro. Kidder), Sabbath, March 21st and 22nd.

Bro. I. R. Gates will preach at Pomfret, Vt., March 20th and 21st.

BUSINESS DEPARTMENT.

Business Notes.

C. Houghton, \$2.—For books and postage, 37, and balance on Herald to No. 32. You were credited \$1 in Sept., J. F. Fisel \$2 in Dec. Some one ought to pay for J. J.'s paper.

H. L. Smith, \$1.—Sent the amount in tracts, deducting the postage.

R. M. Nevins, \$7.—Books sent and postage—\$2 90, and balance on Herald to 39; found on old account, 11, F. owes \$3 17.

G. W. Clement, \$1.—Sent tracts, deducting for postage.

J. W. Nichols, \$1.—Sent do do do do do do do do do do.

T. M. Preble.—Sent you books the 12th by Cheney and Co.

I. Adrian.—Sent you books to No. 4 Clinton-street. There was no packet in from Truro, but as one was expected soon, we left the bundle to go by it.

W. Watson.—Sent books on the 15th by mail.

J. Cann.—The money was received and placed to your credit at the time to 30, and pamphlet sent—but we send again.

FOR THE DEFENCE.

Previous donations 152 94
T. J. Atkins 3 00 L. F. Allen 70
T. J. Cook 1 00 J. Young 1 00
U. Oakes 1 00 L. Parker 1 00
J. Aldrich 2 00 Ch. in Brooklyn, N. Y. 21 85
J. Ostrander, Jr. 1 00 J. Young 1 00
B. Lunt, and friends in Newburyport 6 00

The Advent Herald.

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 cts. per volume, or \$2 25 cts. per year. \$5 for six copies to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive agents without expense of postage, \$1 25 for 25 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 20 to Canada West, or \$1 will pay for 25 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which adds to the price of the vol. \$1 12 cts. at the end of six months, brings the Herald at \$1 38 to Canada East, and \$1 63 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of the paper sent to Europe or to the English West Indies. This amounts to 25 cents for six months, or \$1 04 a year. It requires the addition of 25, for six, or 48, for twelve months, to the subscription price of the Herald. So that 6s. sterling for six months, and 12s. a year pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

Receipts from March 5th to the 16th.

The No. appended to each name below, is the No. of the Herald to which the money credited, by comparing it with the present No. of the Herald, the sender will ascertain how far in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 535 is to the end of the first six months of the present year; and No. 605 is to the close of this year.

J. A. Monton, 588; J. Campbell, (51 for tracts); if new sub. 7 to No. 590; J. Harris, (and tracts), 593; J. F. Ostrander, 605; R. Baker, (and tracts), 608; H. Howland, 388; D. Dexter, 382-3 377 due July 1st; E. Sabins, 585; Lucy P. Perry, 586; G. W. Clement, 592; M. A. Sovereign, 583; J. Trusell, 594; G. H. Carpenter, 580; A. J. Hodgdon, 580; A. Davis, 580; J. Ostrander, Jr., 612; S. Slatten, 588; J. Young, 610; L. A. Biscove, 593; A. H. Burdett, 580; R. Turlock, 591; T. Warr, 585; E. Howard, 585; A. Stacy, 591; N. Hale, 585; A. Hough, 375; L. G. Fond, 585; M. L. Jackson, 584—each \$1. T. J. Atkins, (Crisis, sent), 612; J. C. Bryant, 584-77 cents due July 1st; Mrs. H. Graves, (and tracts), 589; M. J. Boyce, 608; K. Barker, 590; J. Noyes, 588; W. King, (and tracts), 606; E. K. Robinson, (two copies—books sent), 591; D. Corvay, 612; H. J. Larabee, 590; A. Severance, 588; H. B. Noddy, 585; Nancy True, (charged 5 cts. postage), 593; J. Patten, 580; T. Colson, 612; A. Curtis, 612; A. Clapp, on acct.; J. Lyon, 608; R. Draper, (and books, sent), 589—each \$2.
J. Aldrich, 638; J. B. Johnson, 512—each \$2. C. C. P. Goodrich, (and tracts), 580; H. R. Gray, on acct.—each \$1. E. P. Merrill, (and books, sent), 585-583. R. M. Nevins, 584-77. F. J. Nicolson, 581-77 cts. H. Lewis, 580-52 cts. L. Jolles, (and C. H. J.), 585-51 cts. J. W. Bailey, (tract sent), 57 cts. P. Jordan, 520-51 cts. D. W. Sonberger, 580-73 cts. J. Goodwin, 580-77 cts.

ADVENT



HERALD

Luke 9: 20-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX. BOSTON, SATURDAY, MARCH 27, 1853. NO. 13. WHOLE NO. 567.

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* For terms, &c., see last page.



THE PEACE OF EUROPE.
BY JOHN G. WHITTIER.

"Great peace in Europe! Order reigns
From Tiber's hills to Danube's plains!"
So say her kings and priests; so say
The lying prophets of our day.

Go lay to earth a listening ear;
The tramp of measured marches hear.
The rolling of the cannon's wheel,
The shouted musket's numerous peal,
The night alarm, the sentry's call,
The quick-eyed spy in hut and hall,
From Polar sea to tropic feng,
The dying groans of exiled men,
The bolted cell, the galley's chains,
The scaffold smoking with its stains,
Order—the hush of brooding slaves!
Peace—in the dungeon vaults and graves!

Oh! Fisher, with thy world-wide net,
And snares in every water set,
Whose fabled keys of heaven and hell,
Bolt hard the patriot's prison cell,
And open wide the banquet hall,
Where kings and priests hold carnival;
Weak vessels tricked in royal guise,
Boy Kaiser with thy lips of lies;
Base gambler for Napoleon's crown,
Barnacle on his dead renown!
Thou, Bourbon Neapolitan,
Crowned scoundrel, loathed of God and man;
And thou, full Spider of the North,
Stretching thy giant feelers forth,
Within whose web the freedom dies
Of nations, eaten up like flies;
Speak, Prince and Kaiser, Priest and Czar,
If this be Peace, pray what is War?

White Angel of the Lord! unmet,
Thou soil accurs'd, for thy pure feet,
Never in Slavery's desert flows
The fountain of thy charmed repose,
No traitor's hand thy chaplet weaves
Of lilies and of olive-leaves,
Not with the wickel shaft thou dwelt,
Thus saith the Eternal Oracle:
Thy home is with the pure and free,
Stern herald of thy better day;
Before thee, to prepare the way,
The Baptist Shout of Liberty,
Gray, scar'd, and hairy-robed, must press
With bleeding feet the wilderness!
Oh! that its voice might greet the ear
Of princes, trembling while they hear
A cry as of the Hebrew seer:
REPENT! GOD'S KINGDOM DRAWETH NEAR!

National Era.

The Seed-Time for the Future.
BY THE REV. EDWARD BICKERSTETH.

(Concluded from our last.)

The wonderful situation of the whole world gives unprecedented facilities and advantages for doing the widest good. The wars of the French revolution (the first four vials of God's wrath, Rev. 16th), have everywhere broken up the old entrenchments of Satan: his fastnesses in the European kingdoms have more and more been broken down by the opposing powers of evil. Infidelity and anarchy have been consuming the political powers of Popery and despotism, and opening new doors everywhere for the admission of truth. The means of intercourse are continually increasing. The great expenditure of nations now is on railways and steam-vessels, and facilities of intercourse in the interior of each kingdom, as well as with other nations. We see in the letter, and still more we see in the spirit, the prediction realized, "Prepare ye the way of the Lord, make straight in the desert a highway for our God; every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together." Thus many are running to and fro, and knowledge is increasing. Access is given to all lands; and Christians, as well as others, have free admission to every part of the earth.

But among all the nations of the earth, there is not one that has the immense power to do good that Great Britain has. Its political power, its vast colonial empire in all parts of the earth, its commerce with all lands, its accumulated wealth, its ships sailing over every ocean, and

visiting every region. Its immense possessions in the East, and its language spoken by rising nations in the West, mark it out, were it faithful to its trust, as the missionary of the world, and that the British Churches are eminently called in Providence to shine as lights in the world, holding forth the word of life.

The British nation has, however, refused to do this work of Christ. Immersed in cares of this world and deceitfulness of riches; immersed in the eager pursuit of trade and commerce, or sunk in the vain pleasures of this life, the British nation, in the chief of its wealth and strength, has refused to correspond with anything like adequate return to that missionary call which now, for half a century, faithful Christians have been urging. The British Churches also who profess the Protestant faith, have been so engaged in multiplied conflicts with each other, as not to give their undivided and united energies and full ability to the furtherance of the Redeemer's kingdom.

But a little flock, like Gideon's reduced army, have still persevered; God has honored them with a large blessing; and he will, we doubt not, honor them with a vast increase yet of blessing. They are emphatically in these days "the workmanship of God created in Christ Jesus unto good works, which God has before prepared for them to walk in."

In our own country very much is to be done. Through the eager competition for wealth, and the perpetual rivalry to reduce everything for the sake of increased sale, to the lowest profit, through the making haste to be rich on the one hand, and the being thrown out of employment as well as the improvidence of those who have been reduced to poverty on the other, there is in our wealthy land a vast amount of present temporal distress. In all ages God has ordained, "the poor shall never cease out of the land," (Deut. 15:11; Mark 14:7), and has made this the ground of his direct command, "therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land"—a very different lesson this to modern systems of political economy, but one which no believer in the divine inspiration of the Bible will allow himself to slight. Here then in the actual poverty and distress of our land, is a wide field to be cultivated. Whether the poverty arise from want of work, or from wickedness or improvidence in the poor, or from oppression in those over them, or more directly from the hand of God, it must not be neglected. It is permitted to bring the poor to cry to God, to try the graces of his servants, and increase their faith. It is permitted to develop the character of those who have the means of helping them, and to give the children of God ample scope for good works. And in this relief of temporal distress the children of God must not be behind the children of this world. It is required in the word of God from us, and it is that which our Lord himself has distinctly referred to as the ground of recompense in the day of judgment, (Matt. 25:35, 36.) And perhaps in nothing do we so effectually show to the world the excellence of evangelical principles and answer objections against the gospel. 1 Pet. 2:15; 3:16, 17.

But there is a still greater spiritual necessity all around us. From the rapid growth of our population, from the lengthened neglect of church accommodation, and the utter impossibility of any adequate ministerial superintendence, vast masses of our population have grown up in a state of practical heathenism. And even in more favorably situated parishes, the amount of spiritual ignorance is as we have seen very dangerous and destructive to the soul. The children of this world, as might be expected, are in a large degree regardless of this except as its fruits are manifested in Chartism, and lawless insubordination. The children of God will view it in quite another light, as the most important field for doing good, in which every Christian is to do his duty. The soul is infinitely more valuable than the body, or than the whole world. The soul afar off from God must perish, and perish for ever. Here then is a wide and ex-

tending field for good; first to be cultivated in your own immediate circle, and neighborhood, and parish, and county, and then through your country. While those about you, Christian reader, are careless of their soul's welfare, up and be doing. Have you a son or a daughter, have you a father or a mother, have you a relative or a neighbor, neglecting Christ, be not indifferent about them. Tell them the great things God has done for you. Care for their souls. Help the faithful minister of Christ by seconding his labors, and bringing them under the sound of the gospel. As District Visitors, as Tract Distributors, as members of the social prayer meetings, much may be done for them. And blessed be God for the wide field which he has opened through our religious Societies for communicating spiritual instruction to the ignorant and sinful. Have as large a part, as your means and your many calls allow you, in all these efforts for blessing others; whether for Bible or Tract distribution, or education, or supporting more ministers, or building fresh churches. Faith will show that your means are larger than you may have thought they were for aiding such blessed designs.

But even yet more is to be done by personal and self-denying exertion. The sacrifice of ease and pleasure; the going about doing good, the using our influence with others; the "not minding high things, but condescending to men of low estate," and the "visiting the fatherless and widow in their affliction," are ways in which, by personal exertions, we may bless others. The mental ability and the talents employed in the service of God and man, the time given to committee and other meetings, the application to others to unite with us, the force put upon our inclinations in leaving our homes; all these are to many a far greater sacrifice than the sacrifice of money, and it is by such efforts, after all, that most good is done. Much as the late Mr. Wilberforce gave in charity, he gave yet more in these ways. Thus the late Josiah Pratt was such a blessing to our Church. Numerous also are the living examples of the same blessed fact.

And still more is to be done by much prayer. Oh, I doubt not, when the real root of the successful efforts of Christians comes to be discerned, it will be found to have been closely connected with the fervent, wrestling, and persevering importunity, of many a retired Christian, who might be but very little known to his fellow-Christians. I know something of what those in more public situations owe to the prayers of our pious poor. We little realize yet the reality, power, and the fulness of the promises made to prayer. "I say unto you, whatsoever ye desire when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:24. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."—John 14:13, 14. Similar promises abound; now is the time to use them; now is the time, when much has been done, to look to him who only giveth the increase; now is the time, when so much remains to be done, to ask "the Lord of the harvest to send forth laborers into his harvest."

This then is the magnificent seed-time.—The harrowing in of the seed follows. It has already partially commenced in the dangers and the conflicts through which we are passing, and the shaking of all things which we witness on every side. All must be ripened by the fiery sun (Mark 4:6), a scorching and withering sun, where there is no root, but a ripening sun where is a real root. The great multitude which no man can number of all nations, and kindred, and people, and tongues, comes out of the great tribulation. Rev. 7:9, 14. The grand reaping day follows. It is thus described: "I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on

the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped."—Rev. 14:14-16. Thus the reaping of the saints is at the return of our Lord from heaven (Matt. 13:30, 41-43), when his saints "are caught up to meet him in the air, and ever to be with him."—1 Thess. 4:16, 17.

In conclusion then, "let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching."—Heb. 10:24, 25. Never could these words be more emphatically addressed to Christians than now. We earnestly call then on all Christians to rise to the full blessedness of doing the good works which God has prepared for them in this day. Not to be for ever questioning their salvation; but believing at once in Jesus, to know that they "shall not perish, but have everlasting life." And then not to be content with a bare escape from wrath, and a bare admission to heaven; but to seek to go on unto perfection. Consider the example of the apostle, "I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14. "Let our love abound yet more and more, in knowledge and in all judgment." Let us never, while Providence gives us the means of going forward, go backward in our charities, or our efforts, or our labors. Let us form all our plans with reference to abounding usefulness. Walking more closely with God as the root of it all, and receiving constantly ability and strength out of his sufficiency.

Are we in the ministry? We have seen in what a station God has fixed us, and what help he has provided for us. Oh what wisdom, and firmness, and patience, and love, do these times require, that we may be pillars and stays of the truth, that we may be wise to win souls, and turn many to righteousness. But if faithful, what a crown of life is before us!

Are we in independent circumstances as to property. This only calls us to a more laborious diligence in doing good; that all may be wisely and faithfully occupied for God. Every master is a trustee in the sight of God, for every agent, every servant, every dependant, and all his property, that God may be glorified.

Are we in business? Oh how many temptations, and fears, and snares, and dangers it brings in these days. There is no sure guide but the word of God. We shall be regardless of that guide, if we have not set our hearts on "seeking first the kingdom of God and his righteousness," cost what it may. Let business then be carried on for the glory of God; our gain voluntarily "consecrated to the Lord, and our substance to the God of the whole earth."—Micah 4:13. It is delightful to see how some large concerns—mills, trades, and professions are thus entirely devoted to the Lord, and those in business thus made fuller blessings than they could be in other situations.

Christians are too full of all important work to have any time for waste and dissipation.—Change of scene and change of employment will give necessary relaxation; but in all, let the great work of doing good be advancing. In sickness or in health, in trial or in prosperity, in poverty or in abundance, in sorrow or in joy; the eye should be single here for God and his kingdom, and glorifying him. The more the days are evil, the more is time to be redeemed. If we are laid aside, it is only to open another way of glorifying God by patience, and submission, and resignation, by prayer and thanksgiving, and thus every one who comes near us will obtain a spiritual blessing through this manifestation of the divine grace in us.

God give us all grace to attain the mind of Christ, to set him before us as our constant example, and to seek to be filled with his Spirit "God anointed Jesus of Nazareth with the Holy

Ghost, and with power, who went about doing good, and healing all that were oppressed with the devil; for God was with him." In our proportion, and as his disciples, may it be thus till we attain the promised reward, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear, what the Spirit saith unto the churches."

In closing this treatise, after having dwelt much on the graces and duties of the believer, I would remind the reader of one unspeakable privilege connected with all our graces, all our duties, and all our works. It was the privilege which comforted the devout Herbert on his dying bed. On the day of his death, when reminded of his many acts of mercy, he replied—"They be good works if they be sprinkled with the blood of Christ, and not otherwise." There is not only for us the blessed truth to be believed, that Jesus has "loved us, and washed us from our sins in his own blood," and that our persons are "accepted in the beloved;" but there is also for us the daily privilege of offering up all our services in his name, and having all we do washed and made clean in his blood; "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." What Christian is not burdened and humbled to the dust by the sins of his best doings! All our spiritual clothing; our humility, our charity, our prayers, our kindness to others, our gifts of every character, all our robes of righteousness imparted to us, as worn by us are soon polluted, and we need the continual application of the blood of the Son of God, which *cleanseth from all sin*, that they may be made white. Thus shall we be found at the last among those who "are before the throne of God, and serve him day and night in his temple."

Decision of Character in the Choice of Ruth.

Who has ever read the interesting story of the Moabitess, without being struck with the excellence of character displayed by her, in the variety of circumstances in which that character had its development? There seems to have been a mingling of traits such as are rarely found except among those who have had early and faithful religious training; traits showing alike natural amiability and the fruits of grace in the heart. Her choice itself seems a testimony, which cannot be set aside, to her true piety; while the dealings of God with her in subsequent days, add his seal to the fact. Not that prosperity is a universal proof of piety, or an indication of the favor of God;—far otherwise. It is often a curse to its recipient, and is so intended by him who sends it; but in this instance, it is abundantly evident that it was a mark of his favor, bestowed upon one who had left her father and her mother and the land of her nativity, and come to trust under the wings of the Lord God of Israel.

But delightful as a consideration of the whole narrative would be, we must limit our remarks to the point selected, the decision manifested in her choice. By birth and early training, she was an idolater, and but for the removal of Elimelech and his wife and two sons into her native land, would have continued so. But God had other purposes respecting her, and by the ordering of his providence, she became the wife of one of the sons of Naomi, Elimelech having first died.

Naomi appears to have been a woman of great piety; and while her two sons lived, doubtless her opportunities of intercourse with her daughters-in-law, were improved in instructing them in the knowledge of the true God, whom she served with exemplary fidelity, even in the midst of heathenism. Her instructions, rendered forcible by her example, were not without effect, as subsequent occurrences evince. How far Orpah was influenced, we may infer from the fact that when the two sons of Naomi were dead, she arose with her mother-in-law and Ruth, to go with them into the land of Judah. She loved Naomi, and even when firmness yielded under her continued persuasions, she could not leave her, even to return to her own land and to her kindred, without a second burst of weeping. Yet she gave the parting kiss and returned.

Not so Ruth. After the return of Orpah, Naomi yet again urges Ruth to turn back, pointing her to the example of Orpah, who had gone back to her country and to her gods. But she had already decided. She had probably arrived at the conclusion that the gods of her country were false gods, and entitled to no worship, while the God of Israel was the true God, and worthy of her sincere and constant service. Hence she chose him to be her God, and his people to be her people. She was steadfastly minded, therefore, to accompany Naomi to the land of Judah. And to the persuasions of Naomi how indicative of firmness and decision was her answer: "Entreat me not to leave thee, or to return from following after thee! for whither thou goest, I

will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." There could be no mistaking the settled purpose of her mind to share the temporal and spiritual fortunes of her mother-in-law. Temporally, they were returning in poverty to the land in which the husband of Naomi had once had possessions. Naomi had gone out with her husband and her two sons; she was returning widowed and bereaved of her children. Of worldly good, Ruth could have had no special hope under such circumstances, yet she did not waver. "The Lord do so to me, and more also, if aught but death part thee and me."

More than this, she tenderly but firmly seeks to be spared all additional persuasion. Her mind is fixed, and her language is, "Entreat me not." Further solicitation is useless;—the example of Orpah has no weight, the gods of my country no authority; the claims of my countrymen to relationship, are less than those of the people of God; they shall be my people, he shall be my God,—"Entreat me not." We cannot wonder at the tender benediction of Boaz: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

We are not bidden to forsake a land which has not the knowledge of the true God, and a kindred of idolaters, to join ourselves to Jehovah, to be his people and serve him; but we are called to a choice requiring as much decision as that which renders the choice of Ruth illustrious. Whatever our characters, such is the case. It is so with the true Christian. He is not so far removed from worldly influences that he is not beset with frequent and earnest solicitations to engage in the unsanctified pursuits, which are the objects of so extensive an idolatry; an idolatry which is real, though not professed. The firm and decided language of his heart, and even of his lips must often be, "Entreat me not," or he fails in that entire devotion to his God, which may reasonably be expected from one who has assumed solemn vows. The firm, unwavering purpose of a feeble young woman should put to shame the half-hearted service of many a Christian, whose years ought to have brought with them the stability and decision of mature Christian experience.

But how much more is such decision needed by multitudes, who have never yet come out from their idolatry and joined themselves to the Lord and his people! Chains are around them,—a galling bondage holds them, whose irksomeness they do not perceive, because it is a willing one. The seductive influences and solicitations of a world opposed to God, find ready audience with them, notwithstanding the criminality and danger of their position. Yet they know both the danger and the sin, and if they would but be decided,—if they would cry, "Entreat me not" to every temptation,—especially if, like Ruth, forsaking all, they would come at once to trust under the wings of the Lord God of Israel, their emancipation would be complete and sure.

Upon the young especially, the example of Ruth is urged. Be not supine, inert, vacillating. Let no examples or persuasions wed you to a world whose idolatry you see and know, and whose danger you confess and share; but boldly and promptly forsake all forbidden ways, and listen to him who calls you by his truth and grace, and a full and gracious reward shall be given you of him under whose wings you come to trust.

Panoptist.

(For the Herald.)

Sketches of Travel.

(No. X.—Concluded.)

A short distance west of the Pantheon, fronting the Rue de Vaugirard, stands the

PALACE OF LUXEMBOURG.

It derives its name from the Duke of Luxembourg, who had a mansion on this spot in 1583, which was purchased by Marie de Medicis in 1612, who built the present Palace upon the model of the Pitti Palace in Florence, the residence of the Grand Dukes of Tuscany.

It has witnessed a great many changes. It was occupied successively by its founder, her son Duke of Orleans, the Duchess de Montpensier, the Duchess of Guise, Louis XIV., the Duchess of Brunswick, Madame d'Orleans, and Louis XVIII., who occupied it till 1791 when he quitted France. During the first years of the Revolution it was converted into a prison; in 1795 it became the place of the sittings of "the Directory," and was called the "Palace of the Directory;" when Bonaparte came into power, it was devoted to the sittings of the Consuls, and received the name of the "Palace of the Consulate," and shortly after "Palace of the Senate Conservator;" in 1814 it became the "Palace of the Chamber of the Peers."

The original Palace is on four sides of a court, 360 by 300 feet. At the four corners are four large square three-storied buildings, or pavilions, with pyramidal roofs. These corner pa-

vilions are connected on the sides and in the rear of the court by a two-storied range. The front consists of an elegant rotunda in the centre, surmounted by a handsome cupola, and connected with the corner pavilions on each side by a one-storied range, decorated with pilasters, and having upon the top an open gallery with balustrades.

I was shown through the rooms once occupied by Napoleon, and sat in the chair in which he was crowned; visited the Senate Chamber and Chamber of Peers, a small chapel richly adorned with paintings and sculpture, the bed-chamber of Marie de Medicis, decorated with paintings and gilding on the sides and ceiling, in the most sumptuous style, and passed many hours in the fine gallery of paintings and sculpture. The grounds in the rear are very extensive, and comprise a flower-garden with a piece of water in the centre, encircled by terraces, ornamented with vases and balustrades, and groups of statuary, broad walks with rows of stately trees, an immense nursery ground on the right, and a botanical garden on the left. When I was there 8000 soldiers were on parade in the central avenue.

Some distance to the east, on the banks of the Seine, near the Bridge of Austerlitz, is the

JARDIN DES PLANTES,

or "Garden of the Plants," a vast enclosure, which contains the natural productions of every country on the globe. Much of its prosperity is owing to the genius of the great naturalist, Buffon, who devoted himself to its improvement with indefatigable zeal. Huge conservatories of glass and iron have been erected to shelter the tall plants of tropical climes. Every species of animal has its appropriate habitation in some part of the establishment. Large buildings constructed for the purpose, contain unrivalled collections in Zoology, Mineralogy, Geology, Botany, Comparative Anatomy, &c., which are open to the public in certain days without charge. There is also an amphitheatre for public lectures, and a fine library of works on Natural History. In short it is a complete Museum of Natural History.

The HALLE AUX VINS, or "Wine Market," near by, is worthy a passing notice. It is a large tract of ground, enclosed with wall on three sides, and an iron railing on the side toward the quay, and occupied by piles of buildings for the storage of wines and spirits. The ranges of buildings are separated by streets called after the different kinds of wine, e. g., Rue de Champagne, Rue de Bordeaux, Rue de Languedoc, &c. Some idea of its extent may be obtained from the length of the iron railing on the side next to the river, which is about 2600 feet, or more than half a mile.

There is also the HALLE AUX BLE, or "Grain Market," a vast circular building, LA BOURSE, or "the Exchange," which has a beautiful peristyle of sixty-six Corinthian columns, the HOTEL DE VILLE, or "Town Hall," the residence of the Mayor of Paris, the HOTEL DES INVALIDES, beneath whose beautiful dome lie the remains of Napoleon, the PALACE OF JUSTICE, the magnificent church of the MADELEINE, with its noble peristyle of fifty-two Corinthian columns, sixty feet in height, and six in diameter, and its profusion of statuary, the churches of "Notre Dame de Lorette," of St. Eustache, of St. Sulpice, the cemetery of PERE LA CHAISE, "the city of the dead," crowded with monuments of every size and shape, and exhibiting much of the same heartless sentiment and foppish vanity which characterizes the city of the living; and a multitude of other objects of interest, which my limits will not allow me to enumerate. I will conclude this imperfect sketch with a brief account of my visit to the

PALACE OF VERSAILLES.

VERSAILLES is a large town of 30,000 inhabitants, south-west of Paris, distant about 10-12 miles by railroad. The Palace is the chief object of interest. The day on which I visited it will ever be one of the most memorable in my life. It gave me an idea of princely splendor and magnificence, of which I had no previous conception. I shall not attempt to describe it in detail. That would require months of exploration, and volumes of description. I shall simply give a few particulars, with the general impression left upon my mind by the survey.

The Palace was commenced by Louis XIV. in 1664. His father had a small chateau upon the spot, which was left standing, but is almost lost amid the magnificent piles that were built around it. It is estimated that the sum expended upon the buildings and grounds during his reign, amounted to \$200,000,000! and millions more have been lavished upon it by succeeding monarchs.

The late Louis Philippe expended an immense sum in restoring it to its ancient splendor, and filling it with an endless series of paintings, sculpture, and works of art, illustrative of everything that has reflected honor on the annals of France, from the cradle of the monarchy down to the present day. One of the last additions is a noble painting by Horace

Vernet, 50 by 16 feet, representing the "Capture of Abdel Kader by the Duc D'Aumale."

You approach it from the town through the broad Avenue de Paris rising toward the Place d'Armes, a fine open space, eight hundred feet broad, on the eastern side of which is a handsome range of buildings, with semi-circular fronts, with courts enclosed by iron railings, and lofty gateways ornamented with trophies and sculptured pediments. There are the Royal Stables, with accommodations for 1000 horses. The Place d'Armes is separated from the court of the Palace by stone parapets, flanking an iron railing richly charged with gilded ornaments, and having a central gateway, surmounted by the ancient shield of France, with the three fleur de lis. At the extremities of this railing are colossal groups in stone, of France victorious over Austria and Spain.

As you enter the spacious court, the majestic forms of the Marshals, and other dignitaries of France, such as Richelieu, Bayard, Turenne, Sully, Conde, &c., sixteen in all, look down upon you from their marble pedestals, like shades of the mighty dead, and as you advance you are confronted by a colossal equestrian statue in bronze, of the Grand Monarch himself.

To describe the various buildings would be impossible. They constitute a town of themselves, with squares, and courts, and streets innumerable. It may serve to convey some idea of their extent to mention, that the western front of the principal building of the Palace, consisting of a projecting centre with two immense wings, is 1840 feet in length! From the magnificent terrace, you look away over its gardens, and fountains, and lakes, and rivers, and forests, and lawns, and parks, and avenues, adorned with statues, and temples, and grottoes, and summer-houses, as far as the eye can reach. It covers the site of many villages.

To describe the interior, would require volumes. You may walk seven miles through its galleries without retracing your steps. Language fails to convey any idea of its magnificence. I can only speak of interminable suites of apartments, with tessellated floors of polished oak, sides of variegated marble, gilded cornices, walls and ceilings covered with the most beautiful paintings, representing angels and cherubs, kings and princes, nymphs and graces, warriors and battle-scenes—no mere daubs, but most elaborate productions, a single picture sometimes occupying the whole side of a room sixty feet long, and painted at a cost of twenty to thirty thousand dollars—room after room, on the same floor, in the same range, each seeming to exceed all the rest in splendor—one, the Grand Galerie des Glaces, two hundred and forty-two feet long, on one side continuous mirrors the whole length, and on the other, seventeen arched windows, and sixty pilasters of red marble in the spaces between—the vaulted ceiling painted its whole length with the principal events in the life of Louis XIV. I wonder not that the haughty monarch, as he held his court in this gallery, when everything he saw reminded him of his surpassing glory, should have felt himself to be more than human, and claimed the honors of an apotheosis!

S. J. M. M.

World Makers.

Science is a collection of facts acquired by observation, and systematized for usefulness.—There are many men, however, who have a scientific reputation, much of which is derived from mere assertions respecting natural phenomena—their own deductions—which may be altogether erroneous. This, we believe, is the case with the "World Makers," those astronomical and geological philosophers who have given utterance to their opinions respecting the manner this world and other worlds have been formed. The recent lectures of Prof. Guyot, of Cambridge, Mass., delivered in this city, to demonstrate the harmony of the Bible and orthodox faith with science, was, in our opinion, an exhibition of science "falsely so called," because opinions were put forth for facts.

He asserted that the days in which certain great creative acts were performed, as mentioned in the first chapter of Genesis, were not days of twenty-four hours' duration, but great cosmogonic periods—they were epochs merely. Of chaos, as mentioned in that book, he says:

"We know of only one state—the gaseous state of matter—which answers to this description. If the air in this room was not lighted, it would very well represent this void without form. Dark, invisible gaseous matter was the true state of chaos. When we dissolve or analyze a substance, we find always that we immediately go back to this very state of gas or chaos. He explained the gestation of an egg, as showing periods of development similar to those of creation. It was the opinion of St. Augustine that matter was originally a gaseous state, and that the days of creation were vast periods. The twenty-four hour is a modern idea in the history of the church. Next we read that God said, 'Let there be light.' He did not say

make light; he did not create light; that, or rather the chemical principle which produced it, existed. It was simply developed, by the fiat of the Almighty. The text is in perfect accordance with the present opinion of the wisest astronomers and men of science. Now comes in the action of gravitation; molecules began to attract each other, and the result is light and heat. As this attraction goes on, nebulae are produced. As, at the present day, the concentration of nebulous matter advances, we find more brilliant centres of light, which shows clearly that the development of light was the first visible step in the process of creation.

"La Place thought the solar system was, at first, one vast nebula, in a high state of heat from chemical action. It revolves and cools, and a ring near the equator is broken off; this ring of matter, or condensing gases, continues to revolve, but is soon broken in pieces, and the fragments form planets, still keeping the momentum which they had from the main body of nebular matter. Thus planet after planet were formed as the original nebular condensed and shrunk up. The farthest planets were formed first, down even to the sun itself. He proceeded to explain the planetary motions, which are known to be what would have been supposed they would be from the origin of the moving force. Perhaps the chemical elements may not yet be fully explained; but these, with the mechanical theory of La Place, will explain all existing motion. A similar theory has been advanced in this country by Prof. Stephen Alexander, of Princeton. Now suppose that the great primitive nebula, rotating upon its axis, is in fact the beginning of things. We shall be able by this theory to explain not only our own system, but the entire phenomena of the universe. The formation and dispersion of globes is still going on. Though immense distances prevent us from seeing the movements of what we call fixed stars, they do move, they are keeping up the revolution of the great primitive nebula from which they sprung. We see then, that these motions produce just such a separation of matter as is laid down by Moses. The lecturer proceeded to explain the variety produced by these motions. It was the same order of development that subsequently produced such pleasing varieties of organic matter."

We have quoted enough for our purpose, which is to object entirely to the Nebular hypothesis; they have no business to propound such a theory and link it with religion, and endeavor to make the Mosaic account of the creation as flexible as india rubber, to square with their notions. We have no objection to their theorizing upon established facts, but we do object to a theory of suppositions. Mr. Field recently delivered a lecture in St. Louis, and advanced the same doctrines; and we may say at once, that nearly all our scholastic Professors entertain the same opinions. The doctrine they inculcate is founded on the doctrine of the old Materialists, "matter is eternal." This Mr. Field plainly asserts, by quoting the heathen adage, "*ex nihilo nihil fit*,"—from nothing, nothing can be made. We believe, with the author of "The Footprints of the Creator," that a great battle will be fought with science, but at the same time there can be no such thing as science apart from logic. This is the fault we find with the gaseous theorists, they have propounded a theory with a wretched logic to recommend it, and, what is worse, they torture revelation, because they are not courageous enough to attack it openly and manfully.

Neither La Place nor Prof. Stephens is the originator of the Nebular theory, as a whole. It is an old story newly vamped up. "Burnet's Sacred Theory," asserted that the earth before the flood was "a fluid mass, a chaos of various substances differing in density, the heaviest of which fell to the centre, and the rest on the top according to their gravity."

Whiston, in his theory of the earth, supposed it to be originally a comet, and was such at the time mentioned in Genesis, when it was then placed as a planet in our system. Before that, he says, "it was without form and beauty, it was a molten mass hotter than molten iron, and had a dense fluid atmosphere—a surrounding chaos." At the creation, the earth was put into its orbit, and wheeled along in its course, but part of the heat it had before received, still remained, and which he believed would take 6,000 years to cool—that the earth we live in is a mere crust on the top "of a hot fluid mass the heaviest parts deeper down."

He believed the flood was caused by the tail of a comet. A recent letter from one of our correspondents propounds the same views, and the author of it believes that the American continent is part of that comet, and the Indians a race peculiar to that comet. Buffon believed that the earth, and all the planets in our system, were formerly a part of the body of the sun, and that a comet fell upon it, and struck off the planets in our system, as sparks are struck by a blacksmith from a bar of red hot iron. Thus La Place, and Stephens, and Guyot, are only patchers of the older World Makers.

We cannot account for the reasons why they wish to make the earth originally a mass of gas, unless it be that they are afraid to deny the quality of eternity to the matter of which it is composed. But to us it is just as easy to conceive of the space which the world now occupies being a blank, as to conceive that we ourselves had no existence before we came into being. There are too many who mistake the operations of matter for the qualities with which it is endowed by its Creator. Man, with all his intellect, is just as incapable of understanding the origin of the world, or of comprehending the idea of creating something out of nothing, as a butterfly is of reasoning on the origin of man. If the earth were an original mass of gaseous fluid, it could not be chaotic in that state, at least there is no reason for supposing it was, for fluids and gases are governed by as certain laws as the solids are. If this world were originally in a state of gas, and if we allow its materials, in that state, to have been 1,700 times expanded (a moderate calculation), then our nebular globe must have had a diameter of $7,912 \times 1700 = 13,450,400$ miles. Just imagine a mass of gases in chaotic confusion, according to Guyot & co., of more than thirteen millions of miles in diameter, and this tossing away through space like a ship without sail or rudder. These philosophers, while they talk of, have strange ideas of the Divine government.

There is another point to which we wish to allude, that completely annihilates their theory—it is this: was gold ever in a state of gas? No. It might have been held in a solution as a fluid, but not as a gas, and it is found in its natural state as a metal unoxidized, thus proving that gravity, as a mechanical law, nor any chemical law with which we are acquainted, had anything to do with the production of gold, *per se*. Shallow theorists talk of matter as a whole, forgetting that matter is a mere term for more than sixty different substances. They leave logic out of their deductions, and common sense too, when they talk about the laws of matter, and matter as a whole, and leave out of question the endowed properties of matter.

We can easily conceive of a world without a race of men, or races of animals. We can also easily conceive of a world without gold or silver, iridium or platinum; and if we consider the world made of substances, *a b c e*, we can easily arrive, by mathematical inquiry, at the point (*a b c e*)—(*a b c e*). Now if we can arrive at this deduction, what is to hinder the mind from supplying the next link to our argument (*a b c e*)—(*a b c e*). Logic, chemistry, mathematics, and observation, incline us to believe, that this globe—the various substances of which this earth is composed—were made and arranged, in a very short period by the Great Architect of the universe. There is one thing positively certain, there are no nebulae—no gaseous chaotic masses—no rolling away independent of the law of gravitation; and what evidence had we that there ever was? None.

Scientific American.

Small Debts,

OR

WHAT FIVE DOLLARS PAID.

Mr. Herriot was sitting in his office one day, when a lad entered and handed him a slip of paper. It was a bill for five dollars, due to his shoemaker, a poor man who lived in the next square.

"Tell Mr. Grant that I will settle this soon. It isn't just convenient to-day." The boy retired.

Now, Mr. Herriot had a five dollar bill in his pocket; but he felt as if he could not part with it. He did not like to be entirely out of money. So, acting from this impulse, he had sent the boy away. Very still sat Mr. Herriot for the next five minutes; yet his thoughts were busy. He was not altogether satisfied with himself. The shoemaker was a poor man, and needed his money as soon as earned; he was not unadvised of this fact.

"I almost wish I had sent him the five dollars," said Mr. Herriot, at length, half audibly. "He wants it worse than I do."

He mused still farther.

"The fact is," he at length exclaimed, starting up, "it's Grant's money, and not mine, and what is more he shall have it."

So saying, Herriot took up his hat, and left his office.

"Did you get the money Charles?" said Grant, as his boy entered the shop. There was a great deal of earnestness in the shoemaker's tones.

"No, sir," replied the lad.

"Did not get the money?"

"No, sir."

"Was not Mr. Herriot in?"

"Yes, sir; but he said it was't convenient to-day."

"Oh dear! I'm sorry!" came from the shoemaker in a depressed voice.

A woman was sitting in Grant's shop when the boy came in; she was now risen and was

leaning on the counter; a look of disappointment was in her face.

"It can't be helped, Mrs. Lee," said Grant. "I was sure of getting the money from him. He never disappointed me before. Call in to-morrow, and I will try and have it for you."

The woman looked troubled as well as disappointed. Slowly she turned away, and left the shop. A few minutes after her departure, Herriot came in, and, after some words of apology, paid the bill.

"Run and get this bill changed into silver for me," said the shoemaker to his boy, the moment his customer had departed.

"Now," said he, as soon as the silver was placed in his hands, "take two dollars to Mrs. Lee, and three to Mr. Weaver, across the street. Tell Mr. Weaver that I am obliged to him for having loaned it to me this morning, and am sorry that I had not as much in the house when he sent for it an hour ago."

"I wish I had it, Mrs. Elden. But I assure you that I have not," said Mr. Weaver, the tailor. "I paid out the last dollar just before you came in. But call in to-morrow, and you shall have the money to a certainty."

"But what am I to do to-day? I haven't a cent to bless myself with; and I owe so much to the grocer's where I deal, that he won't trust me for anything more."

The tailor looked troubled, and the woman lingered. Just at this moment the shoemaker's boy entered.

"Here are the three dollars Mr. Grant borrowed of you this morning," said the lad. "He says he's sorry he hadn't the money when you sent for it a while ago."

How the faces of the tailor and his needle-woman brightened instantly, as if a gleam of sunshine had penetrated the room!

"Here is just the money I owe you," said the former in a cheerful voice, and he handed the woman the three dollars he had received. A moment after, and he was alone, but the glad face of the woman, whose need he had been able to supply, was distinct before him.

Of the three dollars received by the needle-woman, two went to the grocer on account of her debt to him, half a dollar was paid to an old and needy colored woman, who had earned it by scrubbing, and who was waiting for Mrs. Elden's return from the tailor's to get her due, and thus be able to provide an evening and a morning's meal for herself and children. The other half dollar was paid to the baker, when he called towards evening to leave the accustomed loaf. Thus, the poor needle-woman had been able to discharge four debts, and at the same time re-establish her credit with the grocer and baker, from whom came the largest portion of the food consumed in her little family.

And now let us follow Mrs. Lee. On her arrival at home, empty-handed, from her visit to the shoemaker, who owed her two dollars for work, she found a young girl, in whose pale face were many marks of suffering and care, awaiting her return.

The girl's countenance brightened as she came in; but there was no answering brightness in the countenance of Mrs. Lee, who immediately said:

"I'm very sorry, Harriet, but Mr. Grant put me off till to-morrow. He said he hadn't a dollar in the house."

The girl's disappointment was very great, for the smile she had forced into life instantly faded, and was succeeded by a look of deep distress.

"Do you want the money very badly?" asked Mrs. Lee, in a low, half-choked voice, for the sudden change in the girl's manner had affected her.

"O, yes, ma'am, very badly. I left Mary wrapped up in my thick shawl, and a blanket wound all around her feet to keep them warm; but she was coughing dreadfully from the cold air of the room."

"Haven't you a fire?" asked Mrs. Lee, in a quick, surprised tone.

"We have no coal. It was to buy coal that I wanted the money."

Mrs. Lee struck her hands together, and an expression of pain was about passing her lips, when the door opened, and the shoemaker's boy came in.

"Here are two dollars. Mr. Grant sent them."

"God bless Mr. Grant!" The exclamation from Mrs. Lee was involuntary.

On the part of Harriet, to whom one dollar was due, a gush of silent tears marked the effect this timely supply of money produced. She received her portion, and without trusting her voice with words, hurried away to supply the pressing want at home.

A few doors from the residence of Mrs. Lee, lived a man who, some few months before, had become involved in trouble with an evil-disposed person, and had been forced to defend himself by means of the law. He had employed Mr. Herriot to do what was requisite in the case, for which service the charge was five dollars. The bill had been rendered a few days before, and the man, who was poor, felt very anxious to pay

it. He had the money all made up to within a dollar. That dollar Mrs. Lee owed him, and she had promised to give it to him during the day. For hours he had waited, expecting her to come in; but now he had nearly given her up. There was another little bill of three dollars which had been sent in to him, and he had just concluded to go and pay that, when Mrs. Lee called with the balance of the money, one dollar which she had received from the shoemaker Grant.

Half an hour later, and the pocket-book of Mr. Herriot was no longer empty. His client had called and paid his bill. The five dollars had come back to him.

Home Gazette.

Possible Adhesion of Russia to the Papacy.

The "Univers" of Nov. 29th, has an article on the possible union of the Russians with the Roman Catholic Church, from which we give the following extracts:

"We will, first of all, observe that free examination is completely unknown to the Russian populations, whose act of faith is contained in these words: 'I believe what the Church believes, and the Church believes what I believe.' Russia is thus placed, under circumstances entirely different from those of the European nations; and what one has a right to consider impossible for the latter, one ought not, merely for that reason, to consider as impossible for the former. It is evident, for example, that in England, as in Germany, the government would be unable to draw along the masses in a movement of conversion; in Russia, on the contrary, it would perhaps suffice that the great—that is to say, the government and some bishops—should be converted, for the whole nation to follow them. The Catholic missionaries who have lived in Russia for thirty years, attest that, looking at the submission, the good faith, and the attachment of the people to every ancient usage, especially religious, a conversion, if it came from the high clergy, might operate in such a way that the masses, ignorant as they are of the causes which separate the two Churches, would not even perceive this change. Now, Russia reckons nearly 55,000,000 of schismatics, and there are nearly 18,000,000 others outside of her bosom, who would be in a given time led forward by the example of this empire. In the hypothesis now before us, there would, therefore, be more than 72,000,000 of souls brought back to the true faith."

"The devotion of the Russians to the Blessed Virgin, has been transmitted by tradition from father to son down from the most Catholic ages, and scarcely a single house is to be found throughout all Russia, how poor soever, which has not an image of the Blessed Virgin, inherited from its ancestry."

"For the rest, at the time of the first conversion of Russia, this devotion was so great that the Russians from that period established, in honor of the Blessed Virgin, a festival, which national pride, so powerful among all nations, must, one would think, have found repulsive. They celebrated it every year in memory of a victory which the Greeks, after having invoked the succor of Mary, had gained over the Russians."

"Unless we lost all belief in supernatural laws, it is impossible to despair of the return of a nation which thus honors the Mother of God, and whose conversion would have so decisive an action on the spiritual destinies of so many nations. We believe, therefore, that God will grant this grace to the supplications of his church. As to the moment, no one can foresee that; but each one can hasten it on, if not by his labors at least by his prayers. Are the Czars destined to prepare or to accomplish this great event? Or will it not take place till after the fall of their empire? For the church alone enjoys an eternal duration, and the refusal to concur with the designs of God brings on sooner or later the ruin of sovereign houses. Who can at the present time answer these questions? But be conjectures on this subject what they may, the exceptional situation of Russia, that *terra incognita*, about which in France one has scarcely any but confused, and sometimes completely false notions; the peculiar character of the Russian people, so profoundly distinct from the people of the West in their manners, their traditions, and their history; the spirit of imitation which distinguishes the Russians, and makes them adopt so easily the most different tendencies, borrowed in turn, or simultaneously, from all the nations of Europe and Asia; the prodigious variety of forms of belief and worship established in that country, from Fetichism to Catholicism, (for, without reckoning the united Greeks, there are in Russia 8,000,000 of Catholics of the Roman rite,) and lastly, the possibility of seeing the Russians follow *en masse* the power which rules them, if this latter were one day to come to understand the necessity of a change of religion—all these causes, to any one who knows how to see into

them, and to appreciate the use to which Providence might turn them in the prodigious movement which is now hurrying on human societies to an end which they know not, but whither God is conducting them—all these causes, we say, unite to prove, even to those who place themselves in a point of view merely human, that the hope of seeing Russia return to the Roman Church is not an idle hope."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 27, 1852.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

PAUL'S EPISTLE TO THE HEBREWS.

CHAPTER VI.

(Continued from our last.)

Vs. 16-20—"For men indeed swear by the greater one: and an oath for confirmation is to them an end of all strife. In which, God, resolving to shew more abundantly to the heirs of the promise, the immutability of his counsel, interposed with an oath: that by two immutable things, in which it was impossible that God should lie, we might have a strong consolation, who have fled for refuge to seize the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth within the vail; where the forerunner entered for us, even Jesus, made a high priest for ever according to the order of Melchisedec."

The solemnity of one's oath consists in its being made in view of his responsibility to one of greater authority than himself, who can take cognizance of the obligation, and punish the breach of it. An oath, was among the ancients, "the end of all controversy." They regarded it as "the greatest confirmation," the "utmost assurance," the "firmest pledge of faith and truth." And God was willing to show the immutability of his promises by such a confirmation.

As God cannot lie, his promise even without the sanctity of an oath, is immutable. As he swears by himself, his oath is also immutable—making "two immutable things"—the strongest possible assurance, that could be given, of the fulfilment of his promises to the fathers. By these, Rabbi GAMALIEL, the preceptor of St. PAUL, is reported to have proved the resurrection of the dead. Arguing against the Sadducees respecting the resurrection, he could not silence them till he quoted Deut. 11:21, "which land the Lord swore that he would give to your fathers." "The Rabbi argued, that as ABRAHAM, ISAAC, and JACOB had it not, and God cannot lie, therefore they must be raised from the dead to inherit it."—*Birks' Proph. In.* "Rabbi SIMAI, though of later date, argues the same from Ex. 6:4, insisting that 'the law asserts in this place the resurrection from the dead—to wit, when it is said: And also I have established my covenant with them to give them Canaan, &c., for (he adds) it is not said to you, but to them.' He only, however, follows herein the earlier commentators."—*Id.*

Dr. CLARK remarks that: "there is a good saying in *Beracoth* on Ex. 32:13: 'Remember ABRAHAM, ISAAC, and ISRAEL, thy servants to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.' What is the meaning of *by thine own self*? Rab. ELIAZAR answered, Thus said MOSES to the blessed God, Lord of all the world: If thou hadst sworn to them by the heavens and the earth, then I should have said, As the heavens and the earth shall pass away, so may thy oath pass away. But now thou hast sworn unto them by thy great Name, which liveth, and which endureth forever, and for ever and ever; therefore, thy oath shall endure for ever and for ever, and ever," i. e., had God sworn by anything finite, his oath might have failed; but swearing by himself who is infinite and immutable, his oath is immutable.

From these two immutable things—the oath, and the promise of God to ABRAHAM—the apostle argues that "we [i. e., Christians] have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." He is writing to the descendants of ABRAHAM; but this blessedness is not confined to the circumcision. "For the promise that he should be the heir of the world was not to ABRAHAM, or to his seed, through the law, but through the righteousness

of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of ABRAHAM, who is the father of us all."—Rom. 4:13, 14, 16. "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto ABRAHAM, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful ABRAHAM. CHRIST hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of ABRAHAM might come on the Gentiles through JESUS CHRIST; that we might receive the promise of the Spirit through faith. Now to ABRAHAM and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is CHRIST. And this I say, That the covenant that was confirmed before of God in CHRIST, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. For as many of you as have been baptized into CHRIST, have put on CHRIST. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in CHRIST JESUS. And if ye be CHRIST's, then are ye ABRAHAM's seed, and heirs according to the promise."—Gal. 3:8, 9, 13, 14, 16, 17, 27-29.

All therefore who flee for refuge to "the hope of the promise made of God unto the fathers" (Acts 26:6), whether they be Jew or Gentile, have an anchor to the soul both sure and steadfast, while they "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour JESUS CHRIST."—Tit. 2:12, 13. For "faithful is he that calleth you, who also will do it."—2 Thess. 5:24.

Fleeing for refuge, is a metaphor borrowed from the cities of refuge, built for the safety of those who should accidentally kill any one. Said God to MOSES: "Six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment."—Num. 35:15, 12. As he who fled to the city of refuge was safe from the avenger of blood, so the sinner, for whose sins the blood of CHRIST was shed, can only escape from the avenger of blood, by fleeing for refuge to CHRIST.

Changing the figure, the Christian is next represented as a mariner nearing his destined port. When tossed upon the raging billows of life, if he can have a safe anchor for his soul, he will outride the storm and in due time will arrive safely into port. The hope of the resurrection through CHRIST, is an anchor to the soul, which is cast within the vail where CHRIST our High Priest has entered to perform the work typified by the Jewish High Priest; who, when he had killed the goat of the sin-offering, took his blood within the vail to "sprinkle it upon the mercy-seat, and before the mercy-seat."—Lev. 16:15. It was "necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For CHRIST is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. 9:23, 24. He has entered in the capacity of a priest, not of the order of AARON, but of that of MELCHISEDEC, which is an eternal priesthood.

CHAPTER VII.

Vs. 1-3—"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom Abraham also gave a tenth part of all; firstly by interpretation King of righteousness, and then also King of Salem, which is, King of peace, without father, without mother, without a genealogy, having neither beginning of days, nor end of life; but made like the Son of God; remaineth a priest perpetually."

All that is recorded of MELCHISEDEC in the Old Testament, is the following: "And MELCHISEDEC king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be ABRAHAM of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."—Gen. 14:18-20.

MELCHISEDEC was generally supposed, by the Jews, to be SHEM—the oldest man living at the time of the slaughter of the kings, and who in that patriarchal age would be both king and priest in his own house. He, as the ancestor of ABRAHAM, would be honored, and his blessing would be coveted by him.

The signification of the name, "MELCHISEDEC," is, "The justifier of those who dwell in him"; and it is thought by many to have been given to him on

account of the purity and uprightness of his character, in his two-fold office.

He was the king of Salem, which some suppose was Jerusalem—Salem being its ancient name, as we learn by Psa. 76:1, 2. Others think that it was another Salem, which is very probable, it being evident from Gen. 14:15-17, that this Salem was in the way which led from the valley of Damascus to Sodom. JEROME says that Salem was not Jerusalem, but a town on the east side of Jordan, which retained its name in the time of the SAVIOUR: "And JOHN also was baptizing in ENON, near to Salim, because there was much water there: and they came, and were baptized."—John 3:23.

Now this king of Salem, being also a priest of the Most High God, was a man, and not an angel; for every high priest is taken from among men. (Heb. 5:1.) His being without father or mother, descent, beginning of days or end of life, could not then have respect to his earthly parentage or human existence, but to the order of his priesthood, in distinction from that of the Aaronic priesthood. To be a priest after the order of AARON, it was necessary that the candidate should trace his descent from AARON. After the return of Israel from Babylon, certain of the priests "sought their register," or pedigree "among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood."—Neh. 7:64. And when the high priest died, a successor was put in his place.—But in the order of MELCHISEDEC, it was not necessary to trace descent from any given father or mother; but the head of its family was its priest. Of so little account was MELCHISEDEC's genealogy reckoned, that nothing is said of his ancestors, posterity, birth, or death. The Aaronic priesthood, had a beginning and was to end when CHRIST came. For the law, which required that order of priesthood, was a supplementary addition to preceding promises. "It was added because of transgressions, till the SEED should come to whom the promise was made," and served as "our schoolmaster to bring us unto CHRIST," i. e., to his first advent, (Gal. 3:19, 24,) when it expired by limitation. But the order of MELCHISEDEC's priesthood having no such limitation, it was an eternal priesthood—abiding continually in the head of the family. As the Jews applied to the MESSIAH the declaration, "Thou art a priest forever after the order of MELCHISEDEC," (Psa. 104:4,) they could not object to the claim, that CHRIST is the Messiah and our great High Priest, that he was not of the family of AARON.—(To be continued.)

DR. SPRING ON THE MILLENNIUM.

We have already given Dr. SPRING's remarks on Millenarianism, in connection with our own comments. The close of his first sermon promised one on the subject at the head of this article. The N. Y. Observer of Feb. 26th, contains an abstract of this last sermon, which we give as we did the former, with our own comments. Said the Observer:

"Last Sabbath morning the Rev. Dr. Spring resumed this subject, and proceeded to state wherein will consist the reign of Christ on the earth, or the grand features of the Millennium."

"1. That glorious period will be introduced by remarkable judgments inflicted on anti-Christian nations and wicked men. From many passages of Scripture, we may infer that just before that day the church will suffer from the hostility of her enemies. But the Millennium will be ushered in, in the midst of the judgments that will come upon them: nations that have persecuted the saints will be convulsed: ecclesiastical despotisms will be destroyed, the Beast and the False Prophet trodden down. The preacher recited large portions of the bold figures of the Apocalypse that declare the descent of these judgments, and in eloquent language described the coming of the great and terrible day of the Lord, when the last vial should be poured out."

[We have lost a portion of the Doctor's remarks which we are unable to replace.]

It will be seen from the above that Dr. SPRING does not expect the millennium as the result of the conversion of all nations, but by the destruction of the hostile enemies of the church. He places the commencement of the millennium at the epoch of the destruction of all religions, hierarchies, and the nations symbolized by the beast and false prophet. But as the destruction of the Papacy is to be at the coming of the Lord (Thess. 2:3-8), the latter cannot be deferred till the end of the millennium, as he argued in the other lecture.

Again, the destruction of the beast, is at the epoch when the Lord God Omnipotent reigneth. In Rev. 19:6, compared with the 20th verse of the same chapter. The reign of the Lord commences at the epoch of the seventh angel (Rev. 11:15); and this is at the epoch of the resurrection of the just. (Jo. 11:17, 18.)

Again. The destruction of the beast (Rev. 19:20), is at the epoch of the marriage of the Lamb (vs. 7-9, which synchronizes with the personal coming of CHRIST (Matt. 25:10); and this is at the end of the gospel dispensation, when the entire church as a perfected body, is to be presented "as a chaste virgin to CHRIST" (2 Cor. 11:2), which consequently must be at the first resurrection.

Again, Dr. SPRING, commences the millennium at the epoch of the great and dreadful day of the Lord. But that is when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in CHRIST shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4:16, 17. This is that "day of the Lord that so cometh as a thief in the night."—1 Th. 5:2. It is also that to which PETER refers: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Pet. 3:10. But this is to be at CHRIST's personal coming, and the judgment; for "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord JESUS CHRIST: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. 1:7-10.

Thus the Scriptures assert, that at the epoch at which Dr. SPRING commences the millennium, this earth will be burned, the righteous dead will be raised, the righteous living will be translated, the living wicked will be destroyed, and the earth be regenerated. Such judgments as those, look little like the bringing about the millennium by the conversion of all the sinners on the globe. We quote again from the Observer:

"2. By the Multitudes who enjoy its sacred influence. The predictions which relate to the increase of the Jews alone are of a marked character. The whole population of the earth will be vastly greater than it is now. Wars, famines, plagues, everything that now tends to shorten life, and retard population will be done away. Those fountains of human infirmity and sorrow, intemperance, licentiousness and luxury, shall be dried up, and the life giving waters of the sanctuary flow, and every thing shall live whither the river cometh. Not a continent, island, mountain, valley, shore, but will teem with the habitations of men. Successive generations, no longer traversing the earth in solitary streams or broad rivers, shall flow on in one vast ocean, everywhere multiplied as the sands on the shore. Over all these multitudes, uncounted and innumerable, the Redeemer's reign is designed to extend."

Here is a difficulty the Doctor, has probably never duly considered. We have so meagre an abstract of the sermon, that we will give President EDWARDS' estimate of the population of this period, which expresses more definitely the idea of Dr. SPRING.—Says President EDWARDS:

"The number of the inhabitants of the earth will doubtless then be vastly multiplied, and the number of the redeemed ones much more. If we should suppose that glorious day to last no more than literally a thousand years, and that at the beginning of that thousand years the world of mankind should be but just as numerous as it is now, and that the number should be doubled, during that time of great health and peace and the universal blessing of Heaven, once only in a hundred years, the number at the end of the thousand years would be more than a thousand times greater than it is now; and if it should be doubled once in fifty years (which probably the inhabitants of New England has ordinarily been in about half that time,) then at the end of the thousand years, there would be more than a million inhabitants on the face of the earth, where there is one now. And there is reason to think that through the greater part of this period, at least, the number of saints will, in their increase, bear a proportion to the increase of the number of the inhabitants. And it must be considered, that if the number of mankind at the beginning of this period be no more than equal to the present number, yet we may doubtless conclude, that the number of true saints will be immensely greater; when instead of the few true and thorough Christians now in some few countries, every nation on the face of the whole earth shall be converted to Christianity, and every country shall be full of true Christians; so that the successive multiplication of true saints through the thousand years will begin with that vast advantage, beyond the multiplication of mankind—where the latter is begun from units, the other doubtless will begin with hundreds, if not thousands. How much greater, then, will be the number of true converts that will be brought to a participation of the benefits of Christ's redemption, during that period, than in all other times put together! I think, the foregoing things considered, we shall be very moderate in our conjectures, if we say, it is probable that there will be an hundred thousand times more that will actually be redeemed to God by Christ's blood during that period of the Church's prosperity than ever had been before, from the beginning of the world to that time."—*Call to United Extraordinary Prayer Works, vol. 2, p. 46.*

There may be a pleasure in supposing the number of the saved will be many times greater than our view makes it; and so may that pleasure be as much increased by making it a million times greater than Pres. EDWARDS makes it; but the question arises, Where will there be room for the habitation of such immense multitudes as Pres. E. supposes? Doubling once in fifty years, as he says, there would be a million of inhabitants where there is one now, which would be as many inhabitants as there are square

feet of land on all the continents and islands of the globe. How could such multitudes be accommodated? When, each standing upright on a single foot of land, they would be a solid mass of human beings five feet high all over the earth, where would they build their habitations?—where procure the means of support? where bury their dead? This, remember, is not a wild calculation, but the "sober" estimate of Pres. EDWARDS. But he himself admits that population may double in twenty-five years,* under present circumstances, and therefore would equal that during the millennium—which would give one inhabitant for every square foot of land at the end of 500 years from the beginning of the millennium. Still doubling once in twenty-five years from that time, there would at the end of 500 years more, be 1,000,000 of inhabitants for each of those who would be on the earth at the end of the first 500 years; which would be 1,000,000 inhabitants for each square foot of land, or 250,000 for each square foot on the globe's surface. This would constitute a mass of human beings twenty-five miles in thickness over the entire surface of the globe!!! It is marvellous that no Post-millennialist has ever seen the impossibility of finding room on the earth during the millennium for the inhabitants which their "sober" estimates people it with.

We again copy from the *Observer*:

"3. To an extent hitherto unknown, the Millennial age will be one of light and knowledge. Christ is the king of truth, light and truth are the great elements of his empire, and the only means of its advancement and triumph. While facts do indeed show that a spiritual religion does not necessarily stand abreast with the progress of science and the arts, there are facts abundant to prove that all advances of true religion carry along with them a proportional intellectual progress. In that day all learning shall be tributary to true piety. Seminaries shall be multiplied, and all under religious influence. The press shall be the vehicle of truth only, truth that interests and pleases, because it instructs and elevates. The world shall no longer groan under ignorance and superstition. The Bible shall be a text-book in every school, and have a place in every family: kings shall honor it on their thrones, and the common people honor it. An intelligent and holy ministry and church shall be found in every clime. The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days."

This however is when the Lord bindeth up the breach of his people (Isa. 30:26,) which is the commencement of the eternal state when "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."—Isa. 60:18-21.

According to Dr. SPRING,

"4. That age will be emphatically an age of the dispensation of the Spirit. It will differ from the former ages in no one particular more than this. The third person in the adorable Trinity will then be honored as the dispenser of the blessings of that new covenant of which the Son is the Mediator. We dare not say that all the inhabitants of the earth will then be converted to God: the Scriptures intimate that there will be a leaven of wickedness: and the final struggle between the righteous and the wicked, in the great battle of Gog and Magog, just before the final judgment, cannot well be accounted for without the fact that there will be some wicked men surviving the millennium. But compared with the multitude of the righteous, there shall be none to make war upon the saints. The Jews shall be restored from their long exile, and join themselves to the Christian church. The effect of their conversion will be almost miraculous upon the Gentiles. Good men, too, will be better men than good men are now. The various forms of Paganism, Atheism, and Infidelity, the Mohammedan imposture, will die away, and every form of Hierarchy will have slept its last sleep. False religion, baptized with a Christian name, will have passed away, and none will be found to shed a tear over their graves. Ministers of the gospel will be eminent for self-denial and fidelity, and will preach as they never preached before. The Spirit of God will be upon the preachers and upon the hearers, and instead of here and there a passing cloud, the heavens shall pour down righteousness. The new Jerusalem shall come down from God."

The Bible teaches us that during this period the knowledge of the Lord will cover the earth as the waters do the sea; and that the will of God will be done on earth as it is in heaven. The new Jerusalem is to come down on the new earth (Rev. 21:2); which PETER affirms is to succeed the conflagration of the present one. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent

heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:11-13. Consequently it will be in the eternal state.

Again, according to Dr. SPRING:

"5. In that age it will be seen that all things are directed by providence in subservency to the kingdom of Christ. Hitherto this has been obvious only to the eye of faith: then it will appear to the eye of sense. Human governments will be in the hands of men who will rule in the fear of God. The people will rule, and a glorious Christian democracy it will be. Oppression shall cease. Every yoke of bondage shall be broken. Great voices in heaven shall announce that the kingdoms of this world have become the kingdoms of Christ. He will reign over the earth, in his people and with his people, and they shall live and reign with him. Legislators will be wise and good men. Law will be honored and obeyed."

"Great elements of nature are now subjected to the power of men; and these are destined to work wonders for the kingdom of Christ. The heavens and the earth, land and ocean, men and nations, are to contribute to the glory of his reign. The arts and sciences shall also be under his influence; disclose new inventions, be crowned with new success. The whole material creation, shall be rescued from the bondage of corruption, and made subservient to the manifestations of the sons of God."

When those great voices are thus heard in heaven, the time of the dead, when they are to be judged and rewarded has arrived; and consequently, probation will then have ceased: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his CHRIST, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their face, and worshipped God, saying, We give the thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.—And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to thy saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."—Rev. 11:15-18.

The close of the *Observer's* article is as follows:

"6. The glory of Christ shall be wonderfully manifested to the children of men. This is the true glory of that coming day. God himself, is the true glory of all his coming works. The strong and vivid impressions of the Deity made in the minds of men, are the effect of his arrangements of providence and grace. It is a great thought when we speak of Christ's millennial glory. The time is coming when it will be written in broad and legible characters on the sky, and stand out in bold relief when the sun is turned into darkness and the moon into blood. This glory shall be his when the triumphs of Christianity are consummated on the earth, and the Sufferer of Calvary shall rejoice over the redeemed with joy: when the ages so anxiously looked for, and intensely enjoyed shall have come and gone; when the light and love of a holy world shall find a mirror in every bosom: when all that faith believed, and hope anticipated shall be realized in growing knowledge, holiness, and love."

"Lastly, Christ will reign during a period sufficiently long to secure the great objects of his humiliation and exaltation. How long we know not. All this cannot be done in a short time. Eighteen centuries have passed, and it is still going on. Sir Isaac Newton well remarked that 'prophecy was not designed to make us prophets.' Every thing in the moral world is progressive, first the blade, then the full corn in the ear. The Millennium will come on gradually. Preparations are now making for it, but the scene is not opened. We do not look for miracles to usher it in. And when we look at the hoary systems of error at home, and especially at the East, it seems as if there must be many generations before these mountains melt away. And there will be great darkness, and bloody persecution and suffering, before Satan shall be bound. But he will come in his own time, and reign through prolonged ages. The Scriptures speak of a thousand years: perhaps not literally ten centuries: some consider it a prophetic period, a day for a year, and thus make it 365,000 years; but these are questions on which great and good men differ, and we do not decide. We know it will be a period during which Christianity will have free course in the world, when successive generations in long unbroken series shall see the Son of Man in his glory."

"This is barely an allusion to the more prominent points of a glowing and powerful discourse that held a large assembly in breathless attention for an hour. Dr. Spring will resume another branch of the same theme next Sabbath morning, and survey the progress of the gospel in the earth, and consider the special responsibilities of American Christians in view of the world's salvation."

We have very little to add by way of comment, to the above. We cannot reconcile the declaration in the closing paragraph but one that "the Millennium will come on gradually," with that in the first paragraph "the Millennium will be ushered in, in the midst of the judgments that will come upon the nations."

The long period he is disposed to give to the Millennium will make it more difficult to accommodate the population of the globe with room, than in the former calculation.

It will be seen that in the article as given in the *Observer*, we get only the opinion of Dr. SPRING, unsustained by Scriptural testimony. The wonderful dearth of Scripture in all arguments against Pre-millennialism, looks as if there was a scarcity of material, by which to sustain the opposing view.

FOREIGN NEWS.



Since our last, the British steamship *Niagara* has arrived, bringing news from Europe to the 6th inst.

ENGLAND.—The Anti-Corn Law League agitation has been revived with great spirit. Large meetings for the purpose had been held at Manchester and Leeds, and at the former subscriptions to the amount of nearly £40,000 had been raised.

The re-election of the new Ministers whose seats had become vacant in the House of Commons, was going forward. Sir JOHN PAKINGTON, the Colonial Secretary; Lord JOHN MANNERS, Chief Commissioner of Woods and Forests, and Lord HENRY LENOX, one of the Lords of the Treasury, have been returned. The speeches of all these gentlemen were very cautious on the subject of Free Trade, throwing the consideration of the subject overboard for the present, and looking forward to the results of the next general election, for a sanction to interfere with the policy of the late Sir ROBERT PEEL.

The Burmese war had commenced in earnest, and the mouth of the Irrawaddy was blockaded. The batteries of Rangoon had been destroyed, and three hundred persons killed.

The High Constable of Liverpool, and two or three of his subordinates, had been dismissed for misdemeanors connected with a riot.

A very serious riot had taken place at Bristol, in consequence of the factory hands at the Great Western Cotton Works refusing to go through a contracted door-way, which had been made by one of the managers, in order to prevent the female operatives, (of whom there were several hundreds employed in the factory,) from carrying off the cotton waste, for the purpose of destroying it. Fire engines were sent for, which poured an immense stream upon the mob, who becoming exasperated, returned the attack with a shower of stones and other missiles, and afterwards demolished all the windows of the factory. Several persons were severely injured. The magistrates subsequently investigated the case, and fined the manager £5 for his illegal conduct on the occasion.

MESSRS. CARMICHAEL and BRETT have contracted with the Belgian Government for the building of a submarine telegraph between England and Belgium. They are to have a monopoly of ten years, and the Governments a priority over all other messages.

The obsequies of the late Roman Catholic Archbishop of Dublin, were celebrated with great pomp on the 2d instant.

The Catholic Defence Association had held another meeting, but it was of no great moment. The chief point was the system of proselytism pursued at the military schools.

FRANCE.—The re-organization of the National Guard is going forward. A number of companies and several battalions had been already formed.

General CAVAIGNAC had been elected for the Third, the most important district in France. For LAMARTINE, although he had declined to stand, 711 votes had been recorded, against 1,808 for the Government candidate.

M. BECHA's trial had terminated in a conviction, and he was fined 500 francs. The persons who assisted in the circulation of his pamphlet, were each fined 150 francs.

It is rumored that the Pope, at the request of Louis NAPOLEON, is going to raise the Archbishop of Bordeaux to the dignity of a Cardinal.

The President is indisposed, with an acute rheumatism in the legs.

The Charter of the Bank of France, having only four years to run, has been extended to fifteen. The Bank has reduced its discounts from four to three per cent. Government was expected to apply for a loan, shortly. Railroad shares and bonds will be discounted as commercial.

The elections were nearly all in favor of the Government. Here and there only, was an opposition member returned.

Wilmer and Smith's *European Times* discourses as follows of French affairs:

"Every day increases the anxiety which prevails respecting the affairs of Switzerland. The claim made by the French Government for the extrusion of a few political refugees from Switzerland, is merely the pretext for ulterior designs. M. Berart, the Inspector-General of Lyons, continues at Paris, and is in constant communication with Louis Napoleon. From the concentration of troops in the south-east of France, there is little doubt that some serious military movements are contemplated. An armed intervention with the occupation of Geneva and Vaud by the French, and of Ticino by the Austrians, is evidently mediated, if not resolved upon."

"The *Univers*, of Paris, the organ of the Jesuits, is loudly exhorting Louis Napoleon to resort at once to good hard knocks, as the only arguments which can be understood by the Swiss Radicals. He is incited as a zealous son of the Church to waive 'the dilatory ambaages of diplomacy and to strike.' Thus Louis Napoleon, as at Rome, under the pretext of extruding a few political refugees, is aiming at assisting the Jesuit party in Switzerland; and the approach of a French army would be the signal for a new contest, which the French would avail themselves of to crush Protestant influence in Switzerland, and permanently to occupy the country."

"If English and American sympathies could be excited so deeply on behalf of Hungarian independence, surely the case of Switzerland, threatened with aggression by the French despot, will rouse the indignant fellow-feeling of every liberal community throughout the civilized world. Geneva has ever

been the sanctuary of Protestantism, and that spot, hallowed by so many recollections connected with civil and religious liberty, is now menaced by the tyrant of France and his myrmidons the Jesuits."

"The enthusiasm and indignation which have burst out in the United States upon the bare probability of a French invasion of England, is a wholesome symptom of the real amity which subsists between the two countries. We are told that whether England asked it or not, the American clipper ships and ocean steamers would speedily swarm round our coasts, and America, with one voice, 'would cry out for alliance—offensive and defensive—with the home of their fathers.' From the moment of Louis Napoleon's usurpation, and, indeed, for years before, we have branded him as an impostor and a tyrant, and we rejoice that our brethren in the United States view him with the same contempt and abhorrence as we do ourselves."

"Some of the privileged intimates of the Elysee have actually been permitted to inspect the imperial mantle of purple velvet, embroidered with bees *a la Napoleon*, which is to be worn by the future Emperor! The silver-studded harness of the eight horses which are to draw the imperial coach has also been seen by those in the confidence of the Imperial Pretender. These are the paltry baubles the sight of which the Parisians are to enjoy in exchange for their liberties."

ITALY.—The *Opinione* quotes, that a letter from Milan of the 25th ult., states that the Police had received orders to exercise the strictest surveillance over English travelers. With rare exceptions, they are not permitted to sojourn more than twenty-four hours in Lombardy.

RUSSIA.—Private advices from St. Petersburg inform us that the position of the French Minister there is daily growing more difficult. It has lately been remarked that he has had very frequent conferences with Count NESSELDORF, and immediately after one of these he despatched a member of the mission with a verbal statement of some business of strange import to the President. Since this period, M. de CASTELBAJAC is said to have avoided all diplomatic intercourse, and hardly to have quitted his hotel, appearing to wait for despatches from his Government with great anxiety.

PORTUGAL.—At the date of the last advices, all was quiet. The appearance of Count THORNERZ at Lisbon, had created much surprise. He had not yet taken his seat in the Council Senate, of which he is a member.

SIGNS OF CHRIST'S SECOND ADVENT.

Last week we copied from the *American Baptist*, published in Utica N. Y. an abstract of a sermon preached by Mr. DICKSON, pastor of the Westminster (Presbyterian) church in that city. This week, we give a sketch from the same paper, of the second lecture of his course. Says the *Baptist*:

"We have space for only a very brief notice of Mr. Dickson's lecture on this subject, last Sunday evening."

"The first sign to which he invited attention, was the rapid spread and general diffusion of knowledge that has distinguished beyond all precedent the last half century,—indicated, as he supposed, by the prophet Daniel, in the words, 'Many shall run to and fro, and knowledge shall be increased.' Astonishing changes have resulted from this unparalleled advance in knowledge, visible alike in all the departments of life. The arts and sciences, which fifty years ago were in their infancy, have been brought to such a degree of perfection, and have received such successful applications, as the people of former ages never dreamed of. Railroads and telegraphs, steam cars and steam ships, the extensive employment of machinery in agricultural and manufacturing operations, and the consequent expansion of international commerce and increase of travel all belong to this brief period. So does the almost universal education of the masses, and the almost universal diffusion of intelligence by the Post and Press. And so does the grand system of modern Missions, including the multiplication and circulation of Bibles, in languages spoken by far the larger portion of the human race. This running to and fro of many, and this increase of knowledge, were to be characteristic of what is to usher in the time of trouble, when Michael, the great Prince, should stand up for the deliverance of his people, and many of them that sleep in the dust of the earth should awake."

"The more immediate signs, or those indicating the event to be imminent, the preacher supposed to be described in figurative language like the following: 'And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, &c. The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in the heaven shall be shaken.' &c. In explaining this imagery he supposed the sun to be used as a symbol of civil, and the moon of ecclesiastical authority,—the stars representing professedly Christian ministers. By the sea and the waves, he understood, with John, 'peoples, and multitudes, and nations, and tongues.' The prediction, then, divested of its imagery, embraced, first, the subversion and utter overthrow of civil governments, whatever their form; next, the entire dissolution of ecclesiastical organizations, and the removal by apostasy or martyrdom of the ministry; and finally, the wild uprising of the masses, maddened by long continued oppression, not to establish a better order of things, but to rush with ungovernable fury into a state of universal anarchy. Such were the signs that should immediately precede the second advent. 'Then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.'"

"The preacher concluded with a rapid view of the present condition of the world, and especially of Europe, as indicating that these things are already beginning to come to pass."

* It is known that a given population may go on doubling its numbers in periods of fifteen years; nay, under favorable circumstances, in periods of about 12 1/2 years; and this, even on the present scale of human life.—Brown's *Ordo Sæculorum*, p. 297.

CORRESPONDENCE.



THE TWO COVENANTS.

And the Gathering of the Tribes of Israel into their Own Land.

(Concluded from our last.)

Seventy weeks (or four hundred and ninety years) were allotted to the Jews as a nation and people, to fulfil the purposes of God concerning them, on the return of their captivity, in building up Jerusalem, &c., until Christ should come. (Dan. 9:24.) And he confirmed the covenant (see Jer. 31:31-34 and Heb. 8th, 9th, and 10th chaps.) with many for one week (or seven years), in preaching the gospel to them, which salvation began to be spoken by our Lord, and confirmed unto us by them that heard him. And there followed him great multitudes from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. He sent out his disciples, two by two, all over the cities of Israel, whither he himself would come. Christ came to seek and to save the lost sheep of the house of Israel (which includes the twelve tribes): but if it means the ten only, which were carried away into Assyria, he found them, did he not? And there is no account of himself or his disciples going there to find them.

Jesus was called king of the Jews in his first advent. "Behold thy King cometh unto thee; he is just and having salvation; riding upon a colt," &c. Zech. 9:9. "And in that day, there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious."—Isa. 11:10. The predictions of Isaiah concerning the gospel and calling of the Gentiles, are too numerous to mention. "Sing and rejoice, O daughter of Zion: for lo I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined unto the Lord in that day, and shall be my people," &c.—Zech. 2:10, 11. "Thus saith the Lord of hosts, It shall come to pass, that there shall come people, and the inhabitants of many cities; . . . yea, many people, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."—Zech. 8:20, 22. "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, &c. . . . And the glory of the latter house shall be greater than of the former, saith the Lord of hosts," &c. (Hag. 2:7, 9,) for behold, a greater than Solomon was there,—God manifested in the flesh.

Christ's first and second coming is spoken of in connexion together by the prophets. His first may be known by the outpouring of the Holy Spirit upon the people. "Then will I sprinkle clean water upon you, &c. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."—Ezek. 36:25-27, and so on to the end of the chapter. "And ye shall know that I am in the midst of Israel, &c. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions," (Joel 2:27, 28,) which Peter says came to pass on the day of Pentecost, when three thousand were converted by the Holy Spirit, and at another time five thousand having the law in their minds, and written upon their hearts. And multitudes, among all nations, have since been born of the Holy Spirit, and have become the sons of God, by believing on the name of Jesus. Peter says (Acts 2:36)—"Let all the house of Israel (the twelve tribes) know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." As a nation, the Jews have had the gospel, and have rejected it; and in crucifying Christ, filled up the measure of their wickedness, and lo, their city was destroyed, the kingdom taken from them, and given to a nation (Gentiles) bringing forth the fruits thereof. "The Lord God shall slay thee, and call his servants by another name."—Isa. 65:15. Thus blindness in part hath happened to Israel, until the fulness of the Gentiles come in. "Not as though the word of God had taken none effect, for they are not all Israel which are of Israel."—Rom. 9:6. "Even so then at this present time also, there is a remnant according to the election of grace."—Rom. 11:5. For he (Christ) is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us. (3:9.) Are we (Jews) better than

they (Gentiles)? no, in no wise: for we have before proved both Jew and Gentile, that they are all under sin. No difference then while both are sinners. V. 22—"Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference." V. 29—"Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also." "But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit," &c.—2:29. "Seeing that it is one God which shall justify the circumcision (or Christian Jew) by faith, and the uncircumcision (or believing Gentile) through faith."—3:30. "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God."—2:9, 10. The Jew must be converted, in order to be saved, as well as the Gentiles, who by conversion becomes a Jew, in the Scripture sense.

We learn from the Bible, that the first covenant, or Mosaic dispensation, is past and gone; we cannot go back to that for salvation. Christ came to establish the second covenant, or gospel dispensation, under which we are now living, and it has been proclaimed these eighteen hundred years. And neither Christ nor the apostles have ever taught salvation in any other way than through the gospel, nor probation anywhere after the gospel day is ended. Paul says—"Though we, or an angel from heaven, preach any other gospel, let him be accursed." Abraham became heir of the world through the righteousness of faith. "For ye are all the children of God by faith in Christ Jesus. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:26, 28, 29. God promised to give to Abraham and his seed all the land of Canaan, for an everlasting possession. After four hundred and thirty years from the time the promise was given, the Israelites took possession of the land, which was divided to them by lot, and which, if they obeyed God, they were to hold it as a lawful inheritance throughout all their generations in this world: (for if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise); and those that were righteous like him, shall inherit it in the world to come. Stephen says God gave him none inheritance in it, not so much as to set his foot on. Paul alluding to the ancients, says all these died in the faith, not having received the promises. Ezek. 37:12 tells when they will receive them: "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." V. 14—"And shall put my Spirit in you, and ye shall live, and I shall place you in your own land." Vs. 24, 25—"And David (Christ) my servant shall be king over them; and they all shall have one shepherd, &c. And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children forever: and David my servant shall be their prince for ever."—(Which could not be true, if at the end of the millennium this earth should be destroyed, or annihilated, and a new one created.) V. 27—"My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." This we know will be in the new earth, for it agrees with Rev. 21:3. Read the following quotations—Ezek. 34:11-31, (Isa. 11:1-9,) (25:6-9,) (33:20-24,) (35,) (60:15-22,) (65:17-25,) this describes particularly the blessed state of the righteous in the new earth. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, &c.; which refers to Isa. 11:1-9. "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."—Isa. 66:22, 23. "And I saw a new heaven and a new earth, &c. . . . And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold I make all things new," (Rev. 21:1, 4, 5,) and not all new things. We have no account of anything being restored, or made new, until the new heavens and the new earth are created. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. Blessed are they that do his commandments, that

they may have right to the tree of life, and may enter in through the gates into the city! And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. And unto them that look for him shall he appear the second time without sin, unto salvation. Then all Israel will be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. All Israel includes all the righteous. We think from the above subject, Paul so understood it and applied it. Christ is the shepherd of his sheep. In his kingdom there shall be only one fold, and one shepherd.

Let us strive to be of the number that will be saved, and be in his kingdom. Amen.

W. E. HITCHCOCK.

FOREBODING.

In Frederick Douglass' Paper of the 11th inst., is a long and ably written letter from Samuel R. Ward, late editor of the *Impartial Citizen*, who is now virtually exiled in Canada by the Fugitive Slave Law, addressed to his colored brethren in the United States, in relation to the matter of emigration to Liberia. He shows the absurdity and impracticability of the theory, and concludes his letter in a tone of terrible foreboding for our native land, which every true philanthropist must feel, and which adds another to the already numerous testimonials which have been quoted, indicating that "men's hearts" begin to "fail them for fear and for looking after those things which are coming on the earth." Most of the ominous things which have been said, have related to the despots of Europe; this refers to the despots of the United States, before whom Bro. Ward has been driven from his native land, with many others, (some of whom are known personally to us as men of worth and piety), in consequence of the passage of the recent despotic enactment respecting fugitive slaves. Bro. Ward is well satisfied of the futility of the temporal millennium theory, and preached an able discourse before our church in Syracuse on that subject.

His admonitions to his afflicted and oppressed brethren—to trust in God and look to him, is taking the true position, we think. The following is the article from Bro. Ward.

L. D. M.

But I said the great mass of you will remain where you are. I do not say I desire it to be so. I am simply speaking of facts and probabilities. It were much more acceptable to me, to see you all leave the guilty land that gave you birth and come to our shores, where you could be permitted to see, as doubtless you soon will, the judgment of Jehovah descend upon what Gerrit Smith too truthfully calls "a doomed and damned nation." But that you will not do so, I am quite convinced. I am quite satisfied, too, that there are other and greater sufferings in store for you. I said, also, that I would speak of a resort for you in case of such sufferings, as contemplated your compulsory removal from our native country. That resort is the last one. It is not to be regarded as one to which you are driven, until by energy, enterprise, improvement in morals, education, by appeals to the humanity, religion, and justice of your fellow citizens, by the wise and upright use of your political power, and all the means within your reach, that all seem to be available. This resort is not to the sword, nor to any physical force, right enough in itself when it can be successfully wielded, but unwise and suicidal in the case of so few against so many, nor is it to cringing nor fawning, nor to despairing despondency, nor to a wholesale emigration. What is it? It is to look above and beyond man, to God. Not that you should not at all times look to Him, but that you should then beseech Him so to interpose in your behalf, as to redeem His promises made to the poor, the sighing, and the needy, in the twelfth psalm, and various other scriptures, and avenge the long suffering sons of Africa. For years, I have believed that the American nation is exposed to the judgment of God for their sin of oppression. One of these judgments has already come. It is the persevering and increasing hardness of the American heart, as indicated by a continued and increasing disposition to oppress the enslaved and the nominally free. I do believe God will allow this to go on till, like the Israelites, you suffer still more, when you will, as you ought, like Israel, cry to Him, and he will appear for your deliverance, and the oppressor will be overthrown with his hosts as Pharaoh was. For all this, I can pray with a faith that grasps God's promises, and believe Him to be unchangeable. And just so surely as all the means above alluded to fail, this work of judgment will be speedily accomplished. God never warns a people twenty years for nothing. Increasing hardness under warning, seals a people's fate. Warning may continue twenty years longer. As in the case of the antediluvians, it may be one hundred and twenty years. But judgments must come as surely as God's name is Jehovah. What means and instrumentalities God will use, what events will immediately precede, what will follow these things, are known only to the Omniscient One. But that plague, judgment, destruction, and wrath are in reserve for your guilty nation of persevering and impenitent oppressors, I believe, as I believe in God.

Let me entreat you then, my brethren, not to trust in man, nor fear him. Fear not, work righteousness, be patient in your tribulations, abandon the country that curses you, you who can and will; but as the mass of you will in all probability remain, let your

prayers ascend day and night unto the God of the oppressed, who saith, "For the crying of the poor, and sighing of the needy, now will I arise, and set him in safety from him who puffeth at him."

"Lord, when iniquities abound
And blasphemy grows bold,
When faith is hardly to be found,
And love is waxing cold,

"Is not thy chariot hastening on?
Hast thou not given the sign?
May we not trust and live upon
A promise so divine?

"Yes, saith the Lord, now will I arise,
And make oppressors flee,
I will appear to their surprise,
And set my servants free."

Yea, let God arise, and let his enemies be scattered! That He may be pleased to do right speedily, is, beloved brethren, the prayer of your obedient servant,
SAMUEL RINGGOLD WARD.

Toronto, March 1st, 1852.

A WINTER'S TOUR IN CENTRAL PENNSYLVANIA.

DEAR BRO. HIMES:—With heartfelt gratitude to God we would record our labors for the past winter, desiring that this communication through the *Herald* may serve to comfort, encourage, and stimulate the hearts of the faithful in their labors of love for the blessed cause they have espoused. All the good we could desire has not been accomplished; this no doubt results in part from our own unfaithfulness; yet we remember the language of the apostle, that "God always causeth us to triumph in Christ," notwithstanding our unworthiness, "and maketh manifest the savor of his knowledge in every place by us; for we are unto God a sweet savor of Christ in them who are saved, and in them who perish: to the one we are the savor of death unto death, to the other the savor of life unto life. And who is sufficient for these things? Our sufficiency is of God."

Since the camp-meetings, we have put forth protracted efforts in Clearfield, Elk, Centre, and Clinton counties.

1. Clearfield county.—A meeting was held in November in Cooper's settlement, when ten manifested a desire for salvation, seven or eight professed peace in believing, five were immersed in the waters of the Mashannon, and a number united with the church. This little church does not have very regular preaching, yet it is holding on its way, "looking for the blessed hope."

2. Elk county.—In December a meeting was held in the Pine-street meeting-house, on the Driftwood branch of the Sinnemahoning river, eight miles from the camp. This was a new opening, as only one sermon had previously been delivered; but God blessed the truth to the salvation of souls. About twenty were converted and reclaimed, and ten have since presented their names for membership. A revival spirit exists throughout the vicinity, and the country along the different branches of the Sinnemahoning is open to the reception of the Advent views. The prospect is good, through the blessing of God, for a glorious camp the coming season.

3. Centre county.—Considering all circumstances, we may say the cause in Centre is gradually advancing. At a series of meetings held with the Mash Creek church in December, there was a good attendance, with some interest; three professed to find the Saviour precious. Subsequent to the camp, the prayer meetings especially were very spiritual. The Lord bless and sustain them in "contending earnestly for the faith once delivered to the saints." At Milesburg the congregations for the past six months have been constantly large, and without doubt there would be an increase, provided the church had a more convenient place of worship. A new chapel is much needed for the advancement of the cause more fully. During a series of meetings in January, six manifested a desire for religion, four professed to find peace, and five were baptized in the Bald Eagle Creek. The meetings at present are attended in a good degree with the Divine presence. Faith in God, watchfulness, prayer, and constant attendance of members are essential to spiritual meetings. The Lord grant that this may be the case more fully and universally.

4. Clinton county.—A meeting was held in February near the line of Clinton and Elk, at the first fork of the Sinnemahoning, where twenty-one manifested a desire for salvation, a goodly number of whom embraced Christ. This meeting was well attended, notwithstanding the obstructions of ice, water, the bad travelling for those from a distance, and the prejudice manifested on the part of some professors. Six united with the church.

During the above named tour, we have had access to the minds of many who profess Christ, some of whom, with a commendable zeal, have put shoulder to the wheel, and have seen their parents, children, and neighbors converted, to the joy of their hearts. God bless them and enable them to rejoice in the whole truth. Others have manifested much opposition, but the truth is mighty, and will prevail; and we can but believe from observation, that in propor-

tion as they thus do, their cause recedes. Again, we find a class of individuals that can scarcely be reached by other preaching aside from Adventism. For instance, an old gentleman living in the vicinity of the Elk county meeting, had for some time past prohibited the Methodist ministers from entering his house, so bitter was he toward them. He attended the camp-meeting in September last, and became somewhat interested; also the subsequent meeting, when the truth so affected him, that he burst into a flood of tears, exclaiming, "Who will volunteer, and go with me to seek my soul's salvation—the Lord?" And again, "I bless God that he sent these men here," etc. He was found among the mourners, acknowledging himself a sinner, and we trust he now realizes that "unto them who believe He is precious." But eternity alone will reveal all the good accomplished in preaching "the everlasting gospel"—the news of a coming Saviour. The prospects bid fair for three camp-meetings in this region this year, at each of which good is anticipated. Other meetings besides the above named, have been held in different portions of our fields of labor, of shorter duration, where there was an increase of interest to the close. Remember us at the throne of grace. Yours in the gospel.

Milesburg (Pa.), March, 1852. J. P. FARRAR.

LETTER FROM W. J. WATKINS.

DEAR BRO. HIMES:—While reflecting upon the goodness of God, in reclaiming a reckless wanderer, in the last moment of mercy's hour, I feel rising within me an irrepressible sympathy for those who still despise the riches of his goodness, by rejecting the proffered overtures of mercy, and trampling under foot, as an unholy thing, the all-atoning blood of Jesus. O, it seems to me, if sinners could have but a faint conception of their lost condition,—could time with its delusive dreams, and eternity with its living realities, be held up to the mirror of their consciences, the minister of Christ would not be compelled to "beseech them to be reconciled to God;" but they would fly, without delay, to the outstretched arms of the Saviour, and never rest contented until God had lifted upon them the light of his reconciled countenance, and they were made happy in his pardoning love. But the sinner will not reflect upon his condition; and, as there is no repentance without reflection, and he is brought to consider his ways, that his "steps take hold on hell;" he will never repent until he is awakened to conviction by the thrilling intonations of the trump of God. O, if there is a careless, rebellious sinner whose eyes, perchance, may rest upon this appeal from a reclaimed wanderer, let me entreat you to think now on your condition. Has not the Holy Spirit, times without number, fulfilled its office in your heart? Have not you felt that still, small voice, "Come back, this is the way?" Ask yourself the solemn questions, Have I never grieved the Spirit of God? Have I never said in my heart, "Go thy way for this time; when I have a more convenient season I will send for thee?" Have you never, dear sinner, been "almost persuaded to be a Christian?" O that you will answer these questions in time, ere they are propounded to you in eternity! Remember, ever since you have arrived at the age of accountability, you have been presuming upon the mercy of God. The soul that sinneth, it shall die, for the mouth of the Lord hath spoken it. Have you never read the awful threatenings of Jehovah against those who obey not the gospel? He that being often reproved, hardeneth his heart, shall suddenly be destroyed, and that without remedy. Suddenly destroyed! While dreaming of health and peace, and plenteousness—suddenly destroyed! While waiting for the convenient season—suddenly destroyed! While scoffing at the idea of Christ's speedy coming—suddenly destroyed! While listening to the siren song of the thief of time, the thunders of the third woe shall proclaim the hour of his judgment come, and you be suddenly destroyed! O, then you will heed the apostolic injunction, "THINK on these things." But, alas! 'twill be too late. Remediless woe will be your destiny. Christ whom you now disdainfully reject, will laugh at your calamity, and mock when your fear cometh. He will then have come, not as your Priest, your Mediator, your Redeemer, but as your King, the executor of his Father's judgment. You will not listen now, but then you will hearken unto his voice. But, O how changed! He now, with outstretched arms, implores you by his dying agony, to ground the weapons of your unholy warfare. But then, he comes to gather out of his kingdom all that offend, and burn them with unquenchable fire. O, sinner, repent, REPENT, REPENT NOW, while it is called to-day, for the night cometh, in which no man can work.

"To-day the Saviour calls,
Ye wanderers come;
O, ye benighted souls,
Why longer roam?
The Spirit calls to-day,
Yield to his power;

O grieve him not away,
"Tis mercy's hour."
I remain, yours, looking for the blessed hope.
Boston, March 9th, 1852.

Letter from O. D. Eastman.

DEAR BRO. HIMES:—Please permit me to say, that I have continued my various labors as a missionary at the "Isles of Shoals" during the winter, and hope much good may result. Some two or three have been reclaimed, and one who never professed religion says he has been blessed, and intends to be a Christian. May the Lord bless and help them to endure to the end.

The whole number of my school was thirty-five, from five to twenty-seven years of age, and their improvement very good. It is twelve years since I commenced teaching, and think I ever endeavored to do my duty with zeal and fidelity, but never labored harder than during the past year. I have endeavored to proclaim the great truth of the coming of the Lord at hand. O, I believe it is near, even at the doors, and do hope we shall be ready. Though I have been surrounded by the rolling billows of the ocean, I have not forgotten to pray for the dear people of God scattered abroad, that they might be kept from the evil that is in the world. I do sympathize with you in your severe trials with all my heart, and would cheerfully help bear your burdens, and share your sorrows. O, do not be discouraged. The God of peace will be with you when you suffer for his sake. We will be faithful even unto death, the Lord being our strength.

I was not able to get the *Herald* from Portsmouth regularly during winter, but when I did get it, I rejoiced to hear from those I love in the Lord.

Portsmouth, March 16th, 1852.

A Christian's Faith.

Jesus died upon the tree,—
Thus procuring life for me.
He was crowned with piercing thorn,—
Glory shall my brow adorn.
He was often seen in tears,—
That I might dismiss my fears.
He was heard to groan and sigh,—
I shall sing his praise on high.
He on Calvary was slain,—
I will in his kingdom reign.
He was made a curse for me,—
I'll be blessed eternally.

EXTRACTS FROM LETTERS.

Bro. L. KIMBALL writes from Providence (R. I.), March 14th, 1852.

DEAR BRO. HIMES:—If you please, you may put me down on the list of invalid preachers. In consequence of excessive labor, four weeks ago to-day, and then taking cold, I am laboring under a severe affection of the chest and lungs. My cough has been most severe until to-day; I now expectorate more freely, which has given me some relief. The bronchial tubes leading to the left lung are seriously affected, and what will be the result I know not. This is the third Sabbath I have been shut up at home, and probably, at the best, shall have to be for weeks to come. I feel it a great trial to be confined here at home, and cannot be sounding the alarm, when I see the "day of God hasteth greatly," and the multitude slumbering on the brink of ruin. O! I long for "that land of rest" where "the inhabitant shall not say, I am sick." The signs of the times give me strong hope that the hour of deliverance will soon be here. This is my consolation. I am your brother in affliction.

[We sympathize deeply with our afflicted brother. May God speedily restore him.—Ed.]

Sister MARY M. PHILLIPS writes from Williamsburgh, March 14th, 1852.

BRO. HIMES:—The *Herald* is a welcome messenger, and is richly laden with words of eternal life. I prize it next to my Bible. It brings meat in due season, and encourages me to hold on by faith whereunto I have attained, and to look to Jesus, who is the author, and will become the finisher of my faith, if I am faithful in his vineyard, and work while the day last. May God enable us all to overcome the world by faith in and obeying the truth. May it have its sanctifying influence, purifying, and making us clean through the word. May the Spirit and word dwell in us richly, and encourage us to contend earnestly for the faith that was once delivered to the saints; for our time is short, and "he that shall come will come, and will not tarry." We must soon appear before the judgment-seat of Christ, acquitted by his redeeming love, and hear him say, "Come up higher;" or hear the sentence, "Depart." Reader, are you ready? If not, may God help you to repent, before your doom is sealed, and the door of mercy forever closed against you. What you do must be done quickly. "To-day, if ye will hear his voice, harden not your hearts." Yours in hope.

Bro. JOSEPH KIMBALL writes from Guetou (N. H.), March 12th, 1852.

DEAR BRO. HIMES:—The Lord is favoring us in

this place. Bro. Smith, Wiggins, and Page, of Meredith, were with us the last Saturday and Sunday in February, and labored for the salvation of souls. The good Spirit was present to bless and to heal. A number have submitted to Christ, backsliders are returning to the Lord, and others are inquiring the way to Zion. To the Lord be all the glory. Pray for us, that the Lord in this "hill country" would raise up a flock to praise him in his kingdom.

OBITUARY.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live; and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in Russell, St. Lawrence county, (N. Y.), Feb. 16th, LUCINA HARLOW, wife of Hiram Harlow, aged 39 years. She had a short illness, and fell a sleep, strong in the faith that she would soon awake out of sleep.

DEAR BRO. HIMES:—It falls to my lot to announce to you the bereavement of Bro. and Sister Davis, of this town. Their little son WILLIE, aged two years and two months, wandered away from the house last Monday afternoon, to play near the creek, fell in and was drowned. About thirty minutes elapsed before he was discovered, and every possible means to resuscitate him proved ineffectual. This is the third child that has fallen by death within three years past.

G. H. CHILDS.

DIED, of consumption, in Waterbury, Vt., PRILENA, daughter of ALFRED and MELINDA BARTLETT, in the 19th year of her age. She has left a father and mother, two sisters, and one brother, to mourn her loss. Possessing an uncommonly pleasant disposition, she gained the affection of all who knew her. She obtained a good hope, through grace, a few weeks before her exit. She has gone from this world of pain and trial, in which she has been a patient sufferer. Her last sickness was painful and distressing. Although life seemed sweet, yet she longed to be freed from sorrow and pain. She has gone from the place where too often sin overcomes, where praise is offered too feebly, and love is too cold. She has gone! We shall never look upon her beloved countenance again here, but we may hope to meet her in the new earth, where parting hands will never be given, and where will no more be breathed the farewell sigh. O, may we appreciate her last words, and prepare to meet her, while we have our health, so that we may be permitted to share with her the joys of heaven, as we have the ills of earth. How cheering and glorious the hope of the resurrection, which shall restore to us those we loved, in a state of perfection, with all their new-born powers fitted for that employment which shall give perfect satisfaction to minds which desire, most of all, to love and obey.

She has gone! she has gone!

And their dwelling is sad:

The sister who loved them

Is laid with the dead:

But so willing and ready,

Oh! could they say nay,

When our Father who gave her

Had summoned away.

The treasure's departed, the jewel's no more,
She has gone to her birth-place, a happier shore;
And Oh! may our Father, the Spirit of love,
Impart to us grace to meet her above.

Feb. 21st, 1852.

L. A. BLOSS.

FELL asleep in Jesus, March 2d, 1852, at Harrisonville, Centre county, Pa., our beloved Bro. THOMAS ALONZO ESWORTHY, aged 34 years. The subject of this notice was formerly a resident of Lancaster county, where, in 1842, he embraced religion, and united with the M. E. Church, in which he continued a bright ornament for four years, during which time he occasionally led class. In the autumn of '42, he moved to Centre county, where in '43 he embraced the doctrine of the speedy coming of Christ, under the labors of Bro. I. R. Gates, after which, for a time, he was nearly isolated in faith; yet possessing a strong desire for others to rejoice in the "blessed hope," and learning that Bro. Boyer was recommended by the New York anniversary Conference as a missionary for the State, wrote to Bro. B. in the autumn of '46, requesting a visit. Bro. B. responded to the call, as he previously promised God, if the way opened, to acquiesce in the divine will. He found a welcome home at the residence of our late beloved brother for some time before there was any considerable opening. But God owned and blessed his truth to the salvation of souls, and he lived to see a number of churches established to the joy of his heart. During the late severe trials through which the cause has passed, he remained true, and ere he passed away the storm, in a good degree, we trust, ceased its raging, followed by the more peaceful calm. He expressed no desire to recover, only for the sake of his remaining family, (which consists of a wife and five children to mourn his loss,) and felt prepared for his change. He was afflicted more or less for five years, but within the last few months his disease (consumption) assumed a more cogent form—he consumed away, and at last, after taking one look at those around him, closed his eyes, and "fell on sleep." Thus has fallen another pillar in the Advent cause,—another member in God's family removed, but ere long the trumpet will sound,—the dead will be raised incorruptible,—and God will gather them home.—This hope comforts his afflicted companion. The funeral sermon was preached by the writer, to quite a large audience, from Job 14:14.

J. P. FARRAR.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mails. This will be a great convenience for persons living at a distance who wish for a single copy of any work, as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—284 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37½ cts. (6 oz.)

ADAM'S TRACTS (bound)—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Tenth to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of his coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADAM'S TRACTS (bound)—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith; with Scripture Proofs," by J. D. Fleming, "The World to come! The Present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Mount Brook, M. A., "Chaplain to the Bath Penitentiary," "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33 cts. (5 oz.) The articles in this vol. can be had singly, at 4 cts. each. (Part of an ounce.)

KELSO TRACTS—No. 1.—Do you go to the prayer-meeting?—25 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-break, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children on Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cents; \$1 per doz. (2 oz.)

THE BEREAN'S ASSISTANT—Part I.—Questions on Bible Subjects.—This is designed for older scholars in Sabbath Schools. Price, 10 cents; \$1 per doz. (3 oz.)

THE BEREAN'S ASSISTANT—Part II.—Questions on the Book of Daniel; designed for Bible Students, in the Sabbath School, in the Bible Class, or at the Fireside.—Price, 10 cents; \$1 per doz. (3 ounces.)

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equaled by any other medicine. Other preparations have shown themselves palliatives, and sometimes effected notable cures, but none have ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have abundantly shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country. The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients. The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Hillsdale, (Mich.), Dec. 10, 1849.
"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to my acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him; and I decided then to give your excellent medicine a trial. I immediately let down for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had fully and entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."
"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this."
Very truly yours, G. W. UNDERWOOD.

HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."
Principal Mount Hope Seminary.

"Hannover (O.), April 3, 1850.

"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. I had a long fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It ended my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect,

"JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral."

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement."
SAMUEL VAN DERWENT,
Pastor of the Baptist Church.

Prepared by JAMES C. AYER, Lowell, Mass. [f. 7-2m]

THE ADVENT HERALD.

BOSTON, MARCH 27, 1852.

Anniversary Conferences.

These gatherings were originally designed to unite the scattered believers in the near coming of the Saviour, in order that they might more effectually disseminate their views. They were held at first in Boston, New York, and Philadelphia, in the anniversary week of the great religious denominations, because it was supposed that that period offered a more favorable opportunity for making our views known. Subsequently, as the interest declined, the meeting at Philadelphia was discontinued, but those at Boston and New York are still kept up. At the latter place, however, but few comparatively have attended for a number of years past; but at Boston, still a good number attend, and much interest is manifested.

The question has been asked of late by friends in different parts of the country, whether one full meeting, held in some central place, would not be better than to hold two in different places. Hartford has been suggested as the most suitable place, where a meeting will be held in June next. In the meantime, we hope those who feel interested on the subject, will fully express their opinions, so that timely notice may be given whether one or two conferences shall be held this year, and in what place or places.

J. V. H.

Letter from J. Litch.

DEAR BRO. HIMES:—As it is cheering to the lovers of Christ to hear of the prosperity of his cause, I wish to say, that we have enjoyed a season of refreshing in the city of brotherly love. Bro. E. Burnham visited us and commenced a series of meetings in the Saloon of the Chinese Museum, of 1843 memory. The audiences each of the three Sabbaths of his stay with us were after the old sort; and the word was listened to with marked attention, and produced its effect on the minds of many. A number were awakened to a sense of their lost condition, and sought and found peace in believing. At the close of the services the last evening, a vote of the audience was taken, requesting him to return at his earliest convenience, and spend three months with us. The inquiry is heard daily, When is brother Burnham coming back? I trust we shall soon hear from him, so that we may be able to give a definite answer. The Sabbath after Bro. B. left us, we were favored with three interesting discourses from our old friend Dr. Martin. Our prospects at present are encouraging; and we expect yet to witness the success of Adventism in Philadelphia.

J. LITCH.

Philadelphia, March 18th, 1852.

AN IMPORTANT SUGGESTION.—We have long felt that something should be done to encourage and aid young men of gifts and grace among us. Laborers, whom God has called to the work, are needed. None but a spiritual, holy ministry, "full of faith and the Holy Ghost,"—a ministry of self-denial, that are willing to renounce the world for Christ and the church, and who believe with the whole soul in the speedy coming of the Saviour, and the glorification of Zion, are wanted. A brother recently wrote us:—"One thing ought to claim our especial attention, i. e., an increase of laborers in the field. The old stock seems rapidly wasting, and we shall soon be almost utterly destitute in this region and the West, unless there are others raised up. Though we know not how long our Lord will tarry—I hope it will not be long—yet we may and ought to do all that we can to secure the continued ministrations of the word of the kingdom."

May the Lord direct us as a people in this matter, and put it into our hearts to pray that He would raise up faithful laborers, and send them forth into the harvest. In connection with this, we would commend to the notice of our brethren the article of Bro. Robinson, in last week's *Herald*.

DR. DICK NOT DEAD.—Some months since a paragraph was extensively circulated through the papers, that Dr. Thomas Dick, the eminent Scottish Christian philosopher, was dead. A friend in Albany, who was in the habit of corresponding with him, ceased writing to him, and thought of him only as having passed from time to eternity. About three months ago, this friend was assured that Dr. Dick still lived, whereupon he immediately wrote to him, requesting him, if he were yet extant, to signify it by an early answer. Under the date of Feb. 17, 1852, the Doctor writes that he is "still extant," and says that for a year and a half past he has enjoyed a tolerable degree of health. After speaking of his literary labors for the few past years, he alludes in conclusion to the present state of public affairs in Europe, and says:—"They present a very strange and frowning aspect. Despotism is now carried to its utmost height in Russia, Austria, Prussia, and Germany, and France is under the sway of a tyrant and dictator, who has in the meantime a numerous army at his command. What is to be the ultimate result no one can tell. But we know that the 'Lord God Omnipotent reigneth,' and that the present movements are so many links in the great chain of Providence, leading onward to the world's renovation, and to that period when the glory of the Lord shall be revealed, and all flesh see it together—when wars shall cease to the ends of the earth, and when there shall be nothing to hurt or destroy among all the tribes and families of the earth."—*Boston Atlas*.

LOWELL.—Last Sabbath we had a large gathering in the City Hall. Bro. Sabath preached in the forenoon and afternoon, and myself in the evening. The large hall was crowded with attentive hearers. The church continues meetings throughout the present week, aided by the labors of Bro. Berick, H. L. Hastings, and others. Bro. Sherwin, the pastor, has reason to be encouraged.

J. V. H.

Elder E. BURNHAM gave an interesting course of lectures in the Chardon-street Chapel last week, much to the edification and encouragement of the society.

NEW WORKS.

"UNCLE TOM'S CABIN, or Life among the Lowly."—By Mrs. Harriet Beecher Stowe. Boston: Published by John P. Jewett & Co. Cleveland, O., by Jewett, Proctor & Worthington. Price with paper cover \$1, cloth \$1 50, cloth full gilt \$2.

This long-expected work—the story of the age, has appeared in two volumes of 312 pages each, illustrated with six elegant engravings. We have read it with thrilling interest. The design of the talented authoress seems to be to introduce her readers into the cabins of the slave, under all the varied conditions in which their peculiarly hard fate has placed them. They are shown in their most favored and in their most oppressed state, in colors so vivid that the subjects described are personally present, or rather the reader is taken involuntarily to their side and is made to accompany them in all their toils. It is all presented in the form of a connected narrative, drawn to life,—living characters having sat for their pictures, their portraits are most graphically delineated.

The whole work is most picturesquely described, and will do more to affect the hearts of the benevolent, and call forth sympathy for the sorrowing and suffering, than all the other anti-slavery writings of this age. The fears, the sorrows, the anxieties, the hardships, the trials, the agonies, the distress, the suffering, the labor, the punishments, the woes, the death, the sins incident to a life of servitude and oppression are vividly described, as well as their joys and pleasures. Their burning desires for freedom, thrilling narratives of attempts to escape, of pursuit, of seclusion, of hope, agony, suspense, triumph, of re-union, are vividly shown. Other narratives are given where expectation was suddenly dashed to hopeless despair,—of good masters on the point of emancipating, suddenly dying, and unfeeling mistresses selling the slaves about to be liberated, to hopeless bondage,—of slaves brought up in luxury and kindness, by a sudden change of circumstances sold under the hammer and subjected to toils they were less able to endure on account of their former privileges—contingencies inseparable from the oppressive institution,—of wives thus suddenly torn from husbands, and husbands from wives, children from parents, and parents from children,—of slaves sustained under all their hardships by the consolations of the Christian's hope,—of those who were made instruments of mercy to fellow bond-men and bond-maidens,—and of those who because of their sufferings were led to hate the white man's religion. More thrilling delineation of character, and power of description we have never met with.

It is for sale at this office. It can be sent by mail. Its weight is 33 oz., so that when thus sent its postage will be 33 cts. in addition to its price, or 66 cts. between 500 and 1500 miles.

"THE NEW TESTAMENT EXPOUNDED AND ILLUSTRATED, according to the usual Marginal References, in the very Words of Holy Scripture. Together with the Notes and Translations, and a complete Marginal Harmony of the Gospels. By Clement Moody, M. A., Magdalen Hall, Oxford; Perpetual Curate of Sebergham, New York: Published by George Lane & Levi Scott, 200 Mulberry-street. It is for sale at the Methodist Book Depository, 15 Washington-street, up stairs, Boston. James P. Magee, agent.

The great peculiarity of this edition of the New Testament consists in the presentation of the words of the texts, to which reference is usually made in the margin of reference Bibles, on the page containing the scripture, to illustrate which reference is usually made. In other words, instead of printing in the margin mere references to parallel texts of scripture, the texts themselves are printed in full on the same page. This is a most judicious arrangement, saves much time in looking out parallel texts, and gives at a glance the words of those scriptures which illustrate the given text. We hope that this plan will be carried out also with the Old Testament. It actually makes the Bible its own interpreter, which is of more worth, than all the opinions of all the commentators that have ever written. It makes the Bible a commentary on itself. It is for sale also at this office. Price \$2 50.

"THE LAND OF PROMISE; or, A Topographical Description of the Principal Places in Palestine, and of the Country Eastward of the Jordan; embracing the Researches of the most Recent Travellers. Illustrated with a Map and numerous engravings. By John Kitto, D. D., author of the History of the Ancient and Modern Jerusalem, the Court and People of Persia, etc. Revised by D. P. Kidder, New York: Published by Lane & Scott, for the Sunday-School Union of the Methodist Episcopal Church, 200 Mulberry-street. Joseph Longking, Printer. 1852." Price 70 cts. It is for sale at the Methodist Book Depository, in this city. James P. Magee, agent.

The design of this book is to describe the condition of all the places in Palestine, mentioned in the Bible, as they now appear. This country has been so traversed and explored by modern travelers and such full descriptions have been given of the prominent places, that we are now enabled to get very accurate ideas of them. This book appears to be compiled from the most graphic of modern writings, so that it contains the most interesting descriptions in all.

"THE HISTORY OF PALESTINE from the Patriarchal Age to the Present Time; with Introductory Chapters on the Geography and Natural History of the Country, and on the Customs and Institutions of the Hebrews. By John Kitto, D. D., Editor of the Pictorial Bible, Pictorial History of Palestine, Cyclopædia of Biblical Literature, etc. With upwards of 200 Illustrations. Boston: Gould & Lincoln, 59 Washington-street. 1852." Price \$1 25.

To those familiar with the works of JOHN KITTO, it is unnecessary to say, that this is a graphic and interesting book, familiarizing us with the ancient manners, customs and historic incidents of the land of ancient Israel. The present work was originally undertaken with the view of supplying what has been felt as a desideratum in schools—a History of Palestine, with accounts of the geography of the country, and of the customs and institutions of its ancient inhabitants; but it has been suggested to the publishers, that the volume might be considered a valuable acquisition by readers of a more advanced class, on account of the information it contains, and the connected and compendious form in which it presents the history of the Hebrew nation from the time of Abraham, through the various political forms which it assumed till the dispersion of that peculiar people.

The History has been written expressly for its present use, and is in no respect an abridgment of the author's larger

work, *The Pictorial History of Palestine*. In the introductory chapters much assistance has been obtained from the Biblical Archaeology of Professor Jahn, and from a variety of other sources—the whole being illustrated by the results of such acquaintance with Oriental customs as the author's former residence in the East enabled him to acquire.

The present edition has been carefully revised throughout; considerable improvements have been made—particularly in the introduction; and a greatly increased number of really illustrative wood-cuts have been inserted.

"A PILGRIMAGE TO EGYPT, embracing a Diary of Explorations on the Nile; with Observations Illustrative of the Manners, Customs, and Institutions of the People, and of the Present Condition of the Antiquities and Ruins. With numerous Engravings. By J. V. C. Smith, Editor of the Boston Medical and Surgical Journal. Boston: Gould & Lincoln, 59 Washington-street. 1852." Price \$1 25.

This is an interesting volume, as will be readily supposed, by those who read the interesting descriptions in Dr. Smith's letters, published in the *Herald* a few months since. It describes the habits, manners, customs, &c. of the people, incidents of travel, sketches of history, descriptions of ruins, traditional legends, and a world of information respecting that wonderful country.

FOREIGN NEWS.

The United States steamship *Pacific* arrived at New York on Sunday evening last, with news four days later than that on a preceding page.

The French Ambassador, Count Walewski, had departed suddenly from London, accompanied by his family. The departure gave rise to several rumors.

A desperate affray occurred at Liverpool on the 6th inst. on board the American packet-ship *Queen of the West*, Capt. Mors, lying in the river ready for sea, bound for New York. A disagreement having taken place between the captain and some of the crew, a mutiny was the result. The spokesman of the crew, George Freeman, and Captain Mors came to high words; the captain commanded Freeman to return to his duty, when he was struck by the latter, and knocked down and severely handled by the crew, who had armed themselves with belaying pins and marlinspikes. The mate came to the rescue of the captain with a cutlass, when a general assault was made upon them by the crew, who had armed themselves with cutlasses. Several men were severely cut, and the captain was badly beaten. Twelve of the mutineers were taken into custody.

The decrees of confiscation of the Orleans property by Louis Napoleon, are meeting with opposition in a quarter which could hardly be expected. It appears that the decrees have given great offence to some members of the Bonaparte family, who have some real or imaginary claim to the property. Among others, the family of Joachim Murat, King of Naples, claim the palaces of the Elysee and Neuilly, which they say their father purchased from his own private resources. The Countess Pepoli, a daughter of the ex-King of Naples, and sister of the present Prince Lucien Murat, has just arrived in Paris for the purpose of enforcing her claims. She warmly approves of the confiscation decrees so far as they deprive the Orleans family of the property; but declares that the President, in conferring it on the poor and the army, has exceeded his rights, and spoiled his own family. Lucien Murat is equally angry, but more guarded in the expression of his feelings.

A great review in the Champ de Mars on the 20th inst. was looked forward to with more than ordinary interest, as it was expected to produce a demonstration in favor of the establishment of the Empire. The 20th is the anniversary of the return of the great Napoleon from Elba.

The French note to Switzerland, while disavowing any intention of intervention, asserts the right of particularizing such refugees as the Government may desire to have expelled from the Swiss territory.

A convoy of 429 political prisoners was sent off to-day to Havre by the Rouen Railway.

M. Miot, late Representative for the Nievere, has arrived in Paris, in the custody of two gendarmes, on his way to a penal settlement.

The Assembly of Lubek has rejected the proposition made to it to interdict the Jews from following commercial pursuits. Things in Hungary and Lombardy are not going on so favorably as the friends of Austria could wish. The Hungarians and Italians remain true to their system of passive resistance. Eight persons of distinction, who are said to be deeply compromised, were brought to Vienna from Galicia a few nights ago, but the circumstance was known only to a few.

The *Independence*, of Berne, announces that the difficulties between the French Government and the Swiss Confederation have been arranged for the present.

Spiritual Rappings Scientifically Explained.—A scientific correspondent of the *Cincinnati Commercial* has triumphantly cleared up the mystery attending the spiritual rapping delusion. The humbug has exploded. No one who reads and understands the following paragraph will be cajoled into a belief in the rappings for the future. The elegance of the writer's language is only exceeded by the scientific clearness of his elucidation:

"The only true and legitimate manner of accounting for the taps, is the physiological defects of the membranous system. The obtuseness of the abdominal indicator causes the cartilaginous compressor to coagulate into the diaphragm, and depress the diaphragm into the diaphragm. Now if the taps were caused by the vibration of the electricity from the extremities, the tympanum would also dissolve into spiritual sinetum, and the olfactory ossificator would ferment and become identical with the pigmentum. Now this is not the case; in order to produce the taps, the spiritual rotundum must be elevated down to the spiritual sphere. But, as I said before, the inferior figments must not subvert over the digitum sufficiently to disorganize the stericulum."

ADVENT HERALD.—We have now been exchanging with this paper for the last ten years, and must candidly confess that as a useful religious family journal, it has but few equals, and no superiors. Its selected as well as original matter is highly interesting and edifying. It is published at \$2 25 per year, or \$1 per volume of twenty-six numbers. We will take pleasure in showing a copy to any friend wish-

ing a paper containing choice religious productions. Address Joshua V. Himes, No. 8 Chardon-street, Boston.—*Odd Fellow, published at Boonsboro, Md.*

VERY MANY of our subscribers still continue to neglect sending us their dues.

S. J. M. M.—Received No. 12 of "Sketches."

"THE APPROACHING CRISIS."—We are ready to supply all orders. Single copy, 12 cts; ten copies, \$1; fifty copies, \$4. Postage, under 500 miles, two cts; over that distance, four cts. Those ordering will remember, that the postage must be pre-paid; therefore it will be necessary to forward the amount of postage in addition. \$1 will pay for ten copies sent by express, or taken at the office; but if sent by mail, it will pay for nine copies and the postage under 500 miles, or for eight copies and postage, if over that distance and under 1500; but if over that distance for seven copies.

TRACT FOR 1852.—This tract, comprising sixteen pages, is now out. It contains—A Glance at Europe—The Project of European Democrats, for the establishment of a Confederacy of Free States, a Splendid Bubble, contrary to the Word of God—Warning to the Church—The Lord's Speedy Coming, the Motive to Christian Duty, and Preparation for the Last Conflict.

Of this work we will send (paying postage for the same,) ten copies for 25 cts., or forty copies for \$1; by express, 100 copies for \$2; 1000 copies for \$15. We hope that a united effort will be made to circulate this tract broadcast.

"THE REGISTER."—We are preparing a work which will contain, in addition to a brief history of the Advent cause, the names of Advent churches and ministers, obituaries of some brethren who "sleep in Jesus," an almanac, and many useful and instructive facts. We would thank any one for any interesting items suitable for such a work. We intend to get it out by next autumn.

"QUESTIONS ON THE PROPHECY OF DANIEL."—Owing to the numerous calls for this work, we have concluded to get out a new edition. The design of the work may be learnt from the preface, published last week.

Price, 10 cents single; \$1 per dozen; \$8 per hundred. Postage (to be pre-paid), under 500 miles, 3 cts.; over that distance, and under 1500, 6 cts.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach in Haverhill, April 4th—subject, Sacred Music—a full attendance is requested; Lawrence, Sabbath, 11th; Lowell, 13th (where Elder Sherwin may appoint)—subject, The Nature and Importance of Sacred Music, and its Relations to the Advent cause. Evening meetings at 7 o'clock.

Bro. Himes—Will you, through the *Herald*, request Bro. N. Billings to defer his appointment, as Bro. Thomas Smith is expected for that day. Yours truly, GEO. H. CHILD.

Westboro', March 20th, 1852.

Bro. T. Smith will preach in Westboro', Mass., the first and second Sabbaths in April; in Orrington, Me. (Mill Creek), the third, at which time we will commemorate the first and second advents; in Orrington, (Clewley school-house), the fourth.

Bro. D. T. Taylor will preach in Chardon-street Chapel Sunday, March 28th, as formerly, and in North W. and-boro', Vt. Sunday, April 5th—will Bro. Smith and Young appoint?

S. I. RONEY's Post-office address is Lynn, Mass.

BUSINESS DEPARTMENT.

Business Notes.

C. Green—Sent the bundle to 93 Water-street on the 19th.
J. D. Wheeler—Sent you books the 19th by mail.
J. D. Boyer—Sent you books to Milesburg the 17th by express.
W. P. Stratton—We received it and gave you credit.
M. M. Maxwell, \$3—Sent papers and books.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

Mrs. J. L. EDSON, of Auburn, of N. Y., refuses her paper, owing 1 50
M. PEACOCK, of Champlain, N. Y., stops (by P. M.), owing 4 27

Total delinquencies since Jan. 1st, 1852. 49 54

FOR THE DEFENCE.

Previous donations 133 50
J. Kimball 1 00
C. Houghton 5 00

The Advent Herald.

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